UVIC - McPHERSON
3 2775 90519405 5



UNIVERSITY
OF VICTORIA
LIBRARY

Sm. 1146

THE

APOCALYPSE

EXPLAINED

ACCORDING TO THE SPIRITUAL SENSE.

BY EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS POSTHUMOUS WORK ENTITLED

"APOCALYPSIS EXPLICATA secundum Sensum Spiritualem; ubi revelantur Arcana, quæ ibi prædicta, et hactenus ignota fuerunt." Londini, 1785—1789

IN SIX VOLUMES.

VOL. VI.

CHAP. XVIII. TO CHAP. XXII.

LONDON:
PUBLISHED BY THE SWEDENBORG SOCIETY,
(INSTITUTED 1810.)
36, BLOOMSBURY STREET, OXFORD STREET.
EDIT. OF 1840.

UNIVERSITY OF VICTORIA
LIBRARY
Victoria, B. C.

THE

APOCALYPSE EXPLAINED.

CHAPTER XVIII.

1. AND after these things, I saw an angel coming down from heaven having great power, and the earth was enlightened from his glory.

2. And he cried out in strength with a great voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons and the cage of every unclean spirit, and the cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her; and the merchants of the earth are waxed rich, through the means of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her my people, lest ye become partakers of her sins, and lest ye receive of her plagues.

5. For her sins have reached even unto heaven, and God hath remembered her injustices.

6. Render to her, as she hath rendered to you, and double to her double according to her works; in the cup in which she hath mixed, mix unto her double.

7. How much she hath glorified herself, and lived deliciously, so much give unto her torment and mourning, because she saith in her heart, I sit a queen, and am not a widow, and shall not see mourning.

8. For thus in one day shall her plagues come, death, and mourning, and famine, and she shall be burned in the fire; for strong is the Lord God that judgeth her.

9. And the kings of the earth shall weep for her, and wail over her, who have committed whoredom and live delicately with her, when they shall see the smoke of her burning.

10. Standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that strong city; for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and wail over her, because no one buyeth their merchandize any more;

12. Merchandize of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of precious wood, and of brass, and iron, and marble.

13. And cinnamon, and perfumes, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts of burden, and sheep, and horses, and coaches, and slaves, and souls of men.

14. And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more.

15. The merchants of these, who were made rich by her, shall stand afar off for fear of her torment, weeping and mourning:

16. And saying, Alas, alas, that great city, decked about with fine linen, and purple, and scarlet, and adorned with gold, precious stones, and pearls, for in one hour are so great riches come to devastation.

17. And every pilot, and all that are employed upon ships, and mariners, and as many as do work in the sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like to this great city.

19. And they cast dust upon their heads, and cried out weeping and mourning, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, from her costliness; for in one hour they are devastated.

20. Exult over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her.

21. And one strong angel took up a stone, like a great mill stone, and cast it into the sea, saying, Thus with mighty force shall Babylon be cast down, that great city, and shall not be found any more:

22. And the voice of harpers, and musicians, and pipers, and trumpeters, shall not be heard in thee any more, and no artificer of whatever art shall be found in thee any more, and the voice of the mill shall not be heard in thee any more:

23. And the light of a lamp shall not shine in thee any more, and the voice of the bridegroom and of the bride shall not be heard in thee any more, because thy merchants were the great men of the earth, because by thy witchcraft have all nations been seduced.

24. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

EXPLICATION.

1090. VERSE. 1. "*And after these things I saw an angel coming down from heaven, having great power, and the earth was enlightened from his glory.*" "After these things," signi-

fies after the last judgment was accomplished upon those who are understood by the whore: "I saw an angel coming down from heaven," signifies the Divine proceeding from the Lord in heaven and in the world: "having great power," signifies to which now belongs omnipotence, as in the heavens also in the earths: "and the earth was enlightened from his glory," signifies the church now in light from the influx and reception of divine truth.

1091. "After these things"—That hereby is signified, after the last judgment was accomplished upon those who are understood by the whore, appears from the things which follow in this chaper, namely, from the explanation of the angel who descended from heaven, that *Babylon the great was fallen, and was become the habitation of demons, the cage of every unclean spirit, and the cage of every unclean and hateful bird*, whereby is understood the destruction thereof, thus the last judgment: likewise from what follows, where it is said, that *they who stood afar off on account of the fear of her torment, saying, Alas, alas the great city Babylon, the strong city, for in one hour her judgment is come*," verses 10, 15, 16, 19; and from other things there mentioned: but what should take place after this, namely, after the last judgment was accomplished upon them, is related in this chapter, namely, that their religious principle should be altogether condemned, and should never rise again. These things however are to be thus understood, that that religious principle will indeed continue in the world, by reason that the love of ruling is so implanted in every one that it cannot be eradicated, and so long as this is the case, it is not possible that that religious principle should have an end in the world; but still in the spiritual world, into which every one comes after death, it will have an end, for then all who are of that religion, and have exercised domination from the delight of the love of rule, are not allowed as before to make to themselves as it were heavens in the world of spirits, which is in the midst between heaven and hell, and there to abide a certain time, but as soon as they arrive thither, they are sent away and cast into their hells: this is understood by the destruction of Babylon, not only as predicted here in the Apocalypse, but also in many passages in the prophets. Inasmuch as the Babylonians have transferred the Lord's power over heaven and the church to the pope their head, whom they call the successor of Peter, and thence the vicar of the Lord, saying that the power over heaven and hell was transferred by the Lord to Peter, and that that power of the Lord was not a divine power, but human, given to him by God the Father, therefore at the end of the articles of this chapter it shall be shewn, that the Lord as to His Human [principle] was Divine: from which it follows, that the Babylonians have transferred to him, whom they call the Lord's vicar, His divine

power, and thus that they have made him a god upon earth, and that he has made his ministers as deities; a thing which in itself cannot be otherwise than horrible: first then, at the end of the articles, we shall enter upon the examination of the doctrine concerning the Trinity received throughout all Christendom which was published by decree of the council of Nice as the creed of Athanasius; and here the creed itself shall be adduced entire, as taken from the decree of the council and read in England. THE DOCTRINE OR CREED is as follows. "*Whosoever will be saved it is altogether necessary for him to keep the catholic faith; which faith unless every one shall keep whole and entire without doubt, he shall perish everlastingly. The catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; neither commixing the persons, nor separating the substance* (essence). *Since there is one person of the Father, another of the Son, and another of the Holy Spirit, but the Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son infinite, and the Holy Spirit infinite. The Father eternal, the Son eternal, and the Holy Spirit eternal: And yet there are not three eternals, but one eternal; and there are not three infinites, nor three uncreate, but one uncreate and one infinite. In like manner as the Father is omnipotent, so the Son is omnipotent, and the Holy Spirit is omnipotent: and yet there are not three omnipotents but one omnipotent. As the Father is God, so the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, still there are not three Lords but one Lord: For as we are obliged by the Christian verity, to acknowledge every person by himself to be God and Lord, yet are we forbidden by the Catholic religion to say there be three Gods or three Lords* (according to others, we cannot, from the Christian faith, make mention of three Gods or three Lords). *The Father was made of none, neither created nor born. The Son is of the Father alone, not made, nor created, but born: The Holy Spirit is of the Father and of the Son, neither made, nor created, nor born, but proceeding. Thus there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits. And in this Trinity none is prior or posterior to the other, neither is he greater or less than the other; but all the three persons are together eternal, and are altogether equal. So that in all things, as was before said, the Unity in Trinity, and the Trinity in Unity is to be worshiped;* (according to others, three Persons in one Godhead, and one God in three Persons is to be worshiped). *Wherefore, whoever would be saved, must thus think of the Trinity.*

It is also further necessary for salvation, that he believe rightly the incarnation of our Lord Jesus Christ; (according to others, that he constantly believe that our Lord Jesus Christ is true man.) *Since the true faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man, God of the substance* (or essence; according to others, nature) *of the Father, born before the world, and man of the substance* (according to others, nature) *of the mother, born in the world: perfect God and perfect man, consisting of a rational soul and a human body: equal to the Father as to the Divine* (principle), *and inferior to* (according to others, lesser than) *the Father as to the Human* (principle). *Who, although God and man, yet they are not two but one Christ: one, not by conversion of the Divine Essence into the Human* (of the Divinity into body), *but by assumption of the Human Essence into the Divine* (into God): *one altogether, not by commixture of essence* (of substance), *but by unity of person* (according to others, because they are one person): *Since as the rational soul and body are one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, and re-ascended on the third day from the dead, and ascended into heaven, and sitteth on the right hand of the Father God Almighty; from whence he is about to come to judge the living and the dead. At whose coming all men shall rise again with their bodies; and they who have done good things shall enter into life eternal, and they who have done evil things, into eternal fire. This is the Catholic faith, which unless a man believe faithfully, he cannot be saved. Glory to God the Father and Son and Holy Spirit. As it was in the beginning, is now, and shall be for ever, world without end. Amen."*

1092. "I saw an angel descending out of heaven"—That hereby is signified the Divine proceeding from the Lord in heaven and in the world, appears from the signification of an angel coming down from heaven, as denoting the Lord as to the Divine Proceeding, for by an angel, in the internal sense, is not understood any angel, but either the Lord, or somewhat of the Lord, see n. 130, 302, 593, 910, in the present case the Lord, because it is said, that He had great power, and that the earth was enlightened by His glory, by which is understood the power and presence of divine truth now in heaven and in the world; for now it is manifested that Babylon is destroyed, and when this is destroyed, power and light accedes from the Divine [principle] which proceeds from the Lord; the reason of this will be explained hereafter.—*Continuation concerning the Athanasian creed.* This is the doctrine concerning God received throughout the whole Christian world, because received from a general council. But, before we take that doctrine into examination, it may be expedient to make known an arcanum concerning the state of faith and love with man in this world,

and afterwards in the other, into which he comes after death; for until this be made known, man knows no other than that every one, without any regard to his faith, may be let into heaven and saved by the divine mercy; in which idea is grounded the erroneous belief of the Roman Catholics, that heaven is open to man at the good pleasure of the pope, and by the favour of his vicars. The arcanum is this, that all the thoughts of man diffuse themselves into the spiritual world, in every direction, not unlike the rays of light diffused from flame. Inasmuch as the spiritual world consists of heaven and hell; and heaven consists of innumerable societies, and in like manner hell, hence the thoughts of man must needs diffuse themselves into societies; spiritual thoughts, which relate to the Lord, to love and faith in Him, and to the truths and goods of heaven and the church, into heavenly societies; but thoughts merely natural, which relate to self and the world, and the love thereof, and not to God at the same time, into infernal societies. That there is such an extension and determination of all the thoughts of man, has hitherto been unknown, because it was unknown what the quality of heaven is, and what the quality of hell, thus that they consist of societies, consequently, that there is an extension of the thoughts of man into another world than the natural, into which latter world, also, there is an extension of the sight of his eyes; but it is the spiritual world into which thought extends itself, and it is the natural world into which vision extends itself, since the thought of the mind is spiritual, and the vision of the eye is natural. That there is an extension of all the thoughts of man into the societies of the spiritual world, and that no thought can be given without such extension, has been so testified to myself from the experience of several years, that, with all faith, I can assert it to be true. In a word, man with his head is in the spiritual world, as with his body he is in the natural world: by head is here meant his mind, consisting of understanding, thought, will, and love; and by body is here meant his senses, which are seeing, hearing, smelling, taste, and touch: and whereas man as to his head, that is, as to his mind, is in the spiritual world, therefore he is either in heaven or in hell, and where the mind is, there the whole man is with head and body, when he becomes a spirit; and man is altogether of a quality agreeable to his conjunction with the societies of the spiritual world, being an angel of a quality agreeable to his conjunction with the societies of heaven, or a devil of a quality agreeable to his conjunction with the societies of hell.

1093. "Having great power"—That hereby is signified, to whom belongeth omnipotence, as in the heavens so also in the earths, appears from the signification of great power, when predicated of the Lord, as denoting omnipotence; the reason why omnipotence is here signified by great power, is, because it is

said of the angel, and according to the idea which man entertains concerning angels, omnipotence cannot be predicated of them, but great power, but when by an angel is understood the Lord as to His Divine proceeding, then by great power is understood omnipotence; omnipotence also belongs to the Lord, inasmuch as He is the God of heaven and earth, and by the Divine [principle] which proceeds from Him as a sun, the heaven and the earths were created, and thereby heaven with the earth is held together and subsists: the Divine Proceeding is the same which is called in John, the Word, which was with God, and which was God, by which all things were made that are made, and by which also the world was made, chap. i. 1, 2, 10. The reason why the omnipotence of the Lord as in the heavens so also in the earths, is what is understood by the great power of the angel, is, because it follows, that the earth was enlightened from His glory; for when the last judgment upon those who are understood by the whore or Babylon was accomplished, then the darkness was removed which was interposed between heaven and earth: but more will be said upon this subject below.——

Continuation concerning the Athanasian Creed. From what has been said, it is evident that the thoughts of man are extensions into societies either heavenly or infernal, and that unless they were extensions they would be no thoughts; for the thought of man is as the sight of his eyes, which, unless it had extension out of itself, would either be no sight, or be blindness. But man's love is what determines his thoughts into societies, good love determining them into heavenly societies, and evil love into infernal societies: for the universal heaven is arranged into societies, according to all the varieties of love-affections, in general, in species, and in particular; on the other hand, hell is arranged into societies according to the lusts of the love of evil, opposite to the affections of the love of good. Man's love is comparatively as fire, and his thoughts are as rays of light thence derived; if the love be good, in such case the thoughts, which are as rays, are truths; if the love be evil, the radiant thoughts are falsities. Thoughts derived from good love, which are truths, tend towards heaven, but thoughts derived from evil love, which are falsities, tend towards hell, and conjoin, in-apt, and as it were inosculate themselves into homogeneous societies, namely, such as are of like love, so entirely, that the man is altogether one with those societies. Man, by love to the Lord, is an image of Him: the Lord is divine love, and in heaven before the angels He appears as a sun: from that sun proceeds light and heat, light is the divine truth, and heat is the divine good; the universal heaven is from both, and so are all the societies of heaven. The Lord's love with man, who is an image of him, is as fire from that sun, from which fire in like manner proceeds light and heat; the light so proceeding is the truth of faith, and

the heat is the good of love, each from the Lord, and each is inserted into the societies with which the man's love acts in unity. That man from creation is an image and likeness of God, is evident from Genesis i. 26, and the reason why he is an image and likeness of the Lord by love, is, because man by love is in the Lord and the Lord in him, John xiv. 20, 21. In a word, there cannot exist the smallest portion of thought, but what has reception given it in some society, not with the individuals or angels of the society, but with the affection of love, from which and in which that society is; hence it is, that the angels are not conscious in their turn of anything respecting the influx, neither does the influx in any manner disturb the society. From these considerations the above truth is evident, that man is in conjunction with heaven whilst he lives in the world, and likewise in consociation with the angels, although both men and angels are ignorant of it: the cause of their ignorance is, because the thought of man is natural, and the thought of an angel spiritual, which make one only by correspondence. Inasmuch as man, by the thoughts of his love, is inaugurated into societies either of heaven or hell, therefore, when he comes into the spiritual world, as is the case immediately after death, his quality is known merely by the extensions of his thoughts into societies, and thus every one is explored; he is also reformed by the admission of his thoughts into the societies of heaven, and he is condemned by the immersion of his thoughts into the societies of hell.

1094. "And the earth was enlightened from his glory"—That hereby is signified the church now in light from the influx and reception of divine truth, appears from the signification of the earth, as denoting the church, of which we have spoken frequently; and from the signification of being enlightened, as denoting to be in light: and from the signification of glory, when predicated of the Lord, who is there understood by the angel, as denoting divine truth, concerning which see n. 34, 288, 345, 874: that glory denotes divine truth, because it is the light of heaven from which the angels derive all their wisdom and happiness, and also magnificence, may be seen n. 678. The reason why it is said concerning the angel coming down from heaven, that he had great power, and that the earth was enlightened by his glory, was, because the last judgment was accomplished upon those who are understood by the whore, or by Babylon, for this is understood by the words of the angel: "*Babylon is fallen, is fallen, and is become the habitation of demons, and the cage of every unclean spirit, and the cage of every unclean and hateful bird,*" verse 2; and when judgment was accomplished upon them, then divine truth proceeding from the Lord came into its light and into its power; for so long as the Babylonians were tolerated under heaven, they were then like dense and

dusky clouds between heaven and the earth, whereby the rays of light from the sun are intercepted and the day is darkened; the reason is, because divine truth, which is the Word, was not only falsified by them, but also rejected; and they moreover as it were annihilated the Lord's divine power by transferring it to themselves: such and several other things which had place with them, so long as it was granted them to make themselves habitations under the heavens, were as dusky clouds between heaven and eath, through which divine truth could not be transmitted and illustrate any man of the church; but as soon as they were driven away and cast into hell, then power and light acceded to divine truth, which proceeded from the Lord as a sun, insomuch that the Lord could not only lead more powerfully, and illustrate more clearly, the spirits who are under the heavens, but also men in the church. This was the cause that the spiritual sense of the Word was not revealed before, nor the state of heaven and hell manifested until the last judgment was accomplished, for before this, divine truth would not have had power and light.——*Continuation concerning the Athanasian Creed.* Since man, at his birth, is not in any society either heavenly or infernal, inasmuch as he is without thought, and yet is born for eternal life, it follows that, in process of time, he either opens heaven to himself, or opens hell, and enters into societies, and becomes an inhabitant either of heaven or of hell, even during his abode in the world: the reason why man becomes an inhabitant there is, because in the spiritual world is his real habitation, and, as it is called, his country, for he is to live there to eternity, after he has lived a few years in the natural world. From these considerations, it may be concluded, how necessary it is for man to know, what opens heaven with him, and introduce him into its societies; also, what opens hell with him, and introduces him into its societies; this will be shewn in the following articles: and suffice it to observe at present, that man lets himself into societies of heaven successively more and more, according to increments of wisdom, and into more and more interior societies successively, according to increments of the love of good; also, in proportion as heaven is opened to him, in the same proportion hell is closed: nevertheless, man himself opens to himself hell, but heaven is opened to man by the Lord.

1095. Verse 2. "*And he cried out in strength with a great voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the cage of every unclean spirit, and the cage of every unclean and hateful bird.*" "And he cried out in strength with a great voice," signifies manifestation before heaven and in the church from joy of heart: "Babylon the great is fallen, is fallen," signifies that the last judgment was accomplished upon those who profaned the holy things of

heaven and the church by assuming domination over them: "and is become the habitation of demons," signifies where are dire falses from the truths and goods of the church profaned: "and the cage of every unclean spirit," signifies where there are nothing but evils from the adulterated goods of the Word: "and the cage of every unclean and hateful bird," signifies where there are nothing but falses from the falsified truths of the Word.

1096. "And he cried out in strength with a great voice"—That hereby is signified manifestation before heaven and in the church from joy of heart, appears from the signification of crying out, as denoting to manifest, namely, that the last judgment was accomplished upon Babylon, for it follows, Babylon the great is fallen, is fallen; and from the signification of in strength, as denoting in power before heaven and in the church, of which we shall speak presently; and from the signification of a great voice, as denoting joy of heart, for from joy of heart the voice is exalted, and becomes great; the cause of the joy of heart was, that after the last judgment upon those who are understood by the whore or Babylon, light and power acceded to divine truth, which proceeds from the Lord, according to what was observed in the article above. The reason why a great voice signifies joy of heart, is, because all loud voice or exclamation, takes place from some affection, more intense according to the affection or degree of love; the reason why strength signifies in heaven and in earth, is, because strength signifies power, and now there was power of manifesting those things before heaven and before the world: concerning this power see above, n. 1093.——*Continuation concerning the Athanasian Creed.* The first and primary thought, which opens heaven to man, is thought concerning God; the reason is, because God is the All of heaven, insomuch that whether we speak of heaven or of God it is the same thing; the divine (principles or things) which make the angels, of whom heaven consists, to be angels, taken together, are God; and hence it is, that thought concerning God is the first and primary of all thoughts which open heaven to man, for it is the head and sun of all truths and loves celestial and spiritual. But there is given the thought of light and there is given the thought of love, the thought of light alone being the knowledge that God is, which appears as acknowledgment, but still is not so. By the thought of light man has presence in heaven, but not conjunction with heaven: for the light of thought, alone, does not conjoin, but exhibits man present to the Lord and to the angels, inasmuch as that light is like winter-light, in which man sees with equal clearness as in summer-light, but which nevertheless does not conjoin itself to the earth, nor to any tree, shrub, flower, or grass: every man, also, has implanted in him the faculty of thinking about God, and, likewise, of understanding those things

which are of God, by virtue of the light of heaven, but the thought alone of that light, which is intellectual thought, merely constitutes his presence before the Lord and before the angels, as was said above. When man is in intellectual thought alone concerning God and concerning those things which are of God, he then appears to the angels from afar as an image of ivory or of marble, which can walk and utter sounds, but in the face and sound of which there is as yet no life; and so, likewise, he appears to the angels, comparatively, as a tree in time of winter, with naked branches without leaves, of which, nevertheless, some hope is cherished, that it will be covered with leaves, and afterwards with fruits, when the heat adjoins itself to light, as is the case in time of spring. As thought concerning God primarily opens heaven, so thought against God primarily closes heaven.

1097. "Saying, Babylon the great is fallen, is fallen"—That hereby is signified that the last judgment was accomplished upon those who profaned the holy things of heaven and the church, by domination assumed over them, appears from the signification of, is fallen, is fallen, as denoting utter ruin and destruction, thus the last judgment, because they are then cast into hell; and from the signification of Babylon, as denoting those who have profaned the holy things of heaven and the church by domination assumed over them: for by Babylon is understood the same as by the whore sitting on the scarlet beast, and the same as by the mother of whoredoms and of the abominations of the earth, in the preceding chapter, by whom are meant those who have profaned the holy things of the church; concerning whom and the profanation wrought by them, see the explication of that chapter.—— *Continuation concerning the Athanasian Creed.* Thought concerning one God opens heaven to man, because there is but one God: on the other hand, thought concerning several Gods closes heaven, since the idea of several Gods destroys the idea of one God. Thought concerning the true God opens heaven, for heaven and all that belongs to it is from the true God: on the other hand, thought concerning a false God closes heaven, for no other God but the true God is acknowledged in heaven. Thought concerning God, Creator, Redeemer, and Illustrator, opens heaven, for this trinity is of the one true God; also, thought concerning God infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient, opens heaven, for these are attributes of the essence of the one and true God: on the other hand, thought concerning a living man as a God, of a dead man as a God, and of an idol as a God, closes heaven, because they are not omniscient, omnipresent, omnipotent, uncreate, eternal, and infinite, neither from them was creation and redemption, nor from them is illustration. Thought concerning God as a man, in whom is a divine trinity, namely, what is called Father,

Son, and Holy Spirit, opens heaven: on the other hand, thought concerning God as not a man, which thought is apparently presented as a little cloud, or as nature in her smallest principles, closes heaven: for God is a man, as the universal angelic heaven in its complex is a man, and every angel and every spirit is thence a man: therefore, thought concerning the Lord, as being the God of the universe, opens heaven: for the Lord says, "*The Father hath given all things into the hand of the Son,*" John iii. 35. "*The Father hath given to the Son power over all flesh,*" John xvii. 2. "*All things are delivered to Me by the Father,*" Matt. xi. 27. "*All power is given to Me in heaven and in earth,*" Matt. xxviii. 18. From these considerations it is evident, that man without the idea of God, such as it is in heaven, cannot be saved: the idea of God in heaven is the Lord; for the angels of heaven are in the Lord, and the Lord in them; wherefore, to think of any other God than the Lord, is to them impossible; see John xiv. 20, 21. Allow me to add, that the idea of God as a man, is engrafted from heaven in every nation throughout the universal terrestrial globe, but, what I lament, is destroyed in Christendom: the causes will be shewn below.

1098. "And is become the habitation of demons"—That hereby is signified, where are dire falses from the truths and goods of the church profaned, appears from the signification of habitation, as denoting where they are after the last judgment, who are understood by Babylon as a whore; and from the signification of demons, as denoting those who are in dire falses from truths and goods profaned, concerning which see n. 586, 1001. The hell of those is here described, namely, that it is the habitation of demons, the cage of every unclean spirit, and the cage of every unclean and hateful bird: that their hell is such, is manifest from the exhalations which thence arise, which are the truths and goods of heaven and the church profaned; for they are in holy externals as to discourse, face, and gesture, which they lift up to heaven, and yet, in soul and heart, they do not look to any God, but to themselves as to deities of the earth, thus they make one with those who are in hell: they profane holy things, because their interiors, which are of the soul and heart, flow into the exteriors, which are disposed to the appearance of sanctity: such persons are here understood by demons.——*Continuation concerning the Athanasian Creed.* The thought, alone, that God is, and that the Lord is the God of heaven, opens, indeed, heaven, and exhibits man present there, yet so lightly, that he is almost unseen, appearing afar off as in the shade; but in proportion as his thought becomes more full, more true, and more just, concerning God, in the same proportion he appears in light: the thought is rendered more full by the knowledges of truth, which are of faith, and

of good, which are of love, derived from the Word; for all things which are from the Word are divine, and divine things taken together are God. The man who only thinks that God is, and thinks nothing about His quality, is as one who thinks that the Word is, and that it is holy, yet knows nothing of its contents; or who thinks that the law is, and knows nothing of what is contained in the law; when yet the thought of what God is, is so large, that it fills heaven, and constitutes all the wisdom in which the angels are principled, which is ineffable, for in itself it is infinite, because God is infinite. The thought that God is, derived from His quality, is what is meant in the Word by the name of God.

1099. "And the cage of every unclean spirit"—That hereby is signified, where there are nothing but evils from the adulterated goods of the Word, appears from the signification of a cage, as denoting where they are who are understood by Babylon, the same being here signified by cage as above by habitation; and from the signification of unclean spirit, as denoting those who are in evils from the adulteration of good, thus abstractedly the evils themselves, which are adulterated goods. Goods are called adulterated, which are applied to evils, as the goods of love to the Lord applied to the loves of self, and the goods of love towards the neighbour applied to the loves of the world; love to the Lord and love towards the neighbour are pure and holy loves, whereas the loves of self and of the world, such as they are with those who have claimed to themselves the Lord's dominion over heaven and over the church, are impure and profane loves, wherefore to convert holy loves into profane loves is to adulterate the goods of the Word, especially when they call their profane things holy, and their evil things good: they who have been such in the world become unclean spirits after death, and their hell is understood by the cage of every unclean spirit.——*Continuation concerning the Athanasian Creed.* It was said, that man has thought from light, and that he has thought from love, and that thought from light makes the presence of man in heaven, but thought from love makes the conjunction of man with heaven: the reason is, because love is spiritual conjunction: hence it is, that when the thought of the light of man becomes the thought of his love, man is introduced into heaven, as to a marriage, and so far as love in the thought of light is the primary agent, or leads the thought, so far man enters heaven as a bride the bride-chamber, and is married; for in the Word the Lord is called the bridegroom and husband, and heaven and the church the bride and wife; by being married, is meant to be conjoined to heaven in some society thereof, and he is so far conjoined to it, as he has procured to himself, in the world, intelligence and wisdom from the Lord, by the Word, thus so far as by divine truths he has

learned to think that God is, and that the Lord is that God; but he who thinks from few truths, thus from little intelligence, whilst he thinks from love, is conjoined indeed with heaven, but in its more ultimate principles. By love is meant love to the Lord, and by loving the Lord is not meant to love the Lord as a person, since by this love alone, man is not conjoined with heaven, but by the love of the divine good and divine truth, which are the Lord in heaven and in the church; and those two principles are not loved by knowing them, thinking them, understanding them, and speaking them, but by willing and doing them, for this reason, because they are commanded by the Lord, and hence, because they are of use: nothing is full until it is done, and what is done is the end, and the end is that for the sake of which the love is cherished; wherefore, from the love of willing and doing something exists the love of knowing, of thinking, of understanding it. Tell me why you are desirous to know and understand any thing, except for the sake of the end which you love; the end which is loved is the deed: if you say, for the sake of faith, it may be replied, that faith alone, or merely of the thought, without actual faith, which is deed, is a nonentity. You are very much deceived if you fancy that you believe in God, whilst you are not doing the things which are of God; for the Lord teaches in John, "*He that hath My precepts and doeth them, he it is who loveth Me, and I will make My abode with him; but he who loveth Me not, keepeth not My words,*" xiv. 21, 24. In a word, to love and to do are one; wherefore, in the Word, where mention is made of loving, doing is understood, and where mention is made of doing, loving is also understood; for what I love, this I do.

1100. "And the cage of every unclean and hateful bird"—That hereby is signified where there are nothing but falses, from the falsified truths of the Word, appears from the signification of a cage, as denoting where the falsifiers are, thus hell, as was said above; and from the signification of every unclean and hateful bird, as denoting falses from the falsified truths of the Word: for by birds are signified things rational and intellectual, thoughts, ideas, and reasonings, thus truths or falses, and by unclean is signified what proceeds from a filthy love, and especially from the love of ruling, for this constitutes uncleanness in hell; and by hateful is signified what springs from a false principle, thus from such a religious principle as is confirmed by the literal sense of the Word falsified. That birds signify such things as appertain to the thought of man, as well spiritual as infernal, thus both truths and falses, for these appertain to thought, is from correspondence; that it is from correspondence, appears from the birds seen in the spiritual world, where all things which appear before the eyes, and before the rest of the senses, are correspondences; in that world there appear

animals of the earth of every kind, and also fowls of the heaven, as well beautiful as unbeautiful, and they appear from the affections and thoughts of the angels and spirits, the animals from the affections, and fowls from the thoughts: that they are correspondences is known to all there, who also know, to what affections and thoughts they correspond: that they correspond to affections and thoughts, is made to appear manifestly, inasmuch as when the spirit or angel departs, or ceases to think upon the things to which they correspond, they are dissipated in a moment. Inasmuch as birds are correspondences of the thoughts as well rational as not rational, thus both of verities and falsities, therefore the same are signified by them in the Word, for all things of the Word are correspondences. That birds signify thoughts which are derived from truths, as well rational as spiritual, may appear from the following passages: thus in David: "*Let them praise the name of Jehovah, the wild beast, and every beast, reptile, and bird of wing,*" Psalm cxlviii. 10: that by wild beast and every beast are signified the affections of the natural man, both of truth and good, and, in the opposite sense, the cupidities of what is false and evil, may be seen above, n. 552, 650, 781; hence by bird of wing are signified thoughts; and on this account it is that it is said, that they shall praise the name of Jehovah, for it is man who must praise from his affections and thoughts, thus from goods and truths. And in Hosea: "*I will make for them a covenant in that day with the wild beast of the field, and with the bird of the heavens, and the reptile of the earth; and the bow, and the sword, and the war, will I break off the earth,*" ii. 18: treating concerning the advent of the Lord, and concerning heaven and the church from Him: by in that day is understood the Lord's coming; by the covenant which he will then make is understood conjunction with those who believe in Him; hence by the wild beast of the field, and the bird of the heavens, cannot be signified wild beasts and birds, but those things to which they correspond, which are the affections of good and truth, and the thoughts thence derived; that in such case there shall be no infestation from falses and evils from hell, is signified by the bow, the sword, and the war, being broken in the earth. Again in David: "*Thou hast made him to rule over the works of Thy hands, thou hast put all things under his feet, the flock and the herd, also the beasts of the fields, the bird of the heaven, and the fishes of the sea,*" Psalm viii. 7, 8, 9; treating of the Lord, of whom it is here said, that he shall have rule over all things of the hands of Jehovah, by which are not understood terrestrial things, such as flocks, herds, beasts, birds, and fishes, for what would these things be for His dominion, which is in the heavens, and from the heavens over men on the earths, whom He will lead to life eternal, wherefore the spiritual things of the church are what are understood; by the

flocks are signified in general all spiritual things with man, by the herd all natural things with him, which correspond to spiritual, by the beasts of the fields the affections of good in the natural man, which are of the church, for a field signifies the church; the birds of heaven signify the thoughts of the rational man, and the fishes of the sea scientifics. And in Ezekiel: "*I will take of the shoot of a lofty cedar, in the mountain of the height of Israel will I plant it, that it may lift up the branch and bear fruit, and spread out into a magnificent cedar, that under it may dwell every bird of every wing, in the shades of its branches shall they dwell,*" xvii. 23; by these words is described the establishment of a new church by the Lord: the establishment thereof of a new, or from its first rise, is understood by the shoot of the lofty cedar, the cedar here, as in other passages of the Word, denoting the spiritual rational church, such as was the church with the ancients after the flood; by planting the shoot in the mountain of the height of Israel, is signified, in spiritual good, which is the good of charity, for this is what is signified by the mountain of the height of Israel; by spreading out into a magnificent cedar, is signified the full establishment of that church; that under it may dwell every bird of every wing, signifies that there shall be rational truths of every kind; to dwell in the shade of its branches, signifies terminated in natural truths, for these cover and guard rational truths, which are from a spiritual origin. Again in the same prophet: "*Ashur is a cedar in Lebanon, which was of high stature: all the birds of the heavens made their nests in his branches, and under his branches did every beast of the field bring forth their young; and in his shadow dwelt all great nations,*" xxxi. 5, 6: by the cedar here likewise is signified the church which is spiritual rational, for Ashur signifies the rational principle; and whereas the cedar signifies the church, it follows that by the birds of the heavens which made their nests in its branches, and by the beasts of the field which brought forth under them, are understood rational thoughts concerning the truths of the church, and the affections thereof; inasmuch as these things are signified, therefore it is also said, in his shade dwelt all great nations. And in Daniel: "*Nebuchadnezzar in a dream saw a tree in the midst of the earth, the height whereof was great; and it grew and became strong, and the height thereof reached unto heaven, and the sight thereof unto the end of the earth; the leaf thereof was fair, and the flower thereof much, and in it was meat for all; under it the beast of the field had a shade, and in its branches dwelt the bird of the heavens, and all flesh was nourished from it. But a watcher and holy one descended from heaven, crying aloud, Hew down the tree, and cut off his branches, shake off the leaf, and disperse his flower, let the beast flee away from under it, and the birds from its branches,*" iv. 7—11, 17, 18: by the tree here also is signified the church

called Babylon, in its beginning and progression, and on this occasion the church in the knowledges of truth and good; its beginning and progression is described by its becoming great and strong, the leaf thereof fair, and the flower thereof much, and that then there was food in it for all; the affections of good and the thoughts of truth are signified by the beast of the field, which had a shade under it, and by the birds which dwelt in its branches; the devastation thereof on account of the dominion to which it had exalted itself over the holy things of the church and of heaven, is understood by the watcher and holy one coming down from heaven, and crying aloud, hew down the tree and cut off his branches: that beast and birds there signify affections and thoughts, is evident from this consideration, that when the tree was cut down, it is also said, let the beast flee from under it, and the birds from its branches. Similar things are signified by the birds of heaven in the Evangelists: "*Jesus said, The kingdom of the heavens is like to a grain of mustard seed, which a man took and sowed in his field, and it became a tree, so that the fowls of heaven came and built nests in the branches thereof,*" Matt. xiii. 31, 32; Mark iv. 32; Luke xiii. 19; by the tree from a grain of mustard seed is signified the man of the church, and also the church commencing from a little spiritual good by truth; for if only a very small degree of spiritual good take root in man, it will grow like a seed in good ground; and whereas by a tree is thence signified the man of the church, it follows that by the fowls of heaven, which make nests in its branches, are signified the knowledges of truth, and the thoughts thence derived: that this is not a bare comparison, any one may see, both from this and similar other passages which abound in the prophets, and which could be of no manner of use without a spiritual sense. So likewise in David: "*Jehovah who sendeth out fountains into the rivers, they go amongst the mountains, they afford drink to every wild beast of the fields, the wild asses break their thirst, near them the bird of the heavens dwelleth, from amongst the branches they utter their voices. The trees of Jehovah are saturated, the cedars of Lebanon which He hath planted, where the birds make their nests; the stork hath her house in the firs,*" Psalm civ. 10, 11, 12, 16, 17: such things as these also would never have been said in the divine Word, unless they had been each of them correspondences of things spiritual and celestial, and thence holy, for to what purpose else would it be to speak of rivers from fountains, of their going amongst the mountains, of their affording drink to the beast of the field, of the wild asses breaking their thirst, of the bird of the heavens dwelling near them, and uttering its voice amongst the branches, likewise of the stork dwelling in the firs; but when by fountains, are understood the truths of the Word, by rivers intelligence thence derived, by mountains the

goods of love, by the wild beasts of the fields the affections of truth, by wild asses the rational principle, and by the birds of heaven thoughts from divine truths, then the sanctity and divinity of the Word is manifest, otherwise it would be merely human. So in Job: "*Ask, I pray, the beasts, and they will teach thee, or the birds of heaven, and they will announce to thee, and the fishes of the sea will relate to thee: who doth not know from all these, that the hand of Jehovah doeth it,*" xii. 7, 8, 9: that by beasts, the birds of heaven, and the fishes of the sea, are not understood beasts, birds, and fishes, is evident, for these cannot be interrogated, nor teach, announce, and relate, that the hand of Jehovah doeth it; but by them is signified man as to those things which are of his intelligence; by beasts are understood his affections, by the birds of heaven his thoughts, by the fishes of the sea knowledges and scientifics; from these man may teach that the hand of Jehovah doeth it, otherwise it could not be said, who doth not know from all these. Again in Ezekiel: "*Son of man, say to the bird of every wing, and to every wild beast of the field, gather yourselves together and come, gather yourselves from round about, to the great sacrifice upon the mountains of Israel; and I will give My glory amongst the nations,*" xxxix. 17, 21: the establishment of the church amongst the gentiles or nations is there described, and the invitation and convocation thereto, for it is said, so will I give my glory amongst the nations; wherefore by the bird of every wing and by every wild beast of the field, are signified all who are in the affection of good and in the understanding of truth. In like manner in the Apocalypse: "*An angel standing in the sun cried out with a great voice, saying to all the birds flying in the midst of heaven, come, and gather yourselves together to the supper of the great God,*" xix. 17; where by birds flying in the midst of heaven cannot be understood birds, but men who are rational and spiritual; for they are invited to the supper of the great God. And in Jeremiah: "*I saw the mountains, and behold they were in commotion, and all the hills were overturned, I saw when behold there was not a man and every bird of the heaven was fled; I saw when Carmel was a wilderness, and all the cities thereof were desolate,*" iv. 24, 25, 26: these things are said concerning the devastation of the church as to all the good and truth thereof: by mountains and vallies are signified celestial and spiritual loves; and by being in commotion and overturned is signified to perish; for in the spiritual world, when there no longer exists with the spirits there any celestial and spiritual love, the mountains and hills upon which they dwelt are actually put in commotion and overthrown; by all the birds flying away is signified, that there was no longer any science and consequent thought of truth; by there being no man, is signified no understanding of truth; by Carmel being a wilderness is signified the church

being destitute of good and truth; and by the cities being desolate is signified that there were no longer any doctrinals of truth. Again in the same prophet: "*The habitations are vastated, that there is not a man passing through, neither do they hear the voice of cattle; from the bird of the heavens even to the beast they are fled, they are gone, for I will make Jerusalem heaps, a habitation of dragons,*" ix. 9, 10; chap. xii. 9: also treating of the devastation of the church: by the habitations which are vastated so that not a man passeth through, are signified the doctrinals of the church which were from the Word, in which there is now not any good or truth; by the voice of cattle, which they do not hear, is signified the good of charity and truth of faith which are no more; by the birds of the heavens even to the beasts being fled and gone, is signified that there is no longer any thought of truth from the knowledge thereof, nor any affection of good; that the flying away of the birds of the heaven and the departure of the beasts of the earth are not here understood, but the vastation of the church as to doctrine, is evident, for it is added, I will make Jerusalem heaps, a habitation of dragons; by Jerusalem is signified the church as to doctrine, and by making it heaps, and into a habitation of dragons, is signified the devastation thereof. And in Hosea: "*No truth, and no mercy, and no knowledge of God in the earth, wherefore the earth shall mourn, as to the wild beast of the field, and as to the bird of the heavens, and also the fishes of the sea shall be collected together,*" iv. 1, 3: that by the wild beast of the field, the bird of the heavens, and the fishes of the sea, are signified similar things as above, is evident, for the subject here treated of is also concerning the devastation of the church, for it is said, no truth, no mercy, and no knowledge of God in the earth, and by the earth is signified the church. And in Zephaniah: "*I will consume man and beast, I will consume the bird of the heavens and the fishes of the sea, I will cut off man from the faces of the earth,*" i. 3: to consume man and beast, signifies to destroy spiritual and the natural affection; to consume the birds of the heavens and the fishes of the sea, signifies to destroy the perceptions and the knowledges of truth: and whereas such things as appertain to the church are hereby signified, it is said, I will cut off man from the faces of the earth, for by man is signified the all of the church. Again in David: "*God said, I know every bird of the mountains, and the wild beast of My fields is with Me,*" l. 11. And in Ezekiel: "*There shall be a great earthquake over the land of Israel, and the fish of the sea shall tremble before Me, and the bird of the heavens, and the wild beast of the field, and every creeping thing creeping upon the earth, and every man who is upon the faces of the earth,*" xxxviii. 20: where similar things are signified by the bird of the heavens and the fish of the sea, and the wild beast of the field, as above; by earthquake

is signified a change of the state of the church. And in Isaiah: "*Wo to the land shadowed with wings, which is beyond the rivers of Cush; the bird of the mountains and the beast of the earth shall be left, but the bird shall abominate it, and every beast of the earth shall despise it,*" xviii. 1, 6: the subject there treated of is concerning the establishment of the church with the gentiles, and the devastation of the Jewish church; hence by the bird and by the beast of the earth are signified the knowledges of truth and the affections of good. Again: "*I am God, and there is no God besides, and none as I, calling the bird from the east, the man of counsel from a land far distant,*" xlvi. 9: by the bird which shall be called from the east, is signified the truth of the Word, which, because it is from the good of love, is called from the east, east denoting the good of love; what else can be meant by God's calling a bird from the east, and a man of counsel from a land of far distance? the man of counsel denotes a man who is intelligent from truths, which are from the good of love. And in Hosea: "*Ephraim, as a bird his glory shall fly away, from the birth, and from the belly, and from conception,*" ix. 11: again: "*I will not return to destroy Ephraim: they shall go after Jehovah, with honour shall they arrive as a bird from Egypt, and as a dove from the land of Assyria,*" xi. 9, 10: by Ephraim is signified the understanding of the truths of the church, hence a comparison thereof is made with a bird, and it is said, as a bird shall his glory fly away; the same comparison is made with a bird also in Hosea, vii. 12; for all that appertains to the understanding, as well scientific as cogitative and rational, is signified by bird, and all that is delightful and pleasurable, thus which appertains to the will and affection, is signified by beast and a wild beast; by the bird from Egypt is signified the scientific principle, which is of the natural man, and by the dove from Assyria the rational principle, for these are what are signified by Egypt and Assyria; the subject there treated of is concerning the church to be established by the Lord. As most things of the Word have also an opposite sense, so also have birds, and in that sense they signify fallacies arising from the sensual man, likewise reasonings from falses against truths, and also falses themselves, worse and more noxious according to the genera and species of unclean birds; and by rapacious birds are signified those especially which are destructive of truths. In many passages of the Word mention is made of being given for food to the birds and wild beasts, and thereby is signified to perish entirely by fallacies, falses, and reasonings thence derived, also by cupidities of evil, and in general by evils and falses from hell: this is signified by being given for meat to the birds of heaven and the fishes of the sea in the following passages: thus in Jeremiah: "*The carcase of this people shall be for food to the bird of the heavens, none shall*

fray them away," vii. 35: again: "*I will visit upon you in four kinds, with the sword to slay, with dogs to tear, with the birds of the heavens and the beasts of the earth to devour and destroy,*" xv. 3: again: "*By sword and famine shall they be consumed that their carcase may become food for the birds of the heavens and the beast of the earth,*" xvi. 4; chap. xix. 7; chap. xxxiv. 20: and in Ezekiel: "*Upon the faces of the field shalt thou fall, thou shalt not be collected, neither gathered together; to the wild beast of the earth, and the bird of heaven have I given thee for food,*" xxix. 5: and again: "*Upon the mountains of Israel thou shalt fall, to the bird of the heavens of every wing, and to the wild beast of the field, have I given thee for food,*" xxxix. 4; these things are said concerning Gog: and again in David: "*The nations have come into Thine heritage, they have polluted the temple of Thy holiness, they have laid Jerusalem in heaps, the dead bodies of Thy servants have they given for meat to the bird of the heavens, the flesh of Thy saints to the wild beast of the earth,*" Psalm lxxix. 1, 2. Inasmuch as such things were signified by the birds of the heavens and the beasts of the earth, and the nations of the land of Canaan signified the evils and the falses of the church, therefore it was customary for the Jewish nation to expose the dead bodies of their enemies whom they slew in battle to the beasts and birds, by which they were devoured. Hence it was formerly accounted amongst things horrible and profane, and is likewise so accounted at this day, to leave dead men upon the field of the earth unburied, even after battle: this also is signified in the Word by their not being buried, and also by their bones being drawn out of the sepulchres and cast forth. Infernal falses are also signified by the birds "*which came down upon the carcases, which Abraham drove away,*" Gen. xv. 10: likewise by the birds mentioned in the Apoc. xix. 21: and also by those spoken of by the Lord, "*which devoured the seed that was sowed upon the hard way,*" Matt. xiii. 3, 4; Mark iv. 4; Luke viii. 5. And in Daniel: "*In the midst of the week he shall cause the sacrifice and the oblation to cease: at length upon the bird of abomination shall be desolation, and even to the consummation and decision, it shall drop upon the devastation,*" ix. 27; treating of the total devastation of the Jewish church, which was when the Lord was born; the devastation thereof by horrible falses is signified by the bird of abominations; that which is false is there understood by the bird, must be evident to every one. It is to be observed, that there are several kinds of falses, and that they are denoted by the several kinds of birds, which are enumerated in Moses, Levit. xi. 13 and following verses; and Deut. xiv. 11—20; and are mentioned in various parts of the Word, as the eagle, the vulture and kite, the raven, the owl, the bat, the dragon, and others.——*Continuation concerning the Athanasian Creed.* There

is given the thought of light concerning God, and concerning things divine, which in heaven are called celestial and spiritual, in the world ecclesiastical and theological, and there is given the thought not of light concerning them. The thought not of light appertains to those who know those things and do not understand them; such are all at this day, who are willing that the understanding be kept under the obedience of faith; yea, that what is not intelligible should be believed, saying, that intellectual faith is not true faith; but these are they who are not in the genuine affection of truth, from an interior principle, and, consequently, are not in any illustration, whilst several of them are in the conceit of their own intelligence, and in the love of domineering by the holy things of the church over the souls of men; not aware, that truth wills to be in the light, since the light of heaven is divine truth, and that the understanding truly human is affected by that light, and sees from it, and if it did not see, it would be the memory that hath faith, and not the man, and such faith is blind, because without an idea from the light of truth, for the understanding is the man, and the memory is introductory. If what is not intelligible is to be believed, man, like a parrot, might be taught to speak and to remember, even that there is sanctity in the bones of the dead and in sepulchres, that carcases do miracles, that man will be tormented in purgatory if he does not consecrate his wealth to idols or monasteries, that men are gods, because heaven and hell are in their power, not to mention other similar articles of faith, which man must believe from a blind faith and from a closed understanding, and thus from the light of both extinguished. But be it known, that all the truths of the Word, which are the truths of heaven and of the church, may be seen by the understanding, in heaven spiritually, in the world rationally; for the understanding truly human is the very sight itself of those things, being separated from what is material, and when it is separated, it sees truths as clearly as the eye sees objects; it sees truths as it loves them, for as it loves them it is illustrated. The angels have wisdom in consequence of seeing truths; wherefore, when it is said to any angel, that this or that is to be believed although it is not understood, the angel replies, Do you suppose me to be insane, or that you yourself are a god whom I am bound to believe? If I do not see, it may be something false from hell.

1101. Verse 3. "*Because all nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth are waxed rich through the means of her delicacies.*" "Because all nations have drunk of the wine of the anger of her whoredom," signifies the adulteration of all things of the good of heaven and of the church by the dire falses of evil: "and the kings of the

earth have committed whoredom with her," signifies the falsification of all things appertaining to the truth of heaven and the church: "and the merchants of the earth are waxed rich through the means of her delicacies," signifies instruction in those things which are of heaven and the church, which derive their desirableness and delight from the love of ruling by the holy things of the church as means, and also from the love of possessing the world by the same.

1102. "Because all nations have drunk of the wine of the anger of her whoredom"—That hereby is signified the adulteration of all things appertaining to the good of heaven and the church by dire falses of evil, appears from what has been explained above, n. 881, where similar words occur; it is there said, that she made all nations to drink, but here that all nations drank.——*Continuation concerning the Athanasian Creed.* We now proceed to the doctrine of the Trinity, which was written by Athanasius, and confirmed by the council of Nice. This doctrine is such, that whilst it is reading it leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, but an obscure idea that God is one; when yet, as was above said, the idea of thought concerning one God primarily opens heaven to man; and, on the other hand, the idea of three Gods closes heaven. That the above Athanasian doctrine, on its being read, leaves a clear idea that there are three persons, and hence that there are three unanimous Gods, and that this unanimous Trinity is all that gives birth to the thought that there is one God, let every one decide from the examination of his own thoughts on the occasion; for it is said, in the Athanasian creed, in express words, "*There is one person of the Father, another of the Son, and another of the Holy Spirit. The Father is uncreate, infinite, eternal, omnipotent, God, Lord, so likewise is the Son, and so likewise is the Holy Spirit. Also, the Father was made and created of none, the Son was born of the Father, and the Holy Spirit proceedeth from both. Thus there is one Father, one Son, and one Holy Spirit. And in this Trinity all the three persons are together eternal, and are altogether equal.*" From these words it is impossible for any one to think otherwise than that there are three Gods; neither could Athanasius think otherwise, nor also the Nicene council, as is evident from these words inserted in the doctrine; "*As we are obliged by the Christian verity to acknowledge every person by himself to be God and Lord, yet are we forbidden by the catholic religion to say there be three Gods and three Lords:*" which cannot be understood in any other sense, than that it is allowable to acknowledge three Gods and Lords, but not to name them: or that it is allowable to think of three Gods and Lords, but not to say that there are three Gods and Lords.

1103. "And the kings of the earth have committed whoredom

with her"—That hereby is signified the falsification of all things appertaining to the truth of heaven and the church, may appear from the explication of similar words above, n. 1034.—*Continuation concerning the Athanasian Creed.* That the doctrine of the Trinity, which is called the Athanasian Creed, on its being read, leaves an obscure idea that God is one, and so obscure as not to remove the idea of three Gods, may be manifest from this consideration, that the doctrine makes one God of three, by unity of essence, saying, "*This is the Christian faith, that we worship one God in Trinity, and Trinity in Unity, neither commixing the persons, nor separating the essence:*" and afterwards, "*Thus the Unity in Trinity, and the Trinity in Unity is to be worshiped.*" These things are said, to remove the idea of three Gods, but they do not affect the understanding in any other way than by suggesting that there are three persons, yet one divine essence to all; thus by divine essence is there meant God, when yet essence, as also divinity, majesty, and glory, which are also mentioned, is a predicate, and God, as being a person, is the subject, wherefore to say that essence is God would be like saying that a predicate is a subject, when yet essence is not God, but is of God, as likewise majesty and glory are not God, but are of God, as a predicate is not a subject, but is of a subject: hence it is evident that the idea of three Gods as three persons is not hereby removed. This may be illustrated by a comparison; let it be supposed, that there are three rulers in one kingdom of equal power, and that every one is called king; in this case, if power and majesty is meant by king, they may, if it be so commanded, be called and said to be king, yet not easily one king; but whereas it is person which is meant by king, it is impossible, whatever mandate they may issue to that effect, that three kings can be conceived to be one king: wherefore, if they should say to you, speak to us with the same freedom with which you think, you would, undoubtedly, thus express yourself; ye are kings, also ye are majesties; if you should reply, I think as I speak in obedience to the mandate, you are deceived, because you either simulate or compel yourself, and if you compel yourself, your thought is not left to itself, but inheres in the speech. That this is the case, was seen also by Athanasius, wherefore he explains the above words by the following: "*As we are obliged by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say that there are three Gods and three Lords;*" which words cannot be understood as conveying any other meaning, than that it is allowable to acknowledge three Gods and Lords, but not to name them; or that it is allowable to think of three Gods and Lords, but not to say so, because it is contrary to the Christian faith; in like manner, that it is allowable to acknowledge and think of three

infinites, eternals, uncreates, and omnipotents, because there are three persons, but not to talk of three infinites, eternals, uncreates, and omnipotents, but only one. The reason why Athanasius added the above quoted words to the rest is, because no one can think otherwise, not even himself, yet every one can speak otherwise, and that every one ought to speak so, because it is taught by the Christian religion, that is, from the Word, that there are not three Gods, but that there is one God. Moreover, the property which is adjoined to each person as his special attribute, as creation to the Father, redemption to the Son, and illustration to the Holy Spirit, is not thus one and the same with the three persons, and yet each property enters the divine essence, for creation is divine, redemption is divine, and illustration is divine. Moreover, what man thinks that the *Trinity in Unity and Unity in Trinity is to be worshiped, neither commixing the persons, nor separating the essence,* who is desirous to turn the idea of three Gods into the idea of one God? How impossible is it for any one to do this, by any power of metaphysics which transcends the apprehension! The simple are utterly incapable of doing it; but the learned hurry it over, saying with themselves, this is my doctrine and faith concerning God; nor do they thence retain any thing else in the memory from an obscure idea, or any thing else in the idea from the memory, than that there are three persons, and one God, and every man out of three makes one in his own way, but this only when he speaks and writes, for whilst he thinks, he cannot think otherwise than of three, and one from the unanimity of three, and, in several instances, not even from that unanimity. But attend, my reader, and do not say to yourself, that these things are too harshly and too boldly spoken against the faith universally received concerning the triune God; for, in the following pages, you will see, that all and singular the things which are written in the Athanasian creed, are in agreement with the truth, if only, instead of three persons, one person be believed in, in whom is a trinity.

1104. "And the merchants of the earth waxed rich, by means of her delicacies"—That hereby is signified instruction in those things which are of heaven and the church, which derive their desirableness and delight from the love of ruling by the holy things of the church as means, and also from the love of possessing the world by the same, appears from the signification of merchants, as denoting those who procure for themselves the knowledges of good and truth from the Word, thus who either teach or learn those knowledges; for he is called a merchant, in the proper or natural sense, who buys and sells merchandize, and by buying and selling is signified to procure and communicate, thus, in the spiritual sense, to learn and to teach; and by merchandizes are signified the knowledges of good and truth

from the Word; that such things are signified by merchandizing, may be seen above, n. 840: the reason why by the merchants of the earth is signified instruction in those things which are of the church, is, because to teach is to instruct, and to be taught or to learn is to be instructed, and instruction is applicable to either; and whereas the spiritual sense of the Word is abstracted from persons, therefore merchant signifies instruction, and the natural sense from the spiritual signifies those who instruct, and who are instructed, for the spiritual sense has respect to goods and truths abstracted from persons, but the natural sense from the spiritual has respect to the persons with whom those goods and truths are: that the earth signifies the church has been frequently confirmed above from the Word; and from the signification of the means of her delicacies, as denoting those things of the church which are called knowledges, and are said to be holy, which, notwithstanding, derive all their quality and delight from the love of ruling, as well over heaven as over the world; such knowledges, which they call holy things of the church, are what are understood by the means of her delicacies, which are also enumerated below, verses 11—15, by which such things are signified: they are called the means of her delicacies, because they are delightful, for all things which flow forth from the love of self and from the love of the world are delightful, for every one from his natural man or from his body is not sensible of any other delight, wherefore also when those loves are ends, then the means, which favour them, are thought of, and these means are delightful, because they appertain to the ends. Now inasmuch as those loves are the ends with those who are heads and primates in that religion which is understood by Babylon, therefore also the means which favour them occupy their thoughts, all which are delightful to them, as will be further shewn below. From these considerations it may appear, that by the merchants of the earth being enriched from the means of her delicacies, is signified instruction in those things which are of the church, which derive their delightfulness and desirableness from the love of ruling by the holy things of the church as means, and from the love of possessing the world by the same.——*Continuation concerning the Athanasian Creed.*—Another point which the Athanasian doctrine teaches, is, that in the Lord there are two essences, the Divine and the Human; and in that doctrine the idea is clear that the Lord has a Divine principle and a Human, or that the Lord is God and man; but the idea is obscure, that the Divine principle of the Lord is in the Human, as the soul is in the body. The clear idea, that the Lord has a Divine principle and a Human, is drawn from these words: "*The true faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father born before the*

world; perfect God and perfect man, consisting of a reasonable soul. Equal to the Father as to the Divine principle, and inferior to the Father as to the Human principle:" here stops the clear idea, nor does it go further, because from what follows it becomes an obscure idea, and the things which are of an obscure idea, inasmuch as they do not enter the memory from enlightened thought, do not gain a place there, except among such things as are not of the light, which things, since they do not appear before the understanding, hide themselves, nor can they be called forth from the memory together with those things which are of the light. The point in that doctrine which is an obscure idea, is, that the Divine principle of the Lord is in his Human principle, as the soul is in the body; for on this subject it is thus said: "*Who, although he be God and man, yet they are not two, but one Christ; one altogether by unity of person; since as the reasonable soul and the body are one man, so God and man is one Christ;*" the idea contained in these words in itself, indeed is clear, but still it becomes obscure by the following words: "*One, not by conversion of the Divine essence into the Human, but by assumption of the Human essence into the Divine; one altogether, not by commixture of essence, but by unity of person.*" Inasmuch as a clear idea prevails over an obscure idea, therfore most people, both simple and learned, think of the Lord as of a common man, like unto themselves, and in such case, they do not think at the same time of His Divine principle; if they think of the Divine principle, then they separate it in their idea from the Human, and thereby also infringe the unity of person: if they are asked, where is His Divine principle? they reply, from their idea, In heaven with the Father; the reason why they so reply and so perceive, is, because they find a repugnance to think that the Human principle is Divine, and thus together with its Divine principle in heaven, not aware, that whilst in thought they thus separate the Divine principle of the Lord from his Human, they not only think contrary to their own doctrine, which teaches that the Divine principle of the Lord is in His Human, as the soul in the body, also, that there is unity of person, that is, that they are one person, but also, they charge that doctrine undeservedly with contradiction or fallacy, in supposing that the Human principle of the Lord, together with the rational soul, was from the mother alone, when yet every man is rational by virtue of the soul, which is from the father. But that such thought has place, and such a separation, follows also from the idea of three Gods, from which idea it results, that His Divine [principle] in the Human is from the Divine of the Father, who is the first person, when yet it is His own proper Divine [principle], which descended from heaven and assumed the Human. If man does not rightly perceive this, he may possibly be led to suppose, that his begetting Father was not one Divine [prin-

ciple,] but threefold, which yet cannot be received with any faith. In a word, they who separate the Divine [principle] from His Human, and do not think that the Divine is in His Human as the soul in the body, and that they are one person, may fall into erroneous ideas concerning the Lord, even into an idea as of a man separated from a soul; wherefore, take heed to yourselves, lest you think of the Lord as of a man like yourself, but rather think of the Lord as of a man who is a God. Attend, my reader! when you are perusing these pages, you may be led to suppose, that you have never, in thought, separated the Divine [principle] of the Lord from His Human, thus neither the Human from the Divine; but, I beseech you, consult your thought, when you have determined it to the Lord, whether you have ever considered, that the Divine [principle] of the Lord is in His Human as the soul in the body? rather have you not thought, yea, if you are now willing to make the enquiry, do not you at present think, of His Human [principle] separately, and of His Divine [principle] separately? And when you think of His Human [principle], do not you conceive it to be like the human principle of another man, and when of His Divine [principle,] do not you conceive it, in your idea, to be with the Father? I have questioned great numbers on this subject, even the rulers of the church, and they have all replied that it is so; and when I have said, that yet it is a tenet taught in the Athanasian creed, which is the very doctrine of their church concerning God and concerning the Lord, that the Divine [principle] of the Lord is in His Human as the soul in the body, they have replied, that they did not know this: and when I have recited these words of the doctrine, "*Our Lord Jesus Christ the Son of God, although He be God and man, yet they are not two but one Christ; one altogether by unity of person: since as the reasonable soul and body are one man, so God and man is one Christ;*" they were then silent, and confessed afterwards, that they had not noted these words, being indignant at themselves for having so hastily, and with so careless an eye, examined their own doctrine: on this occasion, some of them departed from their mystic union of the Divine [principle] of the Father with the Human of the Lord. That the Divine [principle] is in the Human of the Lord, as the soul in the body, the Word teaches and testifies in Matthew and in Luke; in Matthew thus: "*Mary being betrothed to Joseph, before they came together, was found to be with child by the Holy Spirit: and an angel said to Joseph in a dream, Fear not to take Mary thy bride, for that which is conceived in her is from the Holy Spirit. And Joseph knew her not until she brought forth her first-born Son, and he called his name Jesus,*" i. 18, 20, 25: and in Luke: "*The angel said to Mary, Behold thou shalt conceive in the womb, and shalt bring forth a son, and shalt call his name Jesus. Mary said to the angel, How shall*

this thing be, since I know not a man; the angel said in reply, The Holy Spirit shall come upon thee, and the virtue of the Highest shall overshadow thee, whence the Holy Thing which is born of thee shall be called the Son of God," i. 31, 32, 34, 35: from which words it is evident, that the Divine [principle] was in the Lord from conception, and that it was his life from the Father, which life is soul. We shall now proceed to shew, that even the things contained in the Athanasian doctrine, which give an obscure idea of the Lord, are in agreement with the truth, when the trinity, namely, Father, Son, and Holy Spirit, is conceived and believed to be in the Lord as in one person: Without such thought and faith, it may be said, that Christians, in contradiction to all people and nations in the universal globe, who have rationality, worship three Gods; as indeed it is asserted by these people and nations; when yet the christian orb both may and ought to excel all others in the brightness of the doctrine and faith, that God is one both in essence and person.

1105. Verse 4. "*And I heard another voice out of heaven, saying, Come out from her, my people, lest ye become partakers of her sins, and lest ye receive of her plagues.*" "And I heard another voice out of heaven, saying," signifies exhortation to those who are in truths, and in the good of life, to beware of them, namely, of those who are signified by Babylon: "come out from her, my people," signifies that they should leave them and not communicate with them: "lest ye become partakers of her sins," signifies lest they come into their evils, which are from the love of self and the love of the world: "and lest ye receive of her plagues," signifies and thence into the falses of evil, and so into destruction.

1106. "And I heard another voice out of heaven, saying,"—That hereby is signified exhortation to those who are in truths and in good of life to beware of them, appears from the signification of a voice out of heaven, as denoting exhortation to those who are in the truths of faith and in the goods of life, to beware of them: that this is meant by a voice from heaven, is evident from what follows, for it is said, come out from her My people, lest ye become partakers of her sins and receive of her plagues, with other things besides; afterwards also is described the quality of the wares of Babylon, and the quality of their state, whence it is manifest that a voice out of heaven denotes exhortation. The reason why a voice was heard out of heaven, is, because thereby is understood, from the Lord by the Word, for all things which man imbibes from the Word, are a voice out of heaven, and the Word instructs every one what is the nature and quality of Babel, as is evident from the passages adduced from the Word concerning Babel, n. 1029. The reason why it is said, another voice, is, because the former voice was that of the angel crying aloud that Babylon was fallen and was become the habitation of demons; wherefore here fol-

lows exhortation to all, as well those who are within Babylon, and are in any affection of truth and life of good, that they may come out from her and not have any faith in her witchcrafts and incantations, as also to those who are out of Babylon, that they may not suffer themselves to be seduced thereby; for such is the nature of that nation, that they persuade by the delights of every one's love, and thereby close the understanding, and so bring men over to have faith in whatever they say: that such is the nature of Babylon, has been made evident to me from much experience; for they enter into the delights of every one's life, and thereby captivate minds, and thus as it were trepan and hold them fast, until they have gained dominion in the very life of man, whereby they lead him as one blind and impotent whithersoever they will, as soon as he embraces their blind faith, by removing from the understanding all light in matters of a theological nature, lest their ends should appear, which are that they may be lords, not only over the interiors of man which are of his mind, but also over the exteriors which are of his body; over the interiors which are of the mind, by dominion over all things of the church and also of heaven, thus over souls, and over the exteriors which are of the body, by dominion over their wealth; in a word, their ends are that themselves alone may be lords, and all others servants; for thus, if not in open words, yet in tacit acknowledgment, they are worshiped as Gods, this being their ultimate end, which is concealed from men, but is manifest before the angels in heaven: that this is their ultimate end, manifestly appears from this consideration, that they have deprived the Lord Himself of all power of saving, by the translation thereof to the pope, and from him to his ministers, whilst notwithstanding the salvation of man is itself a divine work, and the very Divine [principle] of the Lord, and no man can have the ability to do this but God alone: but more will be said upon this subject in the succeeding articles.——*Continuation concerning the Athanasian Faith.* It has been shewn, that the doctrine of faith, which has its name from Athanasius, leaves a clear idea, whilst it is reading, that there are three persons, and hence that there are three unanimous Gods, and an obscure idea that God is one, and so obscure, that it does not remove the idea of three Gods: and further, that the same doctrine leaves a clear idea that the Lord has a Divine [principle] and a Human, or that the Lord is God and Man, but an obscure idea that the Divine and Human [principles] of the Lord are one person, and that His Divine [principle] is in His Human as the soul in the body. It has been also said, that nevertheless, all things contained in that doctrine, from beginning to end, both such as are clear and such as are obscure, agree and coincide with the truth, if instead of saying that God is one in essence and three in person, it be

believed, as the real truth is, that God is one both in essence and in person. There is a trinity in God, and there is also unity; that there is a trinity may be manifest from the passages in the Word where mention is made of the Father, Son, and Holy Spirit; and that there is unity, from the passages in the Word, where it is said that God is one. The unity in which is a trinity, or the one God in whom is a three-fold [principle], is not given in the Divine which is called the Father, nor in the Divine which is called the Holy Spirit, but in the Lord alone, for in the Lord alone there is a three-fold [principle], namely, the Divine which is called Father, the Divine Human which is called Son, and the Divine Proceeding which is the Holy Spirit; and this trine is one, because it is of one person, and may be called a triune. In what now follows, may be seen the agreement of all things of the Athanasian doctrine with what is here asserted; *First*, concerning the trinity: *Secondly*, concerning the unity of person in the Lord: *Thirdly*, that it has come to pass of the divine providence, that that doctrine was so written, that although it disagrees still it agrees with the truth. *Afterwards*, in general, will be proved the trine (or three-fold principle) in the Lord: and next, specifically, that the Divine, which is called the Father, is He, that the Divine which is called the Son, is He, and that the Divine, which is called the Holy Spirit, is He.

1107. "Come out of her, My people"—That hereby is signified, that they should leave them and not communicate with them, appears from the signification of coming out of Babylon, as denoting to leave those who are understood by Babylon, likewise that they should not communicate with them; and from the signification of My people, as denoting those who are in truths, and by truths in the good of life; that people signifies those who are in truths from good, may be seen n. 175, 331, 625: these are the subjects of the exhortation, which is understood by the voice out of heaven. The reason why the exhortation is that they should leave them who are understood by Babylon, and not communicate with them, is, because commerce with them is dangerous, especially in the spiritual world, where, in like manner as in the natural world, they send out emissaries, who by various methods persuade, and by promises allure, to accede to their religion: for as man does in the world, so also he does after his departure out of the world; for the ruling love with every one remains: and their love is to bring all the world over to their religion; and this for no other end, than that they may extend the limits of their empire, for the sake of the infernal delight of the love of self and the love of the world; for the sake of those delights also, the devil, as it is said, walks about to seduce, as may appear also from what is related in the Evangelist concerning the Lord's temptations

by the devil, where the love of self is described by his desiring to be adored, and the love of the world by his shewing Him from a mountain all the kingdoms of the world as his own: inasmuch as a like love remains with every one after death, therefore also those of the Babylonish nation, who have exercised dominion from those loves, when they come into the spiritual world, learn arts unknown in the natural world, whereby they fascinate men spirits, and draw them over to their side: wherefore now, since the last judgment has been accomplished upon them, they are severely prohibited sending any emissaries into the societies of the Reformed or to the gentiles; and when any are sent, they are investigated and punished. Inasmuch as the subject here treated of is concerning their state after the last judgment, especially concerning their state in the spiritual world, therefore the things which are said here and in the following parts of this chapter concerning Babylon, are to be understood as said principally for them; for as to what concerns Babylon in the natural world, or in the orb of our earth, they who are understood by Babylon there are not in a similar state with those who are in the spiritual world, but still the exhortation is for them also, that they may take heed to themselves.——*Continuation concerning the Athanasian creed.* We shall now proceed to the agreement of all things of the Athanasian doctrine with this truth, that God is one both in essence and person, in whom is a trinity (trinum); and to establish and prove this agreement, it may be expedient to proceed in the following order. The Athanasian doctrine first teaches thus: "*The Catholic faith is this, that we worship one God in trinity, and trinity in unity, neither commixing the persons nor separating the essence:*" these words, when instead of three persons one person is understood, in whom is a trinity (*trinum*), are in themselves truth, and are perceived by a clear idea thus, "The Christian faith is this, that we worship one God, in whom is a trinity, and a trinity in one God, and that the God, in whom is a trinity, is one person, and that the trinity (trinum) in God is one essence: thus there is one God in trinity, and trinity in unity, neither are the persons commixed, nor the essence separated:" that the persons are not commixed, nor the essence separated, will appear more clearly from what now follows. The Athanasian doctrine further teaches, "*Since there is one person of the Father, another of the Son, another of the Holy Spirit, but the Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory equal:*" in this case, also, when instead of three persons one person is understood, in whom is a trinity, the words are in themselves truth, and in a clear idea are perceived thus: "the trinity (*trinum*) in the Lord, as in one person, is the Divine [principle] which is called the Father, the Divine Human which is called the Son, and the Di-

vine Proceeding which is called the Holy Spirit; but the Divinity or divine essence of the three is one, the glory equal." Again: "*Such as the Father is, such is the Son, and such is the Holy Spirit:*" These words, in such case, are perceived thus: "Such as the Divine [principle] is which is called the Father, such is the Divine [principle] which is called the Son, and such is the Divine [principle] which is called the Holy Spirit." And further: "*The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate: the Father is infinite, the Son is infinite, and the Holy Spirit is infinite: the Father is eternal, the Son is eternal, the Holy Spirit is eternal; nevertheless, there are not three eternals, but one eternal; and there are not three infinites, but one infinite; neither are there three uncreated, but one uncreated: as the Father is almighty, the Son almighty, and the Holy Spirit almighty, and yet there are not three almighties, but one almighty:*" when, instead of three persons, one person is understood, in whom is a trinity, then also these words are in themselves truth, and in a clear idea are perceived thus: "as the Divine [principle] in the Lord, which is called the Father, is uncreate, infinite, omnipotent, so the Divine Human [principle] which is called the Son, is uncreate, infinite, omnipotent, and so the Divine [principle] which is called the Holy Spirit, is uncreate, infinite, and omnipotent; but these three are one, because the Lord is one God, both in essence and person, in whom is a trinity, (*trinum*)." In the Athanasian doctrine are also the following words: "*As the Father is God, the Son also is God, and the Holy Spirit is God, nevertheless there are not three Gods, but one God. So the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet there are not three Lords, but one Lord:*" in this case, also, when instead of three persons one person is understood, in whom is a trinity, the words are perceived in a clear idea thus: "that the Lord, from His Divine [principle] which is called the Father, from His Divine Human which is called the Son, and from His Divine Proceeding which is called the Holy Spirit, is one God and one Lord, since the three Divine [principles] called by the names of Father, Son, and Holy Spirit, are in the Lord, one in essence and in person." Further: "*Forasmuch as we are compelled by the christian verity to acknowledge every person by himself to be God and Lord, still by the catholic religion we are forbidden to say there be three Gods and three Lords:*" (in other copies thus: "As we are bound by the christian truth to acknowledge every person to be God or Lord, so we cannot in christian faith make mention of three Gods or three Lords:") these words cannot be otherwise understood, than that by the christian verity we must needs acknowledge and think that there are three Gods and three Lords, but that still it is not allowable, by the christian faith and religion, to say and to name three Gods or three Lords; as is also the case, for the gene-

rality think of three Gods who are unanimous, and hence they call them a unanimous trinity, but still they are bound to say one God: nevertheless, on the idea that there are not three persons, but one person, then, instead of the above words, which ought to be taken away from the Athanasian doctrine, may be substituted the following: "When we acknowledge a trinity (*trinum*) in the Lord, then it is from truth, and thereby from the christian faith and religion, that we acknowledge both with the lips and the heart one God and one Lord;" for, if it was allowed to acknowledge and think of three, it would be allowed also to believe in three, for believing or faith is of the thought and acknowledgment, and hence of the speech, and not of the speech separate from thought and acknowledgment. Afterwards follow these words: "*The Father was made of none, neither created nor born: the Son is of the Father alone, not made, nor created, but born: the Holy Spirit is of the Father and of the Son, not made, nor created, nor born, but proceeding. Thus there is one Father not three Fathers, one Son not three Sons, one Holy Spirit, not three Holy Spirits:*" these words agree altogether with the truth, if only instead of the Father we understand the Divine [principle] of the Lord which is called the Father, instead of the Son, His Divine Human [principle], and instead of the Holy Spirit, his Divine Proceeding; for from the Divine [principle] which is called the Father was born the Divine Human [principle], which is called the Son, and from both proceeds the Divine [principle] which is called the Holy Spirit: but, concerning the Divine Human [principle] we shall speak more specifically in what follows. From these considerations it is now evident, that the Athanasian doctrine agrees with the above truth, that God is one both in essence and in person, provided that instead of three persons be understood one person, in whom is the trinity (*trinum*), which is called Father, Son, and Holy Spirit. In the following article, a like agreement will be established concerning unity of person in the Lord.

1108. "Lest ye become partakers of her sins"—That hereby is signified, lest ye come into their evils which are from the love of self and from the love of the world, appears from the signification of becoming partakers, when predicated of sins, as denoting to come into them, and so to become guilty of them; and from the signification of sins, as here denoting the evils which arise from the love of self and from the love of the world; the reason why these are the evils which are here understood, is, because the Babylonish nation are in those loves, and consequently in the evils which arise from them. That that nation is in those evils is manifest, for they extend their dominion not only over all things of the church, but also over heaven; nor are they herewith content; they have also extended it over the Lord Himself, for they have transferred to themselves His power

over the souls of men, to save them, which power is the very divine power of the Lord, for it was for that end that the Lord came into the world, and glorified His Human [principle], that is, made it Divine, in order that He might thereby save mankind; that the Babylonians have extended dominion over the Lord Himself, is evident, for when they have transferred to themselves His Divine power, which is the power of saving men, they of consequence believe that the Lord is to do what they will, and not that they are to do what the Lord wills, so that their will rules, and the will of the Lord serves, in a word, they have drawn down the Lord from His throne, and set themselves thereon, saying in their hearts like Lucifer, "*For thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven, I will ascend above the heights of the cloud, I will become like the most High,*" Isaiah xiv. 13, 14: that by Lucifer is there understood Babel, may be seen above, n. 1029: but modern Babel has not only made herself like the Most High, but even superior. Now inasmuch as they who are understood by Babel, are in the loves of self and of the world above all others in the universal terrestrial globe, and inasmuch as all evils arise from those two loves, and the worst of all from such a love of ruling as prevails with them, therefore exhortation is here given, to go out or depart from them, lest they become partakers of her sins: that all evils arise from those two loves, namely, from the love of self, and from the love of the world, may be seen in the *Doctrine of the New Jerusalem*, n. 65—83: and that those loves reign in hell, in the work concerning *Heaven and Hell*, n. 551—565.——*Continuation concerning the Athanasian Creed.* We now proceed to the agreement of the Athanasian doctrine with this truth, that the Human [principle] of the Lord is divine by virtue of the Divine [principle] which was in Him from conception. That the Human [principle] of the Lord is divine, appears, indeed, as if not grounded in the Athanasian doctrine, but still it is, as is evident from these words in the doctrine: "*Our Lord Jesus Christ, the Son of God, is God and Man. Who although God and Man, yet they are not two but one Christ; one altogether by unity of person* (or as others express it, *because they are one person*); *since as the rational soul and body are one man, so God and Man is one Christ:*" now, whereas the soul and body are one man, and hence one person, and such as the soul is such is the body, it follows, that since His soul from the Father was divine, the body also, which is His Human [principle], is divine. He did, indeed, assume a body or human [principle] from the mother, but this he put off in the world, and put on a Human [principle] from the Father, and this is the Divine Human. It is said in the doctrine, "*Equal to the Father as to the Divine* [principle], *inferior to the Father as to the human:*" this, likewise, agrees

with the truth, provided that the human from the mother be meant. In the doctrine, also, it is said, "*God and man is one Christ, one, not by conversion of the divine substance into the human, but by taking of the human substance into the divine: one altogether, not by commixture of substance, but by unity of person:*" these words, likewise, agree with the truth, since the soul does not convert itself into body, nor commix itself with body so as to become body, but takes body to itself: thus soul and body, although they be two distinct things [or principles], are still one man, and with respect to the Lord, one Christ, that is, one Man who is God. More will be said on the Divine Human [principle] of the Lord in what follows.

1109. "And lest ye receive of their plagues"—That hereby is signified, and thence into the falses of evil, and thus into destruction, appears from the signification of plagues, as denoting such things as destroy the spiritual life of man, see above, n. 584, in this case falses from evil, because these destroy that life. It appears as if evils themselves destroyed man's spiritual life, but they do not destroy of themselves, but by falses; the reason is, because evils without falses do not enter the thought, for they are of the will only, and the things which are of the will only, and not at the same time of the thought, cannot destroy, because they are irrational; man also then knows not that they are evils; but when he confirms evils in the thought, then they destroy, for then they are of the man; confirmation of evils from the thought are falses. The reason why falses are here signified by plagues, is, because by sins, which are mentioned just before, are understood the evils of the love of self and of the world, and in the Word, where evil is treated of, the false also is treated of. Now inasmuch as evils destroy spiritual life by falses, and by plagues are signified falses from evil, therefore destruction also is signified thereby.——*Continuation concerning the Athanasian Creed.* That all and every thing of the Athanasian doctrine, concerning the trinity and concerning the Lord, is truth, if only instead of three persons be understood one person in whom is a trinity, and it be believed that the Lord is that person, has come to pass by the divine providence of the Lord; for unless they had accepted a trinity of persons at that time, they would have become either Arians or Socinians, and hence the Lord would have been acknowledged as a mere man only, and not a God, whereby the Christian church would have perished, and heaven would have been closed to the man of the church; for no one is conjoined with heaven, and admitted after death into heaven, unless in the idea of his thought he sees God as a man, and at the same time believes God to be one both in essence and person; by this belief the gentiles are saved; and unless he acknowledges the Lord, His Divine [principle] and His Human, by which acknowledgment a man of the Christian church is saved,

provided he lives at the same time a Christian life. That the doctrine concerning God and the Lord, which is the primary of all doctrine, was so conceived by Athanasius, came to pass of divine permission; for it was foreseen by the Lord, that the Roman Catholics would not otherwise have acknowledged the Divine [principle] of the Lord, wherefore, also, even to this day, they separate his Divine [principle] from His Human; and the Reformed would not have seen the Divine [principle] in the Human of the Lord, for they who are in faith separate from charity, do not see it; still they both of them acknowledge the Divine [principle] of the Lord in a trinity of persons. Nevertheless, that doctrine, which is called the Athanasian creed, by the divine providence of the Lord was so written, that all things contained therein are truths, provided that instead of three persons one person be assumed in whom is a trinity, and it be believed that the Lord is that person: It is also of providence that they are called persons, for a person is a man, and a divine person is God who is a Man. This is revealed at this day for the sake of the New Church, which is called the Holy Jerusalem.

1110. Verse 5. "*For her sins have reached even unto heaven, and God hath remembered her injustices.*" "For her sins have reached even unto heaven," signifies, because their evils have shut out heaven: "and God hath remembered her injustices," signifies that falses derived from evils have separated them from the Lord.

1111. "For her sins have reached even unto heaven."—That hereby is signified, because their evils have shut out heaven, appears from the signification of sins, as denoting the evils arising from the loves of self and of the world, as above, n. 1108; and from the signification of reaching even unto heaven, as denoting to shut out heaven, for this is especially the case with the evils from such a self love as reigns with those who are of Babylon, for their self love is a love of ruling over the world, over the Word and the church, over heaven and over the Lord Himself. The reason why to reach even unto heaven, denotes to shut out heaven, is, because evils, when they reach to heaven, have such an effect, for the angels, from the evils which are with those who are beneath heaven, come into a state either of sadness, or grief, or horror, or anger, not that they see those who are in the evils, and thence are conscious of their state being thereby caused, but because the falses from evil have such an operation, when they reach unto heaven; for in the heavens all are in good from love to the Lord, and in charity towards their neighbour, and to these goods the evils arising from the love of self and the love of the world are altogether opposite, and when one opposite acts upon another, as is in this instance, namely diabolical evil against celestial good, then they who are in ce-

lestial good are brought either into a state of sadness, or grief, or horror, or wrath, and when this is the case they avert themselves, and thereby heaven becomes closed. But still it is provided by the Lord, that they who are in evils, especially who are in those evils, which are the worst of all, should be removed afar off from heaven, that the angels may not be infested by them.——*Continuation concerning the Athanasian Creed, and concerning the Lord.* That in the Lord there is a trinity (*trinum*), the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit, may be manifest from the Word, from the divine essence, and from heaven. From the Word, where the Lord himself teaches, that the Father and He are one, and that the Holy Spirit proceeds from Him and from the Father; also, where the Lord teaches, that the Father is in Him and He in the Father, and that the Spirit of Truth, which is the Holy Spirit, does not speak from Himself but from the Lord: in like manner, from passages in the old Word, where the Lord is called Jehovah, the Son of God, and the Holy One of Israel. From the divine essence, whence it appears, that one Divine by itself is not given, but must be trine; this trine consists of esse, existere, and proceeding, for esse must needs exist, and when it exists must proceed that it may produce, and this trine is one in essence and one in person, and is God. This may be illustrated by comparison; an angel of heaven is trine and thereby one; the esse of an angel is that which is called his soul, and his existere is that which is called his body, and the proceeding from both is that which is called the sphere of his life, without which an angel neither exists nor is. By this trine an angel is an image of God, and is called a son of God, and also an heir, yea, also a god; nevertheless, an angel is not life from himself, but is a recipient of life, God alone being life from Himself. From heaven; because the trine Divine [principle], which is one in essence and in person, is such in heaven; for the Divine [principle] which is called the Father, and the Divine Human which is called the Son, appears there, before the angels, as a sun, and the Divine Proceeding thence as light united to heat, the light being divine truth, and the heat being divine good: thus, the Divine [principle] which is called the Father, is the divine esse, the Divine Human which is called the Son, is the divine existere from that esse, and the Divine which is called the Holy Spirit is the Divine Proceeding from the divine existere and from the divine esse. This trine is the Lord in heaven; His divine love is what appears as a sun there.

1112. "And God hath remembered her injustices"—That hereby is signified that falses from evil separated them from the Lord, appears from the signification of remembering, when predicated of God, as denoting to separate Him from themselves,

of which we shall speak presently; and from the signification of injustices, as denoting falses from evil; for what is just is truth from good, and consequently what is unjust is false from evil: the reason why what is just is truth from good, is, because civil justice is no other than civil truth, which is of the law, and civil equity is the good which is also of the law, inasmuch as the law, as it wills justice, so it wills equity, for as all truth must be from good, so all justice must be from equity; likewise as all truth must be of good, so all justice must be of equity, and vice versâ, they cannot be separated, for if they are separated, equity is no longer equity, nor is justice, so called, justice; in like manner as good and truth cannot be separated, for if they are separated good is no longer good, nor is truth any longer truth: these observations are made in order that it may be known, that by injustices are here signified falses from evil. The reason why by God remembering their injustices is signified that the falses of evil separated them from the Lord, is, because by what precedes, namely, that her sins reached even to heaven, is signified that their evils shut out heaven, for when heaven is closed to man, the Lord is separated; it is not however to be understood that the Lord separates Himself from them, but that they separate themselves from the Lord, for the Lord looks at every one from the face, and not from the hinder part of the head, whence the angels of heaven, have the Lord continually before the face, and this which way soever they turn themselves, but evil spirits avert the face from the Lord, and turn to Him the hinder part, whereby they separate themselves from Him: the falses grounded in evils which appertain to them, are what produces this effect: that such conversion to the Lord has place with the angels of heaven, and that such aversion from the Lord has place with the spirits of hell, may be seen in the work concerning *Heaven and Hell*, n. 17, 123, 142, 143, 144, 145, 151, 251, 272, 548, 552, 561.——*Continuation concerning the Athanasian Faith and concerning the Lord.* It was said, that one Divine [principle] by itself is not given, but that it must be trine, and that this trine is one God in essence and in person; if it be now asked, What sort of trine God had, before the Lord assumed the Human [principle] and made it divine in the world? it is answered, God was then in like manner a man, and He had a Divine [principle], a Divine Human, and a Divine Proceeding; or a divine esse, a divine existere, and a divine procedere, for, as was said, God without a trine is not given; but the Divine Human [principle] at that time was not divine even to ultimates, the ultimates are what are called flesh and bones; these also were made divine by the Lord, when He was in the world. This [principle] was accessary; and this now is the Divine Human appertaining to God: this, likewise, may be illustrated by this comparison: every angel is a man,

having a soul, having a body, and having a proceeding principle, but still, he is not thus a perfect man, for he has not flesh and bones, as a man in the world has. That the Lord made His Human [principle] divine even to its ultimates, which are called flesh and bones, He Himself manifests to the disciples, who believed that they saw a spirit when they saw Him, saying, "*See My hands and My feet that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have,*" Luke xxiv. 39: from which it follows, that God now is more a man than the angels. Comparison has been made with an angel and with a man, nevertheless, it is to be understood, that God has life in Himself, but an angel has not life in himself, for he is a recipient of life. That the Lord as to each principle, the Divine and the Divine Human, is life in Himself, He Himself teaches in John: "*As the Father hath life in Himself, so hath He given to the Son to have life in Himself,*" v. 26: by Father, in this passage, the Lord means the Divine [principle] in Himself; for in other passages He says, that "the Father is in Him, and that the Father and He are one.

1113. Verse 6. "*Render to her, even as she hath rendered to you, and double to her double according to her works; in the cup which she hath mixed, mix to her double.*" "Render to her even as she hath rendered to you," signifies infernal punishment corresponding to their evil deeds: "and double to her double according to her works," signifies much retribution as they have profaned good: "in the cup which she hath mixed, mix to her double," signifies retribution in proportion to the profanation of truth.

1114. "Render to her even as she hath rendered to you"—That hereby is signified infernal punishment corresponding to their evil doings, appears from the signification of rendering to any one as he hath rendered or done, as denoting to make retribution according to the law of retaliation, thus to render punishment correspondent to the evil deeds: but whereas these things are said to those, who, according to exhortation, have departed out of Babylon, that is, who have relinquished that religion, and who are upon their guard against it, and these do not punish, forasmuch as they are in charity, and consequently not in any desire of revenge, therefore by those words is signified infernal punishment correspondent to their evil deeds: this being predicated of those who are departed out of Babylon, that they should render it to her, as also in what follows, that they should double to her double according to her works, and mix to her double in the cup which she hath mixed, is according to the style of the Word in the literal sense thereof, which is according to appearances, namely, that they should avenge the injustices done to themselves, in the same sense as it is attributed to the Lord Himself, that He is angry, that He punishes,

and thus that He acts from revenge, when notwithstanding anger and revenge do not exist in the Lord, nor consequently, with those who are led by the Lord and live from Him.—— *Continuation concerning the Athanasian faith and concerning the Lord.* Some, in the Christian world, have formed to themselves an idea of God as of some universal principle; some, as of nature in her inmost principles; some, as of a cloud in some space of ether; some, as a bright ray of light; and some, no idea at all; whilst few have formed an idea of God as of a man, when yet God is a man. Several causes have operated to excite such ideas of God in Christians: the first is, because from their doctrine they believe in three divine persons distinct from each other, in the Father as an invisible God, in the Lord also, but as to His Human [principle] not God. The second is, that they believe God to be a spirit, and they conceive of a spirit as of wind, as of air or ether, when yet every spirit is a man. The third is, that Christians, in consequence of their faith alone without life, have been rendered worldly, and from self-love corporeal, and the worldly and corporeal man does not see God except from space, thus as the inmost principle in the universe, consequently as extended, when yet God is not to be seen from space, for there is no space in the spiritual world, space in that world being only in appearance grounded on what is like it. Every sensual man sees God in like manner, because he thinks little above speech, and the thought of speech says to itself, "What the eye sees and the hand touches, this I know is," and all other things it dissipates, as if they were only things to be talked of. These are the causes why in the Christian world there is no idea of God as a man. That there is no such idea, yea, that there is a repugnance to it, you may know from examining yourself, and thinking of the Divine Human [principle], when yet the Human [principle] of the Lord is divine. Nevertheless, the above ideas of God do not appertain so much to the simple, as to the intelligent, for many of the latter are blinded by the conceit of their own intelligence, and are hence infatuated by science, according to the Lord's words, Matthew xi. 25: xiii. 13, 14, 15. But let them know, that all who see God as a man, see Him from the Lord, the rest from themselves; and they who see from themselves, do not see.

1115. "And double to her double according to her works"—That hereby is signified much retribution as they have profaned good, appears from the signification of double to her double, as denoting to make much retribution, or to return much punishment, of which we shall speak presently; and from the signification of her works, as denoting the profanations of good, for their works are profanations; hence by doubling double is signified much retribution, according to the profanation of good: the reason why this is signified by doubling double, is, because two

do not signify two, nor does any number signify the quantity thereof, but quality, and two signify the quality of a thing as to union, and is predicated of good and of evil, as may be seen above, n. 532, 984; in this case, of the retribution of evil on account of the profanation of good; hence it is evident, that by double here, is not signified double, but much of evil. That double is predicated of retribution and of remuneration, and signifies much, appears from these passages in the Word: thus in Jeremiah: "*Let my persecutors be made ashamed, bring upon them the day of evil, and break them with a double breaking*" (xvii. 18): to bring upon them the day of evil and to break them with a double breaking, signifies much retribution of evil on account of persecution. And in Zechariah: "*Return to the strong hold, ye prisoners of hope, and this day do I declare I will give to thee double retribution,*" ix. 12: where by giving double retribution is signified to reward much. And in Isaiah: "*Console ye My people, and speak upon the heart of Jerusalem, that her warfare is accomplished and that her iniquity is expiated; for she hath received from the Lord's hand double in all her sins*" xl. 1, 2; treating of the advent of the Lord and of the new church to be established by Him: that new church is signified by Jerusalem, upon the heart of which they should speak; by the warfare which is accomplished, is signified the state of combat against evils; by the iniquity being expiated is signified evil being removed by the Lord; by receiving double in all her sins, is signified much suffering in combat or temptation. Again in the same prophet: "*Ye shall be called the priests of Jehovah, ministers of our God; it shall be said to you, ye shall eat the riches of the nations, and in their glory ye shall boast yourselves; for your shame double, and for ignominy they shall sing in their portion; wherefore in their land they shall possess double, the joy of eternity shall be upon them*" (lxi. 6, 7); where also double does not signify double but much, and is predicated of retribution.——*Continuation concerning the Athanasian faith, and concerning the Lord.* But I will relate what must needs seem wonderful: every man, in the idea of his spirit, sees God as a man, even he who in the idea of his body sees Him like a cloud, a mist, air, or ether, even he who has denied that God is a man: man is in the idea of his spirit when he thinks abstractedly, and in the idea of his body when he thinks not abstractedly. That every man in the idea of his spirit sees God as a man, has been made evident to me from men after death, who are then in the ideas of spirit; for men after death become spirits, in which case, it is impossible for them to think of God otherwise than as of a man: the experiment was made whether they could think otherwise, and for this purpose they were let into the state in which they were in the world, and then they thought of God, some as of the universe, some as of nature in

her inmost principles, some as of a cloud in the midst of ether, some as a bright ray of light, and some in other ways; but instantly, when they came out of that state into a state of spirit, they thought of God as of a man. But evil spirits, who in the world have denied God, deny Him after death, nevertheless, instead of God they worship some spirit, who, by diabolical arts, gains ascendancy over the rest. It was said, that to think of God as a man is implanted in every spirit: that this is effected by an influx of the Lord into the interior of their thoughts, is evident from this consideration: the angels of all the heavens acknowledge the Lord alone; they acknowledge His Divine [principle] which is called the Father, they see His Divine Human [principle], and they are in the Divine Proceeding, for the universal angelic heaven is the Divine Proceeding of the Lord; an angel is not an angel from any thing of his own, but from the Divine [principle] which he receives from the Lord; hence they are in the Lord, and therefore, when they think of God, they cannot think of any other than of the Lord, in whom they are, and from whom they think. Add to this, that the universal angelic heaven in its complex, before the Lord, is as one man, which may be called the Grand Man, wherefore the angels in heaven are in the man, who is the Divine Proceeding of the Lord, as was said; and since their thoughts have a direction according to the form of heaven, therefore when they think of God, they cannot think otherwise than of the Lord. In a word, all the angels of the three heavens think of God as of a man, nor can they think otherwise, since if they were disposed to do so, thought would cease, and they would fall down from heaven. Hence now it is, that it is implanted in every spirit, and also in every man, when he is in the idea of his spirit, to think of God as a man.

1116. "In the cup which she hath mixed, mix to her double" —That hereby is signified much retribution according as they have profaned truth, appears from the signification of a cup, as denoting truth, and, in the opposite sense, the false, because by cup is signified the same as by wine, see above, n. 887, 1045; and from the signification of mixing, as denoting to profane, for he who commixes the false with truth, or truth with the false, profanes, of which we shall speak presently; and from the signification of double, as denoting much, and as being predicated of retribution, concerning which see just above, n. 1115. The reason why mixing signifies to profane, is, because it is predicated of the wine, which is in the cup, whereby is signified truth, and, in the opposite sense, the false, and when truth and the false are commixed, profanation takes place, concerning which see above, n. 1053—1063: The like is signified by mixing in David: "*There is a cup in the hand of Jehovah, and He hath mixed the wine, it is filled with mixture, and he*

poureth out thence, but the dregs thereof all the impious of the earth shall wring out and drink," Psalm lxxv. 9: by the cup in the hand of Jehovah, and by the wine, is signified divine truth; by mixing and by mixture is signified profanation, for the commixture of the false with truth is understood; by pouring out thence and the impious of the earth wringing out the dregs and drinking them, is signified the punishment of profanation: from these considerations it is evident that by mixing the cup the same is signified here as in the Apocalypse.——*Continuation concerning the Athanasian Faith and concerning the Lord.* It was in consequence of the above implanted principle, that the most ancient people, more than their posterity, worshiped God visible under a human form: that they also saw God as a man, the Word testifies, as concerning Adam, that he heard the voice of Jehovah walking in the garden; concerning Moses, that he spake with Jehovah mouth to mouth; concerning Abraham, that he saw Jehovah in the midst of three angels; and that Lot spoke with two of them: Jehovah was also seen as a man by Hagar, by Gideon, by Joshua, by Daniel as the ancient of Days, and as the Son of Man; in like manner He was seen by John, as the Son of Man in the midst of seven candlesticks, also by the other prophets. That it was the Lord who was seen by them, He himself teaches where he says, "*That Abraham exulted to see his day, and that he saw and rejoiced,*" John viii. 56: also, "*That He was before Abraham was,*" ver. 58: "*And that He was before the world was,*" John xviii. 5, 24. The reason why it was not the Father but the Son who was seen, is, because the Divine Esse, which is the Father, cannot be seen except by the Divine Existere, which is the Divine Human [principle]. That the Divine Esse, which is called the Father, was not seen, the Lord also teaches in John: "*The Father who hath sent Me, He beareth witness of Me; ye have neither heard His voice at any time, nor seen his shape,*" v. 37: again: "*Not that any one hath seen the Father, except he who is with the Father, he hath seen the Father,*" vi. 46: and again: "*No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath brought him forth to view,*" i. 18: from which passages it is evident, that the Divine Esse, which is the Father, was not seen by the ancients, neither could be seen, and yet that it was seen by the Divine Existere, which is the Son. Inasmuch as esse is in its existere, as the soul is in its body, therefore he who sees the Divine Existere or Son, sees also the Divine Esse or Father, which the Lord confirms in these words: "*Philip said, Lord, shew us the Father; Jesus said unto him, Have I been so long time with you, and hast thou not known Me, Philip? he who hath seen Me, hath seen the Father, how sayest thou then, Shew us the Father,*" John xiv. 8, 9; by which words it is manifest, that the Lord is the Divine

Existere, in which is the Divine Esse; thus that he is the God-Man, who was seen by the ancients. From what has been adduced it follows, that the Word is also to be understood according to the sense of the letter, when it says that God has a face, that He has eyes and ears, also, that he has hands and feet.

1117. Verse 7. "*How much she hath glorified herself and lived deliciously, so much give unto her torment and mourning, because she hath said in her heart, I sit a queen, and am not a widow, and shall not see mourning.*" "How much she hath glorified herself and lived deliciously;" signifies how much glory and pleasure thence derived they have acquired to themselves from their empire over heaven and over the world: "so much give unto her torment and mourning," signifies so much of infernal punishment and desolation: "because she saith in her heart, I sit a queen," signifies pride and boasting that heaven and the church are under their dominion: "and am not a widow," signifies, that they are not without defence: "and I shall not see mourning," signifies, that they will never suffer desolation nor perish.

1118. "How much she hath glorified herself and lived deliciously"—That hereby is signified, how much glory and pleasure thence derived they acquire to themselves from their empire over heaven and over the world, appears from the signification of glorifying herself, as denoting to acquire glory to themselves; and from the signification of living deliciously, as denoting to take pleasure: that it is from their empire over heaven and over the world, is evident, for thence is their glory and pleasure.——*Continuation concerning the Athanasian Faith and concerning the Lord.* Inasmuch as the idea of God as a man is implanted in every one, therefore several people and nations have worshiped gods who either were men or were seen by them as men; as in Greece, Italy, and some kingdoms under their power, they worshiped Saturn, Jupiter, Neptune, Pluto, Apollo, Mercury, Juno, Minerva, Diana, Venus and her boy, and others, and ascribed to them the government of the universe. The reason why they distinguished the Divinity into so many persons, was, because it was from a principle implanted in them, that they saw God as a Man, and therefore they saw all the attributes, properties, and qualities of God, and thence, also, the virtues, affections, inclinations, and sciences, as per-persons. It was, also, from an implanted principle, that the inhabitants of the lands round about Canaan, and, likewise, of the regions within it, worshiped Baalim, Astoroth, Beelzebub, Chemosh, Milcolm, Molech, and others, several of whom had lived as men. It is, also, from an implanted principle, that, at this day, in gentile Christendom, saints are worshiped as gods, that the knees are bended before their idols, that they are kissed, that the head is made bare for them in the ways where they are exposed, and that their sepulchres are adored; yea,

even in the presence of the pope, the shoes of whose feet, and, in some cases, his footsteps, are eagerly saluted; and he would have been saluted as a god, if religion had allowed it. These and several other particulars are from an implanted principle, inclining men to worship a god whom they see, and not any thing aerial, for this latter is smoke to them. But the idea of God as a man, flowing-in out of heaven, is perverted with many, insomuch, that either a man of the world, or an idol, is worshiped instead of God; comparatively, as the bright light of the sun is turned into colours not beautiful, and his summer heat into fœtid odours, according to the objects into which they fall. But that the idea of God is made an idea of a little cloud, of a mist, or of the inmost principles of nature, is from the causes above adduced, and has place amongst Christians, but rarely amongst other nations who enjoy any light of reason, as amongst the Africans and several others.

1119. "So much give unto her torment and mourning"—That hereby is signified that they should have so much of infernal punishment and desolation, appears from the signification of torment, as denoting infernal punishment; and from the signification of mourning, as denoting desolation, which consists in their no longer having any truth and good, but merely false and evil. The reason why it is said that so much torment and mourning should be given her, by how much she hath glorified herself and lived deliciously, is, because all torment or infernal punishment altogether corresponds to the evils in which they are, wherefore they who have glorified themselves much and taken delight in the love of ruling over heaven and over the church, and also, for the sake of that glory and the delight thence derived, have perverted the goods of heaven and the church, which are the goods of the Word, have their lot in a hell more grievous as to torment; but they who have glorified and delighted themselves less in such things have their lot in a hell more mild; and they who have not taken any such glory and delight, nor thence perverted the goods and truths of heaven and the church, which are from the Word, but have only obeyed them either through ignorance or persuasion, have their lot in no hell: but the people who have no part in their dominion, especially those who look to the Lord, and are in any affection of truth, have their lot in the heavens, where they are taught by the angels. From these considerations, it may appear, that here where Babylon is treated of, no others are understood, but those who exercise dominion from the delight of the love thereof for the sake of themselves.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* That God is Man and that the Lord is that Man, is manifest from all things which are in the heavens, and which are beneath the heavens. In the heavens, all things which proceed from the

Lord, in the greatest and in the least [parts], are either in a human form, or have reference to the human form; the universal heaven is in a human form, every society of heaven is in a human form, every angel is a human form, and, likewise, every spirit beneath the heavens: and it has been revealed, that all things, both least and greatest, which proceed immediately from the Lord, are in that form, for what proceeds from God is a resemblance of Him. Hence it is, that it is said of the man Adam and Eve, that they were "*created into the image and likeness of God*," Gen. i. 26, 27. Hence, also, it is, that the angels in the heavens, inasmuch as they are recipients of the Divine [principle] which proceeds from the Lord, are men of astonishing beauty, whereas spirits in the hells, because they do not receive the Divine [principle] which proceeds from the Lord, are devils, who, in the light of heaven, do not appear as men, but as monsters. From this consideration it is, that every one in the spiritual world is known from his human form, as to the degree in which he partakes of the Divine [principle] proceeding from the Lord. Hence now it may be manifest, that the Lord is the only man, and that every one is a man according to the reception of divine good and divine truth from him. In fine, he who sees God as a man, sees God, because he sees the Lord: the Lord, also, says, "*He who seeth the Son, and believeth in Him, hath eternal life*," John vi. 40: to see the Son is to see Him with the spirit, because it is said, also, to those who have not seen him in the world.

1120. "Who saith in her heart, I sit a queen"—That hereby is signified pride and boasting that heaven and the church are under their dominion, appears from the signification of saying in their heart, as denoting boasting from pride, for by saying is signified boasting, and by the heart is signified the love of self, thus also pride; and from the signification of sitting a queen, as denoting that heaven and the church are under their dominion: the reason why this is understood by sitting a queen, is, because in the Word, when the Lord is called king, then by queen is understood heaven and the church, in like manner as when the Lord is called bridegroom and husband, then heaven and the church are understood by bride and wife. It is said heaven, but thereby is understood the church in heaven, or the church with the angels of heaven, which makes one with the church which is amongst men on earth; for there are governments in the heavens, as on earth, consequently also there are laws, economical, civil, and ecclesiastic, as on earth, although in a more perfect degree; the church therefore in the heavens is what is understood by bride and wife, wherefore when the Lord is understood as a king, then the church, which is the wife of the king, is understood by queen. Thus in David: "*The daughters of kings are amongst thy precious ones, at thy*

right hand stands the queen in the best gold of Ophir," Ps. xlv. 10: the subject treated of in that psalm is concerning the Lord and concerning His kingdom; and by the daughters of kings amongst the precious ones are signified the affections of truth, which are said to be amongst the precious, because precious, in the Word, is predicated of truths; by the queen standing at the right hand in gold of Ophir, is signified the church from the reception of good from the Lord, for all things with man which belong to his right side, have reference to good from which truth is derived, and those which belong to the left, to truth derived from good, and for this reason it is said that the queen stands at the right hand; by the gold of Ophir also is signified good: that those things which are on the right side with man have reference to good, and those things which are on the left to truth, may be seen above, n. 600: and that gold signifies the good of love, n. 242. The woman is also born to be affection which is love, and the man is born to be the understanding, thus the woman is born to be good, for all good is of the affection which is of love, and man to be truth, for all truth is of the understanding, wherefore whilst good has relation to the right side of man, and truth to the left, it follows that it is according to divine order, that the wife be on the right.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* It was said, that the Lord is the only Man, and that all are men according to the reception of divine good and divine truth from him. The reason why the Lord is the only Man is, because He is life itself, but all others, inasmuch as they are men from Him, are recipients of life. The distinction between the man who is life, and the man who is a recipient of life, is like what subsists between uncreate and created, and between infinite and finite, which distinction is such, as to admit of no ratio; for there is no ratio given between infinite and finite, thus there is none between God as a Man, and another as a man, whether he be angel or spirit, or a man in the world. That the Lord is life, He Himself teaches in John: "*The Word was with God, and God was the Word, in Him was life, and the life was the light of men, and the Word was made flesh,*" i. 1, 4, 14: again: "*As the Father hath life in Himself, so hath He given to the Son to have life in Himself,*" v. 26; again: "*As the living Father hath sent Me, and I also live by the Father,*" vi. 57: again: "*I am the resurrection and the life,*" xi. 25; again: "*I am the way, the truth, and the life,*" xiv. 6: inasmuch as the Lord is life, therefore, in other passages of the Word, He is called *the Bread of Life, the Light of Life, and the Tree of Life,* also, *the Alive and Living God.* Since He is life, and every man is a recipient of life from Him, therefore, He also teaches, that He gives life and vivifies; as in John: "*As the Father vivifies, so also the Son vivifies,*" v. 21; again: "*I am the bread of God which cometh*

down from heaven, and giveth life to the world," vi. 33; again: "*Because I live, ye shall live also,*" xvi. 19: and in many passages, that *He giveth life to those who believe in Him:* hence also God is called "*a Fountain of Life,*" Psalm xxxvi. 9; and in other places, *Creator, Maker, Former,* also, *Potter* and we the clay, and the work of His hands. Inasmuch as God is life, it follows that in *Him we live, move, and are.*

1121. "And am not a widow"—That hereby is signified that they are not without defence, appears from the signification of a widow, as denoting one who is in the affection of good, and from that affection desires truth: but the reason why by a widow is here signified defence, thus by not being a widow, the not being without defence, is, because good and the affection thereof does not defend itself, but is defended by truth and the understanding thereof, the understanding thereof, thus truth itself, being signified by man, who is the defence of the woman: for the marriage of man and woman, is altogether like the marriage of truth and good; for the man is born to be the understanding of truth, whence this predominates with him; and the woman is born to be the affection of good, whence this predominates with her; and as good and truth mutually love each other and will to be conjoined, so do the understanding of truth and the will or affection of good: the conjugial love of a husband and wife also derives its origin from the spiritual marriage of truth and good, concerning which see the work concerning *Heaven and Hell,* n. 366—386. The same as is here signified by a widow is also signified in Isaiah; "*Hear this thou delicate one, sitting securely, saying in thine heart, I and none as I besides; I shall not sit a widow, neither shall I know bereaving; but they shall come upon thee, those two evils, in a moment, bereaving and widowhood,*" xlvii. 8, 9; these things also are said concerning Babel, and thereby are signified the same things as by these words in the Apocalypse: "I am not a widow and shall not see mourning; wherefore in one day shall her plagues come to thee, death, and mourning, and famine." By widows, in other parts of the Word, are also signified such of both sexes as are in good and not in truth, and yet desire truth, thus such as are without defence against the false and evil, whom however the Lord defends; they are also understood in the opposite sense, as in Isaiah chap. ix. 16; chap. x. 1, 2; Jerem. chap. xv. 7, 8, 9; chap. xxii. 3; chap. xlix. 10, 11; Lament. v. 2; in Ezekiel, chap. xxii. 6, 7; in David, Psalm lxviii. 6; Psalm cxlvi. 9; Exod. xxii. 20, 23, Deut x. 18; chap. xxvii. 18; Matt. xxiii. 14; Luke x. 18; and elsewhere.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* Life viewed in itself, which is God, cannot create another being, who shall be life itself; for the life which is God is uncreate, is what holds all things together, and is not separable; hence it is, that God

is one: but the life which is God, can create forms out of substances which are not lives in which it can dwell, and give the appearance as if they lived; these forms are men, which, as being receptacles of life, could not, in the first creation, be any thing but images and likenesses of God; images from the reception of truth, and likenesses from the reception of good; for life and its recipient adapt themselves together like what is active and what is passive, but do not mix together. Hence it is, that human forms, which are recipient of life, do not live from themselves, but from God, who alone is life; wherefore, as is a known thing, all the good of love and all the truth of faith is from God, and nothing from man; for if man had the smallest portion of life as his own, he might will and do good from himself, also understand and believe truth from himself, and thus establish his own merit, when yet, if he believes this, then the form recipient of life closes itself above, is perverted, and intelligence perishes. Good and its love, together with truth and its faith, are the life which is God, for God is good itself, and truth itself; wherefore, God dwells in those principles with man. From these considerations it also follows, that man of himself is nothing, and that he is only so far something as he receives it from the Lord, and at the same time acknowledges that it is not his own but the Lord's, in which case the Lord gives him to be something although not from himself but from the Lord.

1122. "And shall not see mourning"—That hereby is signified that they should never come to desolation and perish, appears from the signification of mourning, when predicated of a widow, as denoting to be desolated and to perish through want of defence; mourning here has respect to dominion, which that it will not have an end, is signified by not seeing mourning. Such things do the Babylonians also say in their hearts, inasmuch as they have fortified themselves by every art, not only by this, that they have insinuated themselves and continually insinuate themselves by the delights of terrestrial and worldly loves, especially with the princes of the earth, and thereby catch souls, and thus interiorly conjoin themselves to them; but also by this, that they terrify by the horrors of purgatory if they do not gain credit; also by the judgment of the inquisition, if any one speaks against their dominion; and moreover by confessions, which they extort, whereby they investigate things secret; and moreover by the multiplication of monasteries, whereby they increase into armies, and from which they send out their emissaries on all sides, as so many watchmen, both at the walls and at the gates. Howbeit such defences belong only to those who are on earth, but not to those who are in the spiritual world, where no one has any longer the refuge which they had before the last judgment; for when they come thither after death they are immediately separated, and they who have exercised dominion

from the love of self, are cast into hell, and the rest are sent away into societies: thus Babylon is at this day desolated, and has perished.——*Continuation concerning the Athanasian Faith, and concerning the Lord:* it appears to man, as if he lived from himself, but it is a fallacy; for if it was not a fallacy, man might love God from himself, and be wise from himself. The reason why it appears as if life was in man, is, because it flows in from the Lord into his inmost principles, which are remote from the sight of his thought, and thus from perception; also, because the principal cause, which is life, and the instrumental cause, which is recipient of life, act together as one cause, and this is felt in the instrumental cause, which is recipient, thus in man as in himself: the case, in this respect, is altogether like the sensation of light being in the eye, which gives birth to sight, and of sound being in the ear, which gives birth to hearing, and of the volatile parts in the air being in the nostril, which gives birth to the smell, and of the soluble parts of foods being on the tongue, which give birth to taste, when yet the eyes, the ears, the nostrils, and tongue, are recipient organized substances, thus instrumental causes, whilst light, sound, the volatile particles in the air, and the soluble particles on the tongue, are the principal causes, which act together as one cause; that is called principal which acts, and that is called instrumental which suffers itself to be acted upon. He who examines the subject more deeply, may know that man, as to all and singular things appertaining to him, is an organ of life, and that what produces sense and perception flows in from an extraneous source, and that the life itself causes man to feel and to perceive as from himself. Another reason why it appears as if life was in man, is, because the divine love is such, that what is its own, it wills to communicate to man as his, but still teaches that it is not man's. The Lord also wills, that man should think and will, and thence should speak and act, as from himself, but that still he should acknowledge that it is not from himself, otherwise he cannot be reformed.

1123. Verse 8. "*For this in one day shall her plagues come, death, and mourning, and famine, and she shall be burned in the fire; for strong is the Lord God that judgeth her.*" "For this in one day shall her plagues come," signifies because they are of such a quality, that their last state is at hand, and therewith destruction: "death, and mourning, and famine," signifies, whilst there is no longer any good nor any truth, but only evil and the false: "and she shall be burned in the fire," signifies, that because these things result from a diabolic love they will perish: "for strong is the Lord God that judgeth her," signifies by the last judgment.

1124. "For this in one day shall her plagues come"—That hereby is signified, because they are of such a quality that it is the last state with them, and then destruction, appears from the

signification of for this, as denoting because they are of such a quality, namely, that they glory and delight in domination over heaven and over the church, and confide in their own power and defence, and not in the divine; and from the signification of in that day, as denoting their last state, day signifying state, and in this case the last state, because it follows that then is death, mourning, and famine; and from the signification of plagues, as denoting such things as destroy spiritual life, thus destruction, concerning which see n. 584. By the last state, which is here signified by the day in which their plagues shall come, is signified the state when there is no longer any good and truth remaining with them; and whereas they are then altogether destroyed, as to spiritual life, ruin and destruction, that is, the last judgment, then comes upon them; the reason why it comes then and not before, is, because there then no longer exists any connexion or conjunction of heaven with them, and when there is no connexion or conjunction, separation takes place, and separation is the last judgment, and when this takes place, then the evil are cast into hell, and the good, being drawn away from them, are elevated into heaven: for as soon as the connexion of heaven with any one is dissolved, he immediately falls into hell; what alone detains from hell is connexion with heaven, thus with the Lord.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* If it be said and thought that life itself is God, or that God is life itself, unattended with any idea of what life is, in such case, it is not understood what God is, beyond those expressions. In the thought of man there are two ideas, one abstracted, which is spiritual, and one not abstracted, which is natural: the abstract idea, which is spiritual, concerning the life which is God, is, that it is love itself, and that it is wisdom itself, and that love is of wisdom, and that wisdom is of love. But the idea not abstracted, which is natural, concerning the life which is God, is, that His love is as fire, and that His wisdom is as light, and that each together is as effulgent radiance: this natural idea is taken from correspondence, for fire corresponds to love, and light corresponds to wisdom, wherefore, fire, in the Word, signifies love, and light signifies wisdom, and whilst a preacher preaches from the Word, he also prays, that heavenly fire may enkindle all hearts, in which case is meant divine love, and that heavenly light may enlighten all minds, in which case is meant the divine wisdom. The divine love, which in the divine wisdom is life itself, which is God, cannot be conceived of in its essence, for it is infinite, and thereby transcends all human apprehension, but it may be conceived of in its appearance: the Lord appears before the eyes of the angels as a sun, and from that sun proceeds heat and light; the sun is divine love, the heat is divine love proceeding, which is called divine good, and the light is divine wisdom proceeding, which is called divine truth.

Nevertheless, it is not allowed to have an idea of the life which is God, as of fire, or of heat, or of light, unless in it there be at the same time an idea of love and wisdom, thus that the divine love is as fire, and that the divine wisdom is as light, and that the divine love together with divine wisdom is as an effulgent radiance. For God is a perfect Man, in face as a Man, and in body as a Man, without any difference as to form, but as to essence; His essence is, that He is love itself, and that He is wisdom itself, thus life itself.

1125. "Death, and mourning, and famine"—That hereby is signified, when there is no longer any good, nor any truth, but only evil and the false, appears from the signification of death, as denoting when there is not any good, for then man is spiritually dead; that death, in the Word, signifies spiritual death, may be seen, n. 78, 487, 694; and from the signification of mourning, as denoting when there is no longer any truth, thus when the church is desolated, as may be seen above, n. 1119: and from the signification of famine, as denoting when there is nothing but what is merely evil and false, for famine, in the Word, signifies a defect of truth and good, and still a desire for them, they who are in such want and desire being understood by the hungry and famished; famine also signifies a defect of truth and good where there is no desire for them, thus the deprivation thereof, which is the case with those who are merely in falses and evils, as may be seen above, n. 386.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* An idea of life, which is God, cannot be had, unless an idea of degrees be also obtained, by which life descends from its inmost principles to ultimates. There is an inmost degree of life, and there is an ultimate degree of life, and there are intermediate degrees of life, the distinction of which is, as between things prior and things posterior, for a posterior degree exists from a prior one, and so forth; and the difference is, as between things less and more common, for what is of a prior degree, is less common, and what is of a posterior one, is more so. Such degrees of life are in every man from creation, and they are opened according to the reception of life from the Lord; in some is opened the degree next to the ultimate, in some the middle degree, and in some the inmost: the men, in whom is opened the inmost degree, become, after death, angels of the inmost or third heaven; they, in whom is opened the middle degree, become, after death, angels of the middle or second heaven; but they, in whom is opened the degree next to the ultimate, become, after death, angels of the ultimate heaven. Those degrees are called degrees of the life of man, but they are degrees of his wisdom and love, because they are opened according to the reception of wisdom and love, thus, of life from the Lord. Such degrees of life are, also, in every organ, in all the

viscera and members of the body, and they act in unity with the degrees of life in the brains by influx, the skins, the cartilages and the bones, constituting their ultimate degree. The reason why such degrees are in man, is, because such are the degrees of the life which proceeds from the Lord, but in the Lord they are life, whereas in man they are recipients of life. It is, however, to be noted, that in the Lord there are degrees still superior, and that all, both the supreme and ultimate, are life, for the Lord teaches that He is the life, and likewise, that He has flesh and bones. But concerning these degrees, and concerning continuous degrees, see the work on *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425, where they are more fully described, the knowledge of which it will be expedient to draw forth thence for use in what follows.

1126. "And shall be burned in the fire"—That hereby is signified, that because this is from a diabolic love, they will perish, appears from the signification of fire, as denoting love in both senses, as well celestial love as diabolic love, concerning which see n. 68, 496, 504, 916, but in this case diabolic love, because it is the love of ruling over heaven, and at the same time over the world, which is called diabolic love, because it is from the deepest hells, where are the devils, who desire to rule over all things of heaven, and believe in their hearts that they are gods, and that there is no God besides them; and from the signification of being burned, as denoting to perish from that love; that to be burned with fire is the punishment of the profanation of holy things, by the love of ruling over them, may be seen above, n. 1083.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* Inasmuch as God is life, it follows that He is uncreated: the reason why He is uncreated, is, because life cannot be created, but it can create; for to be created is to exist from another, and if life existed from another, there would be another who would be life, and this life would be life in itself; and if this first [principle] was not life in itself, it would either be from another or from itself, and life from itself cannot be predicated, because from itself involves birth, and that birth would be from nothing, and from nothing, nothing can be born. The first [principle], which in itself is, and from which all things have been created, is God, who, from being in Himself is called Jehovah. That this is the case, reason may see, especially if it be enlightened by things created. Now, whereas He is not, unless He also exist, hence esse and existere in God are one, for whilst He is He exists, and whilst He exists He is. This, therefore, is the life itself which is God, and which is a Man.

1127. "Because strong is the Lord God who judgeth them"—That hereby is signified, by the last judgment, appears from the signification of the Lord God being strong, who judgeth her, as

denoting the last judgment upon them: that by these words is understood the last judgment, also follows from what goes before, for it is said that in one day her plagues shall come, death, mourning, and famine, and that she shall be burned with fire, whereby is signified, when it is their last state, which takes place when there is no longer any good nor any truth, but only what is evil and false, from their diabolical love, that then they will perish by the last judgment. That they also did perish by the last judgment may be seen from the small work concerning the *Last Judgment and concerning Babylon destroyed.*——*Continuation concerning the Athanasian Faith, and concerning the Lord.* That all things are from the life itself which is God, and which is a Man, may be illustrated from the the man who has been created, in that he, as to his ultimate principle, as to his middle principles, and as to his inmost principles, is a man; for the man, who in the world, as to his life, has been merely corporeal, thus stupid, after the rejection of the material body appears still in the spiritual world as a man; and again, the man, who in the world, as to his life, has been merely sensual or natural, thus who has known little about heaven, although much about the world, he, after death still appears as a man; the man, again, who in the world, as to life, has been rational, thus who has thought well from natural lumen, he, after death, when he becomes a spirit, appears as a man; again, the man, who in the world, as to his life, has been spiritual, he, after death, when he becomes an angel, appears as a man, perfect according to the reception of life from the Lord; lastly, the man, with whom the third degree is open, thus who in the world, as to life, has been celestial, he, after death, when he becomes an angel, appears as a man in all perfection. The life itself appertaining to him is a man, both the sensual and natural, as well as the rational, the spiritual, and the celestial, for so the degrees of life are called; the man, in whom those degrees exist, is only a recipient. And as it is in the smallest types, so it is in the greatest; the universal angelic heaven in every complex is a man; every heaven by itself, the first, the second, and third, is a man; every society in the heavens, greater and lesser, is a man; yea, the church in the earths, in general, is a man; also, all congregations, which are called churches by themselves, are men: it is said the church, and thereby are understood all with whom the church is, in the complex; so the church in the earths appears to the angels of heaven; the ground and reason of which appearance is, because the life which is from the Lord is a man: life from the Lord is love and wisdom, hence such as the reception of love and wisdom from the Lord is, such is the man. These things first testify, that all things were created from the life, which is God, and which is a Man.

1128. Verse 9. "*And the kings of the earth shall weep for her, and wail over her, who have committed whoredom, and lived delicately with her, when they shall see the smoke of her burning.*" "And the kings of the earth shall weep for her, and wail over her," signifies the mourning and grief of heart of those who have exercised that power: "who have committed whoredom and lived deilcately with her," signifies who were in falses, and in the evils thereof, from the delight grounded in that power: "when they shall see the smoke of her burning," signifies, on account of hell and of their damnation.

1129. "And the kings of the earth shall weep for her and wail over her"—That hereby is signified mourning and grief of heart of those who have exercised that power, appears from the signification of weeping over and bewailing, as denoting mourning and grief of heart, of which we shall speak presently; and from the signification of the kings of the earth, as denoting those who are in truths from good, and, in the opposite sense, who are in falses from evil, concerning which see n. 29, 31, 625, 1034, 1063, in this case those who exercised that power, whence they are called kings of the earth, and by the earth is understood the church; that these are signified by kings of the earth, is evident from what follows, for it is said, who have committed whoredom with her, and lived delicately, whereby is signified, who were in falses and evils from delight grounded in that power: they who are in truths from good, who are also signified by kings of the earth, cannot weep for her nor wail over her. It is said to weep and wail, because to weep signifies mourning on account of falses, and to wail mourning on account of evils, both, that they are lost; thus to weep has reference to the false which they called truth, and to wail has reference to the evil which they called good: it is on account of this distinction, that weeping and wailing are mentioned together in the Word; as in Jeremiah: "*O daughter of my people, make thee the mourning of an only begotten, a wailing of bitternesses, because suddenly will the spoiler come upon us,*" vi. 26; where mourning is on account of truth being destroyed, and wailing on account of good being destroyed; the spoiler signifies the deprivation thereof, and thus the end of the church. And in Micah: "*I will make a wailing like the dragons, and a mourning like the daughters of the owl,*" i. 8; because wailing has reference to good, and, in the opposite sense, to evil, therefore it is said, I will make a wailing like dragons, dragons denoting those who are in the cupidities of evil; and whereas mourning has reference to the false, it is said, I will make a mourning like the daughters of the owl, the daughters of the owl denoting those who are in falsities and the pleasantnesses thereof; owls signify falses because they see in darkness and not in the light. And in Zechariah; "*They shall wail over him, according to the wailing over a first begotten,*

and they shall mourn over him according to the mourning over a first begotten," xii. 10; where also wailing is predicated of the deprivation of good, and mourning of the deprivation of truth. And in Jeremiah: "*Enter not into the house of mourning, neither go away to wail,*" xvi. 5, where likewise both are mentioned with the same reference: the reason why both are mentioned is, on account of the marriage of good and truth, and also on account of the marriage not of good and truth, which is in every part of the Word.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* That all things are from the life itself, which is God, and which is wisdom and love, may, also, be illustrated by things created, whilst they are viewed from order. For it is from order that the angelic heavens, consisting of thousands and thousands of societies, act in unity by love to the Lord, and by love towards the neighbour, and that they are kept in order by divine truths, which are the laws of order; and likewise, that the hells beneath them, which, also, are distinguished into thousands and thousands of congregations, are kept in order by judgments and punishments, so that although they are hatreds and insanities, still they cannot occasion the least mischief to the heavens. It is, also, from order, that between the heavens and the hells, there is an equilibrium, in which man is in the world, and in which he is led, if by the Lord, to heaven, if by himself, to hell; for it is a law of order, that man shall act what he acts from freedom according to reason. Since so many myriads of myriads of men, since the creation of the world, have poured in both to heaven and hell, and are perpetually pouring in like streams, and every individual is of a dissimilar genius and love, it would have been impossible for them to have been consociated together into one, unless God was one, who is life itself, which life is wisdom itself, and love itself, and thence order itself: So much respecting heaven. But in the world, divine order appears from the sun, the moon, the stars, and the planets; the sun, to appearance, makes years, days, and hours, and likewise the times of the years, which are spring, summer, autumn, and winter, and the times of the day, which are morning, mid-day, evening and night, and animates all things of the earth, according to the reception of his heat in light, and of his light in heat, and, according to reception, opens, disposes and prepares bodies and matters, which are in the earth, and upon the earth, to receive influx from the spiritual world; hence, in the time of spring, by the union of heat and light at that season, the fowls of heaven and the animals of the earth return into the love of prolification, and into the science of all things proper to that love, whilst vegetables return into the endeavour and act of producing leaves, flowers, and fruits, and therein seeds, to perpetuate their kind to eternity, and to multiply it *ad infinitum.* It is, also, from order, that the earth produces vegetables, and

that vegetables nourish animals, and that both the latter and the former are of use to man, for food, for raiment, and for pleasure; and whereas man is the creature in whom God dwells, that they thus return to God from whom are all things. From these considerations it is evident, that created things succeed in such an order, that one is for another, and that they are perpetual ends which are uses, and that the ends which are uses are constantly so directed, that they may return to God from whom they are. These things now testify, that all things were created from life itself, which is God, and which is wisdom itself; and they likewise testify that the universe of creation is full of God.

1130. "Who have committed whoredom and lived delicately with her"—That hereby is signified, who were in falses and the evils thereof from delight grounded in that power, appears from the signification of committing whoredom, as denoting to falsify truths, concerning which see n. 141, 161, 803, 983; thus also to love falses, for he who is in the love of evil, is also in the love of what is false, inasmuch as the false confirms evil; and from the signification of living delicately, as denoting to have delight arising from domination, or from the exercise of that power, thus to love evils: to commit whoredom is predicated of falses, and to live delicately of evils, each of the delight thereof. Whereas to commit whoredom signifies to falsify truths, and to live delicately signifies to love evils, and thereby also falses, it shall also be declared, whence it is that the Babyionish nation has falsified the Word, and also weakened its divine sanctity: it was a known thing in the whole Christian world, that the Word is divine, and that hence all things contained in the Word are divine truths; now whereas the Babylonians arrogated to themselves, and actually assumed, dominion over all things of the church, and also over heaven, and whereas they thereby let themselves into all the evils which spring up from the love of self, therefore it became necessary for them to confirm those evils by the Word, which could only be done by the falsification thereof, for the Word can never confirm evil, wherefore the man who does confirm it by the Word, falsifies the truths thereof; this was done by the Babylonians: but whereas they still saw truths in the Word which they could not falsify, as all those things which are therein said concerning Babel, therefore, from craftiness, they weakened its divine sanctity, and forbade the people the reading of it; their prelates also and their presbyters, who are called monks, desisted from reading it, saying that the dictates of the pope are equally holy with those contained in the Word, and that all things of the church were to be accommodated to the state thereof, consequently that they were to be changed when the state of the church requires, and that such accommodations and changes must be effected from the inspi-

ration of the pope: from which consideration it is evident whence it is that the truths of the Word have been falsified by them, and also rejected, and in the place thereof have been accepted and issued out by their pope such things as altogether patronized and favoured their love of ruling, which things in themselves are falses. From these considerations it is evident, what is especially signified by the kings of the earth committing whoredom with Babylon.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* Inasmuch as God is uncreated, He is, also, eternal; for the life itself, which is God, is life in itself, not from itself, thus it is without birth; and what is without birth, this is from eternity, and is eternal: but an idea of what is without birth cannot be given with the natural man, thus neither can the idea of God from eternity be given; but it is given with the spiritual man: the thought of the natural man cannot be separated and abstracted from the idea of time, which latter idea inheres in man from nature, in which he is; thus neither can it be separated and abstracted from the idea of birth, because birth is to it a beginning in time; the appearance of the sun's progression has impressed on the natural man that idea: but the thought of the spiritual man is abstracted from the idea of time, because it is elevated above nature, and instead of the idea of time there is an idea of state of life, and instead of the duration of time there is an idea of state of thought grounded in affection, which constitutes life: for the sun in the angelic heaven neither rises nor sets, nor makes years and days, like the sun in the world, and hence it is that the angels of heaven, because they are in spiritual ideas, think abstractedly from time; wherefore their idea concerning God from eternity does not take any thing from birth, or from beginning, but from state, that it is eternal, thus that every thing which is God, and which proceeds from God, is eternal, that is, divine in itself. That this is the case has been given me to perceive by an elevation above a natural idea into a spiritual one. From these considerations it is now evident, that God, who is uncreated, is also eternal; likewise, that it is impossible to think that nature is from eternity, or in time from itself, but that it is possible to think that God is from eternity, and that nature, with time, is from God.

1131. "When they shall see the smoke of her burning"—That hereby is signified, on account of hell and of their damnation, appears from the signification of the smoke of burning, as denoting hell and damnation, of which we shall speak presently; hence by the expression, when they shall see it, is signified on account of those things: now it is said that they shall weep for her, and wail over her, when they see the smoke of her burning, whereby is signified mourning and grief of heart on account thereof, namely, on account of hell and of their damnation.

The reason why the smoke of burning signifies hell and damnation, is, because smoke signifies the infernal false, and fire, thus combustion or burning, infernal evil, from the correspondence of infernal false and infernal evil: with the fire of combustion or burning, there appears over their hells smoke mingled with fire, like smoke from a furnace or from places on fire: that smoke signifies the infernal false, may be seen, n. 494, 539, 889; and that fire signifies infernal evil, may be seen, n. 68, 496, 504, 916.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* Since God is eternal, He is, also, infinite; but as there is a natural idea and a spiritual idea of what is eternal, so likewise of what is infinite: a natural idea of what is eternal is taken from time, but a spiritual idea of it is not from time: a natural idea, also, of what is infinite is taken from space, but a spiritual idea of it is not from space. For as life is not nature, so the two properties of nature, which are time and space, are not of life, for they are from the life which is God, being created with nature. The natural idea of the infinite God, which is from space, is, that He fills the universe from end to end, but from this idea concerning infinite there results a thought, that the inmost principle of nature is God, and thus that He is extended, whereas every thing extended is of matter. Thus because the natural idea does not at all agree with the idea of life, of wisdom and love, which is God, therefore what is infinite must be viewed from a spiritual idea, in which, as there is nothing of time, so there is nothing of space, because there is nothing of nature: it is from a spiritual idea, that the divine love is infinite, and that the divine wisdom is infinite, and since the divine love and the divine wisdom are the life which is God, therefore divine life is also infinite, hence, then, God is infinite. That the divine wisdom is infinite, may be manifest from the wisdom of the angels of the third heaven, for since these excel all others in wisdom, they perceive that no proportion is given between theirs and the divine wisdom of the Lord, because no proportion is given between infinite and finite; they say, also, that the first degree of wisdom is to see and acknowledge that this is the case: it is similar with the divine love. Moreover, the angels, like men, are forms recipient of life, thus recipient of wisdom and love from the Lord, and these forms are from substances which are without life, thus in themselves dead, and between what is dead and what is alive there is no given proportion. But how what is finite receives what is infinite, may be illustrated from the light and heat of the sun of the world: the light itself and the heat itself from the sun are not material, but still they affect material substances, the light by modifying them, and the heat by changing their states: the divine wisdom of the Lord is, likewise, light, and the divine love of the Lord, is, likewise, heat, but spiritual heat and light,

because they proceed from the Lord as a sun, which is divine love, and at the same time divine wisdom: but light and heat from the sun of the world are natural, because that sun is fire and not love.

1132. Verse 10. "*Standing afar off for fear of her torment, saying, Alas! alas! that great city Babylon, that strong city! for in one hour is thy judgment come.*" "Standing afar off for fear of her torment," signifies, whilst they are in externals from a dread of infernal punishments: "saying, Alas! alas! that great city Babylon," signifies lamentation over that doctrine, and over that religion: "that strong city," signifies, which had fortified itself by so many wicked artifices: "for in one hour is thy judgment come," signifies their total destruction by the last judgment.

1133. "Standing afar off for fear of her torment"—That hereby is signified, whilst they are in externals from a dread of infernal punishments, appears from the signification of standing afar off, as denoting to be in externals, of which we shall speak presently; and from the signification of the fear of torment, as denoting dread on account of infernal punishments, for these punishments are signified by torment. The reason why standing afar off signifies to be in externals, is, because man is in himself, whilst he is in internals, for there his love resides, consequently his life itself; the internals of man are those things which appertain to his spirit, and are understood in the Word by things near, wherefore the externals, as being remote from the internals, are understood by things afar off, in this case by standing afar off: every evil man, also, whilst he is in his externals, is very unlike to what he is when in his internals, for he then not only speaks and acts differently, but also wills and thinks differently, for his thought and will then is, that he may appear as a civil, moral, and even as a spiritual man, and this either on account of the law and its punishments, or for the sake of fame, and thence of honour and gain, thus through fear of the loss of these; that in this case a man is afar off from himself, is evident from this consideration, that when he returns from externals into his internals, which he does when he is left alone, he then thinks and wills altogether otherwise, and also speaks otherwise, when he is with companions who are like himself: hence it is evident, that to stand afar off, in the spiritual sense, signifies to be in externals. The principal cause why an evil man lets himself, or comes, from internals into externals, is that of fear, for when he sees the punishments and torments of his consociates, fear then closes his internals, which being closed, he comes into externals, and therein remains, so long as the punishment is observed in his mind; but still his internal is not amended by punishments, but remains nevertheless as before, wherefore as soon as the fear of punishment recedes, he returns into his own evils, which are interiorly

in him, and which belong to his spirit, and thence to his life. This may be illustrated by experience from the spiritual world; an evil spirit is there compelled by punishments not to speak nor do evil, and such he continues so long as he remains in the place where the punishment is observed in his mind, but as soon as the fear of punishment recedes, he is evil as before. The case is similar in the world; thieves, robbers, and other wicked persons, so long as they are in a city, where all are kept in bonds by the law and its punishments, do not steal, nor rob, but as soon as they come into the woods, or into places where they do not fear the punishments of the law, or when they can pervert the law by crafty artifices, and thereby avert from themselves its punishments, they come into their internals, and commit deeds of wickedness. From these considerations it is evident, that externals are distant from internals, and stand as it were afar off; hence it is that in the Word by afar off is signified the external, or what is removed from the internal; as in the following passages: thus in Isaiah: "*Hear ye that are afar off what I will do, and ye that are near known ye My power,*" xiii. 13: by those who are afar off, are there understood the nations or gentiles, because remote from internal truths, and by the near are understood those who are of the church, and in truths from the Word. Again: "*Bring my sons from afar, and my daughters from the extremity of the earth,*" xliii. 6: here also by sons and daughters are understood the nations, which being removed from the truths and goods which constitute the internals of the church, are called sons from afar, and daughters from the extremity of the earth; by sons are understood those who are in truths, and by daughters those who are in goods; the extremity of the earth signifies the ultimates of the church. Again in the same prophet: "*Attend O islands, unto Me, and the people from afar. Behold they shall come to thee from afar, and behold they shall come from the north and the west,*" xlix. 1, 12: by the islands, and by the people from afar, and from the north and from the west, are understood in like manner the gentiles or nations, with whom the church was to be established. Again in Jeremiah: "*Announce to the isles afar off,*" xxxi. 10: and in Zechariah: "*They who are afar off shall come, and shall build the temple of Jehovah,*" vi. 15; where also they who are afar off denote the gentiles, and the temple which they shall build is the church. Again in Jeremiah: "*Am I a God at hand, and not a God afar off,*" xxxiii. 23; signifying that the Lord is God, to those who are within the church, and also to those who are without the church, likewise to those who are in internal truths and to those who are in external truths. Again in David: "*God, the confidence of all the ends of the earth, and of the sea of those who are afar off,*" Psalm lxv. 6: the ends of the earth, and the sea of those who are afar off,

signify the ultimates of the church. In the opposite sense by afar off is signified evil, because this is in the external man; for all who are in evils and in falses thence derived are external men: these are understood by nations and people afar off and from the extremity of the earth, in the following passages; thus in Isaiah: "*The nations from afar, and from the extremity of the earth,*" v. 26: again: "*The people coming from the land afar off, from the extremity of the earth,*" xiii. 5: and in Jeremiah: "*The nations coming from the land afar off against Jerusalem,*" iv. 16: and in the same prophet where it is said, "*I will bring upon the house of Israel a nation from afar,*" v. 15: inasmuch as by Babel is signified evil of every kind, and profanation of good, therefore it is called "*the land afar off,*" xxxix. 3. That they who are afar off signify those who are in the externals of the church, may appear also from those who are in externals in the spiritual world, and those who are in internals, the latter being in the south and the former in the north, thus distant according to the degree of the reception of truth and good. That by near is understood what is internal, may be seen above, n. 16.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* Inasmuch as God is infinite, He is, also, omnipotent, for omnipotence is infinite power. The omnipotence of God shines forth from the universe, which is the visible heaven and habitable orb, which are the great works of an omnipotent creator: in like manner, the creation and support of all things in the visible heaven and on the habitable orb, testify that they are from divine omnipotence, whilst their order and mutual respect to ends, from first to last, testify that they are from divine wisdom. The omnipotence of God shines forth, also, from the heaven which is above or within our visible heaven, and from the orb there, which is inhabited by angels, as ours is by men; in that orb are stupendous testimonies of the divine omnipotence, which, as having been seen by me, and revealed to me, it is allowed to mention: in that orb are all the men, who from the first creation of the world have departed out of it, who, after their decease, are also men as to form, and are spirits as to essence. Spirits are affections which are of love, and, thus, also, thoughts; spirits of heaven affections of the love of good, and spirits of hell affections of the love of evil: the good affections, which are angels, dwell on an orb which is called heaven, and the evil affections, which are spirits of hell, dwell at a depth beneath them: the orb is one, but divided as into expanses, one below another: the expanses are six; in the highest dwell the angels of the third heaven, and beneath them the angels of the second heaven, and beneath these the angels of the first: below these latter dwell the spirits of the first hell, beneath them the spirits of the second hell, and beneath these the spirits of the third; all things are so arranged in order, that the evil affections, which are spirits of hell, are held in bonds

by the good affections, which are angels of heaven; the spirits of the lowest hell by the angels of the highest heaven, the spirits of the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven; from such opposition the affections are held in equilibrium, as in the scale of a balance. Such heavens and such hells are innumerable, distinguished into companies and societies according to the genera and species of all affections, and these latter are in order and in connexion according to their affinities nearer and more remote: as it is in the heavens, so in the hells. This order and this connexion of affections is known to the Lord alone, and the orderly arrangement of so many various affections, answering to the number of men who have been from the first creation, and who shall be hereafter, is of infinite wisdom, and at the same time of infinite power. That the divine power is infinite, or that it is omnipotent, is very manifest from this circumstance in the other world, that neither the angels of heaven nor the devils of hell have the least portion of power from themselves: if they had the least portion heaven would fall to pieces, hell would become a chaos, and every man would perish with them.

1134. "Saying, Alas, alas, that great city Babylon"—That hereby is signified lamentation over that doctrine and over that religious principle, appears from the signification of alas, alas, as denoting lamentation, especially over the state of destruction and devastation, concerning which see n. 532; and from the signification of city, as denoting doctrine, concerning which see n. 223; and from the signification of Babylon, as denoting that religious principle, which, from the falsification and profanation of the truth and good of the church, is called a harlot and the mother of whoredoms and abominations of the earth: hence it is evident that by these words, Alas, alas, that great city Babylon, is signified lamentation over that doctrine, and over that religious principle——*Continuation concerning the Athanasian Faith, and concerning the Lord.* The reason why God has all power, and why men and angels have none at all, is, because God alone is life, and men and angels are only recipients of life, and it is the life which acts, and the recipient of life which is acted upon. Every one may see, that a recipient of life cannot at all act from itself, but that what it acts is from the life which is God: nevertheless, it can act as from itself; for this can be given to it, and also has been given, as has been said above. If man does not live from himself, it follows, that he does not think and will from himself, neither does he speak and act from himself, but from God, who alone is life. That this is the case, appears as a paradox, because man has a sensation, and must needs have it, that these things are in himself, and thus are done by himself, but still he acknowledges, whilst he speaks from a principle of faith, that every thing good and true is from God,

and every thing evil and false is from the devil; and yet, whatsoever a man thinks, wills, speaks and acts, has reference to what is good and true, or to what is evil and false: hence it is, that man says within himself, or is taught to say by the rulers of the church, when he does good, that he was led of God, and when he does evil, that he was led of the devil: every human preacher, also, prays that his thought, his discourse, and his tongue, may be led by the spirit of God, and sometimes, also, says after preaching, that he has spoken from the spirit; some preachers, likewise, perceive it in themselves. With respect to myself, I can also testify before the world, that all things of my thought and will have flowed-in, goods and truths through heaven from the Lord, and evils and falses from hell, and that for a long course of time it has been given me to perceive it. The angels of the superior heavens have manifest sensation that it is so, and the wisest of them are not even desirous to think and will as from themselves. But, on the other hand, infernal genii and spirits altogether deny it, and are angry when they are told that it is so; nevertheless, many living proofs have been adduced of its truth, at which they were afterwards indignant. But whereas this appears as a paradox to many, it is of concern that from some idea of the understanding it may be seen how it is effected, that so it may be acknowledged that it is effected: the thing in itself is as follows: from the divine love of the Lord, which appears in the angelic heaven as a sun, proceeds light and proceeds heat; light is the life of His divine wisdom, and heat is the life of His divine love; this spiritual heat which is love, and spiritual light which is wisdom, flow-in into the subjects recipient of life, just as natural heat and natural light from the sun of the world flow-in into subjects not recipient of life; and whereas, light only modifies the substances into which it flows in, and heat only changes their state, it follows, that if those subjects were animated, they would feel those changes in themselves, and would suppose them to be from themselves, when yet they depart with the sun. Now, since the life of the divine wisdom of the Lord is light, therefore the Lord in many passages of the Word is called light, and it is said, in John, "*The Word was with God, and God was the Word; in Him was life, and the life was the light of men,*" i. 1, 2, 3. From these considerations it is now evident, that God has infinite power, because He is the all appertaining to all. But how an evil person can think, will, speak and do things evil, when God alone is life, will be shewn in what follows.

1135. "That strong city"—That hereby is signified, which had fortified itself by so many wicked artifices, appears from the signification of strong, when predicated of doctrine, and of the religious principle thereof, which are signified by the city of Babylon, as denoting their being fortified by artifices, lest they should be assaulted and infringed; what those artifices are, and

how wicked they are, may be seen above, n. 1112: that those artifices, however, were of no avail at the day of the last judgment, when all who were such perished, appears from what follows, for it is said, for in one hour is thy judgment come, and that they should weep for her and wail over her, not only the kings of the earth, but also the merchants of the earth, and the pilots of the ships. In other parts of the Word, also, they are called strong who are in evils and thence in falses, and by arts have fortified themselves against the goods and truths of the church, thus with whom the church is devastated, and who devastate the church with others: as in Joel; "*The day of Jehovah cometh, a day of darkness, and of thick darkness; a people great and strong, such as there has not been for an age; as heroes they run, as men of war they mount the wall,*" ii. 2, 7; where also the last judgment is treated of, which is signified by the day of Jehovah, a day of darkness, a day of thick darkness: they who are in falses of evil and have fortified their falses against truths, by reasonings and by falsifications of the Word, are signified by the people great and strong; their reasonings from falses against truths, and thereby assaulting them, is signified by their running like heroes, and mounting the wall, like men of war: and so in other places.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* Since such is the divine omnipotence, that man cannot of himself think and will, and thence speak and act, but from the life which is God, it is asked, why then is not every man saved? but he who hence concludes that every one is saved, and if not that he is in no fault, is ignorant of the laws of divine order respecting man's reformation, regeneration, and consequent salvation. The laws of that order are called laws of the divine providence: these the natural mind cannot know, unless it be enlightened; and because man does not know them, and, therefore, forms conclusions concerning the divine providence from contingencies in the world, by which he falls into fallacies, and thence into errors, out of which, afterwards, he can with difficulty extricate himself, therefore, it is expedient that they should be made known. But, before we proceed to their discovery, it is of concern that it should be known, that the divine providence operates in singular the things appertaining to man, and in the most singular, for his eternal salvation, since the salvation of man was the end of the creation both of heaven and of earth; for the end was, that out of the human race might be formed heaven, in which God might dwell, as in his own very house; wherefore, the salvation of man is the all in all of the Divine Providence. But the Divine Providence proceeds so secretly, that man scarce sees a vestige of it, and yet it is active in the most singular things respecting him, from infancy to old age in the world, and afterwards to eternity, and in every thing most singular it is eternity which

is regarded. Inasmuch as divine wisdom in itself is nothing but an end, therefore providence acts from an end, in an end, and to an end; the end is, that man may become wisdom and may become love, and thus a habitation and image of the divine life. But, because the natural mind, unless it be enlightened, cannot comprehend why the Divine Providence, whilst it is active in the work of salvation only, and in the most singular things of the progress of the life of man, does not lead all to heaven, when yet, by reason of love, it is willing to lead them, and is omnipotent, therefore, in what now follows, the laws of order shall be opened, which are laws of the Divine Providence, by which, as I hope, the mind not before enlightened will be withdrawn from fallacies, if it is willing to be withdrawn.

1136. "For in one hour thy judgment is come"—That hereby is signified their total destruction by the last judgment, appears from the signification of in one hour, as denoting suddenly, here also all, consequently, when destruction is understood, denoting total; for hour, in like manner as day, year, and all times in general, signifies state, as may be seen n. 194, 488, 673, 875: here therefore hour signifies the state of destruction by the last judgment; and the number applied, by which is signified the successive duration of time, signifies the quality of the state, thus when it is said in one hour, thereby are signified all things suddenly; this is evident from what follows, where all things appertaining to Babylon are enumerated by her merchandizes which perished: that by her judgment being come is signified destruction by the last judgment, is evident without explication. ——*Continuation concerning the Athanasian Faith, and concerning the Lord.* The laws of order, which are called the laws of Divine Providence, are the following. I, That man should not feel and perceive, and, consequently, should not know any other than that life is in him, thus that he thinks and wills from himself, and thence speaks and acts from himself; nevertheless, that he ought to acknowledge and believe, that the truths which he thinks and speaks, and the goods which he wills and acts, are from God, thus as from himself. II. That man should act what he acts from freedom according to reason, but that still he should acknowledge and believe that the very freedom which he has is from God; in like manner, reason itself, viewed in itself, which is called rationality. III. That to think and speak what is true, and to will and to do what is good, from freedom according to reason, is not from man himself, but from God; and that to think and to speak what is false, and to will and to do what is evil, from freedom, is not from man himself, but from hell; yet so, that what is false and evil is from that source, but the freedom itself viewed in itself, and the faculty itself of thinking, of willing, of speaking, and of doing, viewed in themselves, are

from God. IV. That the understanding and will of man ought not in the least to be compelled by another, since all compulsion by another takes away freedom, but that man himself should compel himself, for to compel himself is to act from freedom. V. That man does not know, from sense and perfection in himself, in what manner good and truth flow-in from God, and in what manner what is evil and false flow-in from hell; neither is it expedient that he should see in what manner the Divine Providence operates in favour of good against evil; for thus man would not act from a free principle according to reason as from himself; it is sufficient, therefore, that he knows and acknowledges those things from the Word and from the doctrine of the church. VI. That man is not reformed by external means, but by internal means; by external means is meant by miracles and visions, also, by fears and punishments; by internal means is meant by truths and goods from the Word, and from the doctrine of the church, also, by looking to the Lord, for these means enter by an internal way, and remove the evils and falses which inwardly reside; but external means enter by an external way, and do not remove evils and falses, but shut them in: nevertheless, man is further reformed by external means, provided he has before been reformed by internal means; but a man not reformed, is only withheld by external means, which are fears and punishments, from speaking and doing the evils and falses which he thinks and which he wills. VII. That man is not let into the truths of faith and the goods of love from God, only so far as he can be kept in them, even to the end of life: for it is better that man should be constantly evil, than that he should be good and afterwards evil, since, in the latter case he becomes profane: the permission of evil is principally from this ground. VIII. That God is continually withdrawing man from evils, so far as man, from a free principle, is willing to be withdrawn: and that, so far as man can be withdrawn from evils, so far he is led of God to good, thus to heaven; but so far as man cannot be withdrawn from evils, so far he cannot be led of God to good, thus to heaven: for so far as man is withdrawn from evils, so far he does good from God, which in itself is good; but so far as he is not withdrawn from evils, so far he does good from himself, which in itself has evil. IX. That God does not immediately teach man truths, either from himself or by angels, but that He teaches by the Word, by preaching, by reading, and by discourse and communication with others, and thus by private thought from those things; and that man, in such case, is enlightened according to the affection of truth grounded in use; otherwise man would not act as from himself. X. That man, from his own proper prudence, has led himself to eminence and to opulence, whilst they seduce: for man is led of the Divine Providence to such things as do not

seduce, and which are serviceable to eternal life: for all things of the Divine Providence with man, respect what is eternal, because the life, which is God, by which man is man, is eternal.

1137. Verse 11. "*And the merchants of the earth shall weep and mourn over her because no one buyeth their merchandize any more.*" "And the merchants of the earth shall weep and mourn over her," signifies the mourning and grief of those who acquire to themselves the things appertaining to that religion, in order that they might thereby gain honours and wealth: "by no one buying their merchandize any more," is signified, that their evils and falses, by which they make gain, are no more received.

1138. "And the merchants of the earth shall weep and mourn over her"—That hereby is signified the mourning and grief of those who acquire to themselves the things appertaining to that religion, that they may gain honours and wealth, appears from the signification of merchants, as denoting those who procure for themselves the knowledges of the truths and goods of the church, and, in the opposite sense, those who procure for themselves knowledges of what is evil and false, consequently, in the present case, those who acquire the knowledges of that religion for the sake of gain, which consists both in honours and riches; that such things are signified by merchants may be seen, n. 840, 1104; and from the signification of weeping and mourning as denoting to grieve and lament. There are four kinds of men belonging to that religion, who are here described, namely, those who are called kings of the earth, those who are called merchants of the earth, those who are called merchants of wares, and those who are called pilots of ships, with the sailors; the kings of the earth are treated of in verses 9, 10; the merchants of the earth verses 11—14: merchants of wares, verses 15, 16; and the pilots of ships and sailors, verses 17, 18, 19.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* From the above laws it is evident, that the Lord cannot lead man to heaven except by them, although he has divine love from which He wills, and divine wisdom from which He knows all things, and divine power, which is omnipotence, from which He can effect what He wills: for the above mentioned laws of Providence are laws of order respecting reformation and regeneration, thus respecting the salvation of man, against which the Lord cannot act, inasmuch as to act against them would be to act against His own wisdom and against His own love, thus against Himself. As to what concerns the first law, which is, that man from sense and perception should know no other than that life is in him, but that still he ought to acknowledge that the goods and truths which are of love and faith, which he thinks, wills, speaks, and acts, are not from him, but from the Lord; this law supposes

the second, which is, that man has freedom, and that freedom, also, ought to appear as his, nevertheless, that he should acknowledge that it is not his, but of the Lord with him: this law follows from the former, because freedom makes one with life, for without freedom man cannot feel and perceive that life is, as it were, in him, this being felt and perceived from freedom; for from freedom it appears to man, that every thing which the life acts is as his own and proper to him, since freedom is the power of thinking, of willing, of speaking and doing, from himself, in this case, as from himself; and principally it is the power of willing, for a man says, I can what I will, and I will what I can; that is, I am in freedom: who, also, cannot think from freedom that one thing is good and another evil; also, that one thing is true and another false? wherefore, freedom was given to man together with his life, nor is it ever taken away from him, for so far as it is taken away or diminished, so far man feels and perceives that he does not live, but another in him, and so far the delight of all things of his life is taken away and diminished, for he becomes a slave. That man knows no other, from sense and perception, than that life is in him, thus as his own, has no need of any other confirmation but experience itself; for who feels and perceives any otherwise, than that he thinks from himself when he thinks, that he wills from himself when he wills, and that he speaks and acts from himself when he speaks and acts? but it is from a law of Divine Providence, that man should know no otherwise, since without that sense and without that perception, he cannot receive any thing to himself, appropriate any thing to himself, nor produce any think from himself, thus he would not be recipient of life from the Lord, and an agent of life from the Lord, but would be as an automaton, or as an image standing, without understanding or will, with the hands hanging down, in expectation of influx, which would not be given, since the life, in consequence of non-reception as by man, and appropriation, would not be retained, but would be transfluent, whereby man, from being alive, would become as dead, and from a rational soul, not rational, thus either a brute or a stock; for he would be without delight of life, which delight every one has from reception as from himself, from appropriation, and from production as of himself; and yet delight and life act in unity, for take away all the delight of life, and you will grow cold and die. If it was not from a law of Divine Providence, that man should feel and perceive as if life and every thing appertaining to it was in him, and should only acknowledge that good and truth are not from him, but from the Lord, in such case, nothing would be imputed to man, neither good nor truth, thus neither love nor faith; and if nothing was to be imputed, neither would the Lord have commanded in the Word, that man should do

good and shun evil, and that if he did good, heaven would be his inheritance, but if evil, hell would be his lot; yea, neither would there be heaven nor hell, since, without that perception, man would not be man, thus would not be the habitation of the Lord; for the Lord wills to be loved by man as by him; thus the Lord dwells with man in what is his own, which He has given to him to the intent that He may be loved reciprocally; for divine love consists in this, that what is its own, it wills should be man's, which would not be the case unless man felt and perceived what is from the Lord as his own. If it was not from a divine law, that man from sense and perception should know no other than that life was in him, there would no end be given with man, for the sake of which [he should act]; this end is given with him, because the end from which [he acts] appears as in him; the end from which [he acts] is his love, which is his life, and the end for the sake of which [he acts] is the delight of his love or life, and the effect in which the end presents itself is use: the end, for the sake of which [he acts] which is the delight of the love of life, is felt and perceived in man, because the end from which [he acts] gives him to feel and perceive it, which end is, as was said, the love, which is life: but the Lord gives to that man, who acknowledges that all things of his life are from him, the delight and blessedness of his love, so far as he acknowledges, and so far as he performs uses; thus whilst man, by acknowledgment and by faith grounded in love, as from himself, ascribes to the Lord all things of his life, the Lord, in His turn, ascribes to man the good of His life, which is with all satisfaction and blessedness, and likewise grants that from an interior principle he should exquisitely feel and perceive it in himself as his own, and the more exquisitely in proportion as man, from the heart, wills what by faith he acknowledges. Perception, in this place, is reciprocal; grateful to the Lord from the consideration that He is in man, and man in Him; and satisfactory to man from the consideration that he is in the Lord, and the Lord in him. Such is the union of the Lord with man, and of man with the Lord, by love.

1139. "Because no one buyeth their merchandize any more" —That hereby is signified that the falses and evils whereby they make gain are no more received, appears from the signification of merchandize, as denoting the falses and evils of doctrine of that religion, whereby they make gain, which consists in honours and wealth; that such things are signified by merchandize, appears from the signification of merchants, as denoting those who procure to themselves and sell such things, concerning which see n. 1138: what the falses and evils are specifically which are here signified by wares or merchandize, will be manifest from what follows, where they are enumerated: these

merchandizes, inasmuch as they appertain to Babylon, which is called a harlot and the mother of the whoredoms of the earth, are what are understood in the Word by the merchandize of whoredoms, and that these are falsifications and adulterations of good and truth, may be seen above, n. 695; and from the signification of not buying any more, as denoting not to receive any more; by not being received any more is meant, that their falses and evils are no longer received in the spiritual world; it is otherwise in the natural world; for all who come into the spiritual world after their departure out of Babylon in the natural world, are explored, and according to their loves are sent into societies, the evil into infernal societies, and the good, after being instructed, according to the reception of truth and good from the Lord, are received into heaven.——*Continuation concerning the Athanasian Faith, and concerning the Lord.* The reason why man feels and perceives as if life was in him, is, because the life of the Lord in him is as the light and heat of the sun in a subject, which light and heat are not of the subject, but are of the sun in the subject, for they retire with the sun, and when they are in the subject, they are, to appearance, all its own, for from the light its colour is as its own, and from the heat its life of vegetation is as its own: but this is much more the case with the light and heat from the sun of the spiritual world, which is the Lord, whose light is the light of life, and whose heat is the heat of life, for the sun from which they proceed is the divine love of the Lord, but man is the recipient subject; this light and this heat never recede from the recipient, who is man, and when they are with man, they are, to appearance, all his own; for from light he has the faculty of understanding, and from heat the faculty of willing: from this circumstance, that light and heat are as all in the recipient, although they are not his, and from this consideration that they never recede; also, from this, that they affect his inmost principles, which are remote from the sight of his understanding and from the sense of his will, it is manifest that it must needs appear as if those things were implanted, thus as in him, and, consequently, that they are brought into effect as from him: hence, now it is, that man knows no other than that he thinks from himself, and that he wills from himself, when yet, the smallest portion of thought and will is not from himself, since these principles cannot be united to the recipient so as to be his own, in like manner, as the light of the sun cannot be united to a subject of the earth, and become material as it is; the same is true concerning heat. But the light of life and the heat of life affect and fill recipients altogether according to the quality of the acknowledgment that they are not his, but the Lord's, and the quality of acknowledgment is altogether according to the quality of love in doing the precepts, which are uses.

1140. Verse 12. "*Merchandize of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of precious wood, and of brass, and iron, and marble.*" "Merchandize of gold and silver," signifies the goods and truths of the Word, in general all things of doctrine and of the church, profaned by them, thus all evils and falses in general, whereby they make gain: "and of precious stone and pearl," signifies the knowledges of truth and good from the Word, profaned: "and fine linen and purple," signifies truths and goods from a celestial origin profaned: "and silk and scarlet," signifies truths and good from a spiritual origin profaned: "and all thyine wood," signifies all good in the natural man thence derived: "and every vessel of ivory, and every vessel of precious wood," signifies rational truths and goods profaned: "and brass and iron," signifies all natural goods and truths profaned: "and marble," signifies sensual truth.

1141. "Merchandize of gold and silver"—That hereby are signified the goods and truths of the Word, of doctrine, and of the church, in general, all profaned by them, thus all evils and falses in general, from which they derive gain, appears from the signification of merchandize, as denoting all things whereby gain is acquired, which, when predicated of the church, signify all evils and falses, concerning which see just above, n. 1139; from the signification of gold and silver, as denoting goods and truths, see n. 242, but in this case profaned, and thus evils and falses, because belonging to Babylon; for the goods and truths of the Word, when they are profaned, are no longer goods and truths, but evils and falses; they are profaned by falsifications and adulterations, and by a life according thereto: the nature, source and quality of profanations, may be seen above, n. 1045—1099: the reason why all things in general are signified by merchandize of gold and silver is, because in the following parts of this verse are enumerated the goods and truths profaned, which thence are specifically evils and falses, and are signified by precious stone, pearl, fine linen, purple, silk, scarlet, thyine wood, vessels of ivory, vessels of precious wood, brass, iron, and marble. The reason why all things of the Word, of doctrine, and of the church, are signified by the things recounted in this verse, is, because by those things which are recounted in the following verse, are signified all things of worship, and by those in verse 14, all things of effects. From these considerations it is evident, that by the merchandize of gold and silver, are here signified the goods and truths of the Word, of doctrine, and of the church, in general, all profaned by them, thus all evils and falses in general from which they acquire gain. ——*Continuation concerning the Athanasian Faith, and concerning the Lord.* A third law of divine providence is, *That to think and*

speak truth, and to will and do good, from freedom according to reason, is not from man but from the Lord: and that from freedom to think and speak what is false, and to will and do what is evil, is not from man but from hell; in such a manner, however, that what is evil and false is from thence, but the freedom itself viewed in itself, and the faculty itself of thinking, of willing, of speaking and doing, viewed in themselves, are from the Lord. That all good which in itself is good, and that all truth which in itself is truth, are not from man, but from the Lord, may be comprehended by the understanding from this consideration, that the light which proceeds from the Lord as a sun, is the divine truth of His divine wisdom, and that the heat which also proceeds from the Lord as a sun, is the divine good of His divine love, and since man is the recipient of those principles, it follows, that all the good which is of love, and all the truth which is of wisdom, are not from man but from the Lord. But that every thing evil and every thing false are not from man, but that they are from hell; this proposition, inasmuch as it has not heretofore been generally recognized, has not been made an article of faith, like the article that good and truth are not from man. But that it is an appearance that what is evil and false is from man, and if it be believed, that it is a fallacy, cannot be comprehended, until it is known what hell is, and how hell can flow-in with what is evil and false on one part, as the Lord flows-in with what is good and true on the other: we shall proceed, therefore, first to shew of whom hell consists, what hell is, and where; also, in what manner it flows-in and acts against good, and thus, how man, who is in the midst, is on both parts acted upon as a mere recipient.

1142. "Precious stone and pearl"—That hereby is signified the knowledges of truth and good from the Word profaned, appears from the signification of precious stone, as denoting the knowledges of truths from the Lord, concerning which see n. 717; and from the signification of pearl, as denoting the knowledges of good, concerning which see n. 1044; and whereas those knowledges are scientific truths, or truths of the natural man, therefore by precious stones are signified truths, by which goods are procured, and by pearls goods by which truths are procured, for in every part of the Word there is a marriage of truth and good; the reason is, because truth is not truth unless it have respect to good, or proceed from good, and good is not good unless it be regarded from truths or exist by truths, for thus truths and goods are conjoined as in a marriage, and goods and truths exist as from marriage; hence now it is that here, as well as in other parts of the Word, things are mentioned in pairs, of which one signifies good, and the other truth, as gold and silver, precious stone and pearl, fine linen and purple, silk and scarlet, vessels of ivory and vessels of precious wood, brass,

iron, and marble, where gold, pearl, purple, scarlet, precious wood and brass, signify goods of divers kinds, and silver, precious stone, fine linen, silk, ivory, iron, and marble, signify truths, also of divers kinds; and so in other places; but by all those things are here signified goods and truths profaned, thus evils and falses, as was observed just above in treating of the signification of gold and silver.——*Continuation concerning the Athanasian Faith.* First, then, it shall be shewn of whom hell consists: Hell consists of spirits, who, whilst they were men in the world, denied a God, acknowledged nature, lived contrary to divine order, loved evils and falses, although not so much before the world because of appearance, and who, hence, were either insane with regard to truths, or despised them, or denied them, if not with the mouth, still in heart; of those, who have been of this description from the creation of the world, hell consists. All these are there called either devils or satans; devils, in case the love of self was predominant with them, satans, in case the love of the world was predominant. The hell containing devils, in the Word is understood by the Devil, and the hell containing satans is there understood by Satan. The Lord, also, has so joined the devils together, that they are as one, in like manner the satans; hence it is, that the hells are called the Devil and Satan in the singular. Hell does not consist of spirits immediately created, neither does heaven consist of angels immediately created, but hell consists of men born in the world, who were made devils or satans by themselves, and heaven in like manner consists of men born in the world, who were there made angels by the Lord. All men are spirits as to the interiors which are of their minds, clothed in the world with a material body, which stands under the nod of the thought of his spirit, and under the arbitration of his affection; for the mind, which is spirit, acts, and the body, which is matter, is acted upon: and every spirit, after the rejection of the material body, is a man, in a form similar to what he had when a man in the world. From these considerations it is evident of whom hell consists.

1143. "And fine linen and purple"—That hereby are signified truths and goods from a celestial origin profaned, appears from the signification of fine linen, as denoting truths from a celestial origin, of which we shall speak presently; and from the signification of purple, as denoting goods from a celestial origin, concerning which see above, n. 1042, but in this case those truths and goods profaned, inasmuch as the fine linen and purple are called the merchandize of Babylon, and by Babylon as a harlot and mother of the whoredoms and abominations of the earth, are signified profanations of truth and good. Truths and goods from a celestial origin, are the truths and goods appertaining to those who are in love to the Lord, which are called

celestial, and are distinguished from the truths and goods from a spiritual origin, which are signified by the silk and scarlet, of which we shall speak presently. Truths and goods of a celestial origin are profaned by them, especially by this circumstance, that they have transferred to themselves the Lord's divine power of saving mankind, and thus also the love of Him, to a vicar and his ministers; and the Lord cannot be loved when the power of saving is transferred from Him, but they to whom it is transferred: they say, indeed, that the Lord is loved for giving that power to man, and that he is loved by those who have gained that power, and also holily honoured, and by the rest is worshiped; but love to the Lord cannot exist with them, inasmuch as the love of ruling over heaven and over the church is altogether contrary thereto, for this is the love of self, which is diabolical love, and from which the Lord cannot be loved: such love, viewed in itself, is rather hatred against the Lord, into which also it is turned when they become spirits, and domination is taken away from them; they then also persecute all those who are in love to the Lord. From these considerations it is evident how they profane goods and truths which are from a celestial origin. That fine linen signifies truths from a celestial origin, may appear from the following passages; thus in Ezekiel: "*I clothed thee with needle-work, I shod thee with badger's skin, and I girded thee with fine linen, and covered thee with silk; thus wast thou adorned with gold and silver, and thy garments were fine linen, silk, and needle-work,*" xvi. 10, 13; speaking of Jerusalem, whereby is understood the Church, in this case at its first establishment: needle work and badger's skin there signify the knowledges of truth and good from the Word; fine linen and silk signify truths from a celestial origin and truths from a spiritual origin; these are described as garments, because garments signify truths, with which good is clothed or invested. Again in the same prophet: "*Fine linen in needle-work was thine expansion, and purple from the isle of Elisha was thy covering,*" xxvii. 7: speaking of Tyre, whereby is signified the church as to the knowledges of good and truth: those knowledges are signified by needle-work from Egypt, truths by fine linen, and good by purple, both from a celestial origin. So in Luke: "*There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day,*" xvi. 19: by the rich man is there understood the Jewish nation, which is said to be clothed in purple and fine linen, by reason of their having the Word in their possession, from which they might acquire goods and truths, which are there signified by purple and fine linen, both from a celestial origin: by Lazarus, who lay at the rich man's porch, are understood the gentiles who had not the Word. Inasmuch as fine linen, which also is cotton, signified truths from a celestial origin, and the garments of Aaron

represented divine truths, because he represented the Lord, therefore fine linen and cotton was interwoven in the mitre and belt, Exod. xxviii. 40; chap. xxxix. 27; and also in the curtains of the tabernacle and its coverings, because they also represented those things of the church which inclose or cover, and these are truths, Exod. xxvi. 1; xxvii. 9, 18; xxxvi. 18; xxxviii. 9, 17. The like is signified by fine linen in the following passages of the Apocalypse: "*The time of the nuptials of the Lamb is come, and his wife hath made herself ready; and it was given to her that she should be clothed in fine linen, clean and shining,*" xix. 7, 8: again: "*The armies of Him that sat upon the white horse, followed Him, upon white horses, clothed in fine linen, white and clean,*" xix. 14. The reason why fine linen signifies truth from a celestial origin, is, because that kind of linen was a species of most white flax, of which they made garments; and by flax, and also by whiteness, is signified truth, and by garments thereof, truth, pure and clean according to the brightness.—— *Continuation of the Athanasian Faith.* The hell containing those who are called devils, is the love of self; and the hell, containing those who are called satans, is the love of the world. The reason why the diabolical hell is the love of self, is, because that love is opposite to celestial love, which is love to the Lord: and the reason why the satanical hell is the love of the world, is, because this love is opposite to spiritual love, which is love towards the neighbour. Now, whereas the two loves of hell are opposite to the two loves of heaven, therefore hell and the heavens are in opposition to each other; for all who are in the heavens have respect to the Lord and to the neighbour, but all who are in the hells have respect to themselves and the world, and hence, bear hatred to the Lord and to the neighbour: all who are in the heavens think what is true and will what is good, because they think and will from the Lord; but all who are in the hells think what is false and will what is evil, because they think and will from themselves. From this cause it is, that all who are in the hells appear averted, with the face backwards from the Lord, and likewise inverted, with the feet upwards and the head downwards; this appearance is from their loves, in that they are opposite to the love of heaven. Inasmuch as hell is self love, it is, also, fire, for all love corresponds to fire, and in the spiritual world is presented visible as fire afar off, although it is not fire but love; hence, the hells inwardly appear as on fire, and outwardly as ejections of fire in smoke, from furnaces or from burning substances, and sometimes, also, the devils themselves appear as charcoal fires: the heat derived to them from that fire is an effervescence from impure dregs, which effervescence is concupiscence; and the light derived to them from that fire is only appearance of light derived from phantasies, and from confirmations of evils by falses; nevertheless,

it is not light, for whensoever the light of heaven flows-in it becomes to them thick darkness, and when the heat of heaven flows-in it becomes cold to them; still, however, they see from their own light, and live from their own heat, but they see as owls, birds of night, and bats, whose eyes are blind to the light of heaven: and they live as half dead; the living principle appertaining to them is only from the ability to think, to will, to speak, to do, and hence to see, to hear, to taste, to smell, and to feel: which living principle is only a faculty springing from the life which is God, acting from without into them, according to order, and continually pressing them to order, from which faculty it is that they live to eternity; and the dead principle appertaining to them is from the evils and falses which have birth from their loves; hence it is, that their life, viewed from their loves, is not life, but death, wherefore hell, in the Word, is called death, and its inhabitants dead.

1144. "And silk and scarlet"—That hereby are signified truths and goods from a spiritual origin profaned, appears from the signification of silk, as denoting truth from a spiritual origin, of which we shall speak presently; and from the signification of scarlet, as denoting good from a spiritual origin, concerning which see above, n. 1142; this good coincides with truth from a celestial origin, wherefore this is also signified by scarlet in the Word: but by silk and scarlet here are signified those truths and goods profaned by Babylon; and they are profaned by this circumstance, that they have perverted spiritual love, which is love towards the neighbour: for they who are in the love of self, such as are the Babylonians, cannot have any love for their neighbour; if they do love him, it is for the sake of themselves, so that the end is still the man himself and the love of the neighbour the means, and the end loves the means so far as they are subservient to itself, and if they are not subservient it rejects them, as is also evident from their works. Love towards the neighbour, in the spiritual sense, is the love of uses, and when uses are for the sake of self, then it is not a love of uses, but a love of self. That silk signifies truth from a spiritual origin, may appear from the passage in Ezek. chap. xvi. 10, 13, which was explained just above, n. 1143. This signification it derives from its splendor of light, and light signifies divine truth, which is also called the divine spiritual [principle].——*Continuation concerning the Athanasian Faith.* It was said, that self-love and the love of the world constitute hell, but it shall now be shewn what is the origin of those loves. Man was created to love himself and the world, to love his neighbour and heaven, and, also, to love the Lord; hence it is, that when man is born, he first loves himself and the world, and afterwards, in proportion as he grows wise, he loves his neighbour and heaven, and in proportion as he grows further in wisdom,

he loves the Lord: when this is the case, he is then in divine order, and is led of the Lord actually, and of himself apparently; but in proportion as he is not wise, in the same proportion he stops in the first degree, which is to love himself and the world, and if he loves his neighbour, heaven, and the Lord, it is for the sake of himself before the world: but if he is altogether unwise, he then loves himself alone, and the world for the sake of himself, in like manner his neighbour, and with respect to heaven and the Lord, he either makes light of them, or denies them, or hates them, if not in words, still in heart. These are the origins of the love of self and of the love of the world, and inasmuch as these loves are hell, it is evident whence hell is. When man becomes a hell, he is then as a tree cut off, or as a tree whose fruits are malignant; and he is as sandy earth, in which no seed strikes root, or as earth out of which springs nothing but the prickling thorn and the stinging nettle. When man becomes a hell, then the interior or superior principles of his mind are closed, and the exterior and inferior opened: and whereas the love of self determines all things of the thought and will to itself, and immerses them in the body, it hence inverts and twists back the exteriors of the mind, which, as was said, are open, and the consequence is, that they verge, tend, and are carried downwards, that is, to hell. But inasmuch as man has still the faculty of thinking, of willing, of speaking and of doing, which faculty is in no case taken away from him, supposing him to be born a man, therefore because he is inverted, and no longer receives any good nor any truth from heaven, but only what is evil and false from hell, with a view to be still distinguished above others he procures to himself a lumen by confirmation of what is evil from what is false, and of what is false from what is evil; this he believes to be rational lumen, when yet it is infernal lumen, in itself full of infatuation, from which he has vision as of a dream in the night, or he has a delirious phantasy, by reason of which, those things which are, appear as if they were not, and those things which are not, as if they were. But these things will be seen more evidently from drawing a comparison between a man-angel and a man-devil.

1145. "And all thyine wood"—That hereby is signified all good conjoined to truth in the natural man, appears from the signification of wood, as denoting good of the natural man, of which we shall speak presently, but thyine wood signifies good conjoined to truth in the natural man, for the word thyine is derived from two in the Greek tongue, and two signify that conjunction: that thyine wood signifies good conjoined to truth, is evident also from those things which precede, and from those which follow; in those which precede are mentioned such things as signify celestial goods and truths, which are fine linen, purple, silk, and scarlet; and in what follows are mentioned such things

as signify natural goods and truths, which are vessels of ivory, and vessels of precious wood, of brass, and iron, and marble; hence it is evident that thyine wood signifies good conjoined to truth in the natural man, arising from those goods and truths which are mentioned above: for there are three degrees of life in man, which, viewed in their order, are called celestial, spiritual, and natural; in the same order in this verse are mentioned such things as signify goods and truths according to their degrees. But as by those things which are mentioned above, are signified truths and goods profaned, which in themselves are falses and evils, so also by the good conjoined to truth, which is thyine wood, is signified that good profaned, which is evil conjoined to what is false: that good, inasmuch as it is of the natural man, is chiefly profaned by the venerations paid to bones and sepulchres, by the sanctifications of several things used in worship, by several things which concern processions, in general by all things of an idolatrous nature which are delightful to the natural man, and thence are felt as things good, and are called true. The reason why wood signifies good, is, because it is from a tree, from which are fruits, and because wood can be enkindled, and serve for the use of warming the body, likewise for constructing houses and fabricating various articles of convenience and use, and because from wood is expressed an oil, whereby is signified the good of love; it also contains in itself a principle of heat; but the case is different with stone, which signifies the truth of the natural man, by reason that it is of a cold nature and cannot be enkindled. Inasmuch as wood signifies good, therefore also, with the most ancient people, who were in the good of love, temples were of wood, which were not called temples, but houses of God, and with several they were in their tabernacles, in which they not only dwelt, but also had divine worship: therefore also the angels of the third heaven dwell in houses of wood, because they are in the good of love to the Lord, and wood corresponds to that good; they are also of different kinds of wood, which have a correspondence according to the correspondences of the trees of which they are, for a tree signifies man, and from its fruit the good of man: it is from this circumstance, that, in the Word, woods of various kinds of trees are mentioned, as of the olive, of the vine, of the cedar, of the poplar, of the oak; and wood of the olive signifies celestial good, of the vine, spiritual good, of the cedar, rational good, of the poplar, natural good, and of the oak, sensual good. Now inasmuch as all things in the Word are correspondences, and wood corresponds to good, and, in the opposite sense, to evil, therefore by wood is there signified good, and in the opposite sense evil; as may appear from the following passages: thus in Lamentations: "*We drink our waters for silver, and our wood comes for a price,*" verse 4: the defect of the knowledges of good and truth is thus described;

the defect of the knowledges of truth by drinking waters for silver, and the defect of the knowledges of good by the wood coming for a price. And in Ezekiel: "*They shall despoil thy wealth, and make a prey of thy merchandize; they shall destroy thy walls, and overturn the houses of thy desire; thy stones, thy wood, and thy dust, shall they give into the midst of the sea,*" xxvi. 11: these things are said concerning the devastation of all things of the truth and good of the church by evils and falses: the wealth which they shall despoil are the knowledges of truth; the merchandize which they shall make a prey of, are the knowledges of good; the walls which they shall destroy are doctrinals; the houses which they shall overturn are those things which appertain to the mind, thus which are of the understanding and will, for there man dwells; the stones, the wood, and the dust, which they shall give into the midst of the sea, are the truths and goods of the natural man, stones denoting the truths thereof, wood the goods thereof, and dust the very lowest thing, which are of the sensual man. Again in the same prophet: "*Son of man, take unto thee one wood, and write upon it, for Judah and the sons of Israel his companions: afterwards take one wood, and write upon it, for Joseph, the wood of Ephraim, and of the tribes of Israel his elders: afterwards conjoin them one with the other to thee into one wood, that both may be one in my hand, and I will make them into one wood,*" xxxvii. 16, 17, 19, 20; whereby was represented the conjunction of the celestial and spiritual kingdoms of the Lord by the good of love: by Judah and the sons of Israel his companions, is signified the Lord's celestial kingdom; by Judah that kingdom as to good, and by the sons of Israel his companions the same as to truth; but by Joseph and the tribes of Israel his companions, is signified the Lord's spiritual kingdom, by Joseph that kingdom as to good, and by the tribes of Israel his companions, the same as to truth; by Ephraim is signified the understanding of truth, and whereas they who are in the understanding of truth from spiritual good are in the Lord's spiritual kingdom, therefore the wood is called from Ephraim; that the Lord conjoins those two kingdoms into one by the good of love to Him, and by the good of love towards the neighbour or charity, is understood by their being conjoined by the Lord one with the other, into one wood, that they may be both one in the hand of Jehovah, and become one wood. That those things which are derived from falses are amended by good, was represented and signified by the "*Bitter waters in Marah being made sweet by the wood cast into them,*" Exod. xv. 35: bitter waters are those things which are apparently true, but are derived from falses; wood is the good of the natural man. Inasmuch as wood, from correspondence, signifies the good of love, therefore the tables of stone on which the law was inscribed, *were reposited in an ark made of shittim wood:* and for the

same reason several things of the tabernacle were composed of the same wood: *the temple of Jerusalem was also therefore covered with wood.* Now as most things in the Word have also an opposite sense, so it is with respect to wood, which in that sense signifies evil, because evil is the opposite to good: this is signified by *serving wood and stone,* Deut. iv. 23, 28; Isaiah xxxvii. 19; Jerem. iii. 9; Ezek. xx. 32; and other places. To the same purpose in these words in Isaiah: "*He chooseth wood which will not rot, he seeketh for himself a wise artificer, to prepare a graven image, which may not be moved,*" xl. 20: by wood is here signified evil which is adored as good, for the graven image denotes the evil of worship; wood which will not rot signifies some good from the Word which is adulterated, and thence becomes evil; this he is said to choose, because that which is derived from the Word persuades, and thereby does not perish in the mind, for thus it is with every evil and false confirmed from the Word: his seeking a wise artificer, signifies to seek one who from self-derived intelligence has the gift of confirming and falsifying. So in Jeremiah: "*The statutes of the nations are vanity, since one heweth down wood from the forest, the labour of the hands of the workman by the hatchet; they are infatuated and become foolish, their wood is a doctrine of vanities,*" x. 3, 8: by the statutes of the nations, which are vanity, are signified all things appertaining to the worship of those who are in evil; by the wood hewn out from the forest and the labour of the hands of the workmen, is signified evil, from which is derived a feigned worship formed by falses originating in self-derived intelligence; wood denotes the evil of worship, which is understood by the graven image, the labour of the hands of the workman denotes what is from self-derived intelligence; the hatchet is the false principle which destroys good and confirms evil. Again in the same prophet: "*The voice shall go as the voice of a serpent, and they came with hatchets, as hewers of wood,*" xlvi. 22: by the voice of a serpent is understood craftiness and deceit; with hatchets signifies with falses destroying good; as hewers of wood, signifies as if willing to extirpate evils, when notwithstanding they extirpate good. Thus also in Moses: "*If any one slay his companion through error; as if when he cometh with his companion into a forest, and the hatchet fall out of the wood upon his companion: he shall flee to the city of refuge,*" Deut. xix. 5: the case of a person sinning through error to whom it is allowed to flee to a city of refuge, is here illustrated by an example, which can rarely happen, but is still adduced to illustrate what is understood by slaying another through error; it is adduced because wood is significative, likewise hatchet, and also forest; wood denotes good, hatchet denotes the false, and forest denotes the natural man, wherefore by those words is signified, that if any one who is in natural good, should

injure or destroy another as to his soul, through the false principle, which is of ignorance, it shall be accounted as done by error, because it was not done from evil. And in Habbakkuk: "*The stone crieth out of the wall, and the beam out of the wood answereth,*" ii. 11: hereby is understood that evil confirms the false, and instigates; by the wall out of which the stone crieth, is signified man void of truths, and thus from a false principle desiring to be instructed; by the beam which answereth out of the wood, is signified man destitute of good, wood denoting evil which assents to the false and confirms it. Again in Jeremiah: "*Saying to the wood, Thou art my father, and to the stone, Thou hast begotten me, because they have turned the hinder part of the neck unto me and not the face,*" ii. 27: by saying to the wood, thou art my father, is signified that they were conceived from evil; and by saying to the stone, thou hast begotten me, is signified that they were born from the false of evil; by turning the hinder part of the neck and not the face, is signified that they averted themselves from all good and truth. Fire and wood are spoken of in Zech. chap. xiii. 6; and in Isaiah, chap. xxx. 13; because fire signifies evil love, and wood the evils thence derived. Inasmuch as swords signified falses destroying truths, and woods or staves of wood evils destroying good, therefore, by the command of the chief priests, "*There went out a multitude, with Judas Iscariot against Jesus, with swords and staves,*" Matt. xxii. 47: Mark xiv. 43, 48; Luke xxii. 42: this was done because all things relating to the Lord's passion were representative of the destruction of all things appertaining to good and truth by the Jews. With the sons of Israel there were two general punishments, stoning and hanging upon wood, stoning for the injury and destruction of truth, and hanging upon wood for the injury and destruction of good, whence, "*Hanging upon wood was a curse,*" Deut. xxi. 22, 23. From these considerations it is evident, that wood signifies good, specifically the good of the natural man, and, in the opposite sense, the evil thereof.——*Continuation concerning the Athanasian Faith.* There are in the world men-angels, and there are men-devils; heaven is from men-angels, and hell is from men-devils. With a man-angel all the degrees of his life are open even to the Lord; but with a man-devil only the ultimate degree is open, and the superior degrees are closed. A man-angel is led of the Lord both from within and from without; but a man-devil is led of himself from within, and of the Lord from without. A man-angel is led of the Lord according to order, from within from order, from without to order; but a man-devil is led of the Lord to order from without, but of himself against order from within. A man-angel is continually withdrawn from evil by the Lord, and led to good; but a man-devil is continually, also, withdrawn by the Lord from evil, but

from a more grievous to a less one, for he cannot be led to good. A man-angel is continually withdrawn from hell by the Lord, and is led into a heaven more and more interiorly; but a man-devil is continually, also, withdrawn from hell, but from a more grievous to a milder one, for he cannot be led into heaven. A man-angel, because he is led of the Lord, is led by civil law, by moral law, and by spiritual law, on account of the Divine [principle] which is in them; a man-devil is led by the same law, but on account of what is of himself in them. A man-angel from the Lord loves the goods of the church, which, also, are the goods of heaven, because they are goods, in like manner, its truths, because they are truths; but of himself he loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner, the truths which are of the sciences, yet he loves both the latter and the former apparently of himself, but actually from the Lord: but a man-devil, from himself, also loves the goods of the body and of the world, because they are for use, and because they are for pleasure, in like manner the truths which are of the sciences; but he loves both the latter and the former apparently from himself, but actually from hell. A man-angel is in freedom and in the delight of his heart, when he does good from good, and likewise, when he is not doing evil; but a man-devil is in freedom and in the delight of his heart, when he does good from evil, and likewise, whilst he is doing evil. A man-angel and a man-devil appear like to each other as to externals, but they are altogether unlike as to internals; wherefore, when external things are laid aside by death, they are manifestly unlike; the one is taken away into heaven, and the other is conveyed down to hell.

1146. "And every vessel of ivory, and every vessel of precious wood"—That hereby are signified rational truths and goods profaned, appear from the signification of vessel, as denoting what is scientific, of which we shall speak presently; from the signification of ivory, as denoting rational truth, of which also we shall speak presently; and from the signification of precious wood, as denoting excellent good, thus rational good, for this good is excellent, because it is the best of the natural man: that wood signifies good may be seen above, n. 1145. The reason why a vessel denotes what is scientific, is, because all truth in the natural man is called scientific truth; and the reason why this is signified by a vessel is, because the scientific [principle] of the natural man is the continent [or containing principle] of rational and spiritual truths; for these, when they are thought and perceived, are deposited in the memory, and are called scientifics: hence it is that by vessels, in the Word, are signified knowledges, which, so far as they appertain to the natural man, and are deposited in

the memory of that man, are scientifics. The reason why ivory signifies rational truth, is, because by camel [elephant] is signified the natural principle in general, whence by the ivory, which is from his tooth, and by virtue whereof he has power, likewise because it is white, and also resisting, is signified rational truth, which is the most excellent truth of the natural man; this truth is also signified by ivory or ebony in Ezekiel: "*Of the oaks of Bashan they made thy oars; thy rafter they made of ivory. Many islands were the merchandize of thine hand, horns of ivory and ebony were brought for thy present,*" xxvii. 6, 15; speaking of Tyre, whereby are signified, the knowledges of truth, by which man has intelligence: these are described by a ship, the oars of which were of oak, and the rafter of ivory, oars denoting those things of the understanding which are of use to speak by, and which appertain to the sensual man, and rafter denoting that part of the understanding from which is derived what is rational: this also is there signified by the ebony, which the islands bring, for islands signify those in the church who are natural, but still rational. And in Amos: "*Who lie upon beds of ivory, and stretch themselves upon their couches,*" vi. 4: ratiocination from falses is thus described, beds of ivory denoting doctrines, as if they were from rational truths, and to stretch themselves upon their couches, denotes to reason in favour of them from falses. Again in the same prophet: "*I will smite the winter house with the summer house, that the houses of ivory may perish, that the great houses may cease,*" iii. 15: by houses are signified those things which appertain to the human mind, in this case which appertain to the natural mind separate from the spiritual mind; by the winter house and the summer house are signified those things of the natural man which are called sensual, and by the house of ivory, and the great house, are signified those things of the natural man, which are called rational, those which have relation to truth being signified by the house of ivory, and those which have relation to good by the great house. Forasmuch as a house signifies man as to those things which are of his mind, therefore also they formerly built houses of ivory, as we read concerning Ahab in the first book of Kings, xxii. 39, by which was signified man as to his rational mind. From these considerations it is manifest what is signified by these words in David: "*Out of the ivory palaces they have made thee glad,*" Psalm xl. 9; treating concerning the Lord; where the palaces of ivory denote truths from the rational man, thus rational truths. But by the vessels of ivory and of every precious wood here in the Apocalypse, are signified rational truths and goods profaned, because they are predicated of Babylon, whereby is signified the profanation of all things appertaining to truth and good.——*Continuation concerning the Athanasian Faith.* That man is only a recipient of what is

good and true from the Lord, and of what is evil and false from hell, must be illustrated by comparison, confirmed by the laws of order and influx, and, lastly, established by experience. It is illustrated by the following comparisons: the sensories of the body are only recipient and percipient as from themselves; the sensory of sight, which is the eye, sees objects out of itself, as if it was at them, when yet, the rays of light convey, with the wings of ether, their forms and colours to the eye, which forms, being perceived in the eye, are examined by the internal sight, which is called the understanding, and according to their quality are distinguished and known. The sensory of hearing, in like manner, perceives sounds, whether they be expressions or modulations, from the place whence they flow, as if it was there, when yet, the sounds flow in from without, and are perceived by the understanding within the ear. The sensory of smell, also, perceives from within what flows in from without, sometimes from a great distance. The sensory of taste, also, is excited by the meats, which are conveyed to the tongue from without. The sensory of touch has no sensation unless it be touched. These five sensories of the body, by virtue of an influx from within, are sensible of the things which flow in from without; the influx from within is from the spiritual world, and the influx from without is from the natural world. With these considerations, the laws inscribed on the nature of all things are in concert, which laws are, 1. That nothing exists, subsists, is acted upon and moved, of itself, but from another thing; whence it follows, that every thing exists, subsists, is acted upon and moved, from the First (Being), who is not from another, but in Himself is a living force, which is life. 2. That nothing can be acted upon and moved, unless it be in the midst between two forces, one of which acts and the other re-acts, thus, unless one acts on one part, and one on the other; also, unless one acts from within, and the other from without. 3. And whereas these two forces, whilst they are at rest, make an equilibrium, it follows, that nothing can be acted upon or moved, unless it be in equilibrium, and when it is acted upon, that it is out of the equilibrium; also, that every thing acted upon or moved seeks to return to an equilibrium. 4. That all activities are changes of state and variations of form, and that the latter are from the former: by state, in man, we understand his love, and by changes of state the affections of love: by form, in man, we understand his intelligence, and by variations of form his thoughts; the latter, also, are from the former.

1147. "Of brass and iron"—That hereby are signified natural goods and truths, also profaned, appears from the signification of brass, as denoting natural good, concerning which see n. 70; and from the signification of iron, as denoting natural truth, concerning which see n. 176. But whereas the things here

adduced are such as appertain to the natural man, it is to be observed, that the natural principle of man is threefold, rational, natural, and sensual; the rational is the supreme therein, the sensual is the lowest, and the natural is mediate; the genuine rational exists by virtue of influx from the spiritual world, the sensual exists by virtue of influx from the natural world, and the mediate natural is either rational or sensual. That that principle is threefold, may appear from the case of men, who, whilst they are in the world, are either rational, or sensual, or intermediate: what their quality herein is, is more especially observable from their perception of civil, moral, and spiritual laws; they who think, judge, and conclude well from reason, are rational, and these think in a manner elevated above material things; but they who are sensual think from material things, and in them, and what they speak from thought, is only from the memory; and whereas these two degrees are given, there is also an intermediate degree, which is called natural. Their quality may also be known from the understanding of the Word: they who are rational take up the literal sense thereof doctrinally, whereas the sensual abide in the letter only, and do not draw from it any conclusions of a more interior nature. The same are also known in the spiritual world, inasmuch as there are given so many degrees to natural men in the ultimate heaven: the ultimate there are the sensual, and the supreme there are the rational; but of these we shall speak further elsewhere. That natural goods and truths, which are signified by brass and iron, are also profaned by Babylon, is evident from their profanation of the literal sense of the Word; the literal sense of the Word being the natural sense.——*Continuation concerning the Athanasian Faith.* But on this subject it may be expedient, also, to speak from experience: the angels of the superior heavens feel and perceive manifestly, that they have goods and truths from the Lord, and that they have nothing at all of good and truth from themselves: when they are admitted into the state of their proprium, as is the case at stated periods, they also feel and perceive manifestly, that the evil and the false, which appertain to their proprium, are derived to them from hell. Some angels of the lowest heaven, not comprehending that what is evil and false is from hell, by reason that in the world they had acknowledged that they themselves were in evils from nativity and from actual life, were brought into infernal societies, and led from one to another, in each of which, whilst they were in it, they thought altogether as the devils there thought, and with a difference in one society and in another, thinking on the occasion against goods and truths; they were told to think from themselves, thus otherwise, but they replied, that it was not at all in their power; whence they were enabled to comprehend that evils and falses

flowed-in from hell. The case is similar with many, who believe and insist that life is in them as their own. It sometimes, also, comes to pass, that the societies with which they are connected are separated from them, and when this is the case, they cannot think, nor will, nor speak, nor act, but lie like little new-born infants; but as soon as they are remitted into their societies, they revive: for every one, both man, and spirit, and angel, as to his affections and consequent thoughts, is connected with societies, and acts in unity with them; hence it is, that all are known, as to their quality, from the societies in which they are. From these considerations it is evident, that the quality of life flows-in to them from without. As to what concerns myself, I can testify, that for fifteen years I have manifestly perceived, that I did not think and will any thing from myself, also, that all evil and false flowed-in from infernal societies, and that all good and truth flowed-in from the Lord: wherefore, some spirits observing this, said, that I did not live; to whom it was given to reply, that I lived more than they did, because I was sensible of the influx of good and truth from the Lord, and saw and perceived illustration; and that, by influence from the Lord, I perceived evils and falses from hell, not only that the evils are thence, but, also, from whom; and it has likewise been given me to speak with them, to rebuke them, and to reject them with their evils and falses, from which I was thus liberated: and it has further been given me to say, that now I know that I live, and before not so. From these considerations I have been fully convinced, that all evil and false is from hell, and all good and truth, together with the reception of them, is from the Lord; and moreover, that I had freedom and thence perception as from myself. That all evil and false is from hell, it has also been given me to see with my own eyes; there appear over the hells, as it were, fires and smokes, evils are fires, and falses are smokes; they continually exhale and rise up from thence, and the spirits, who abide in the midst between heaven and hell, are affected by them according to their love. It shall, also, be briefly shewn, how evil and the false can flow forth from hell, whence there is given only one acting force, which is the life which is God; this, likewise, has been revealed: a truth from the Word was uttered with a loud voice from heaven, which flowed down to hell, and from one and another to the lowest hell; and it was heard, that this truth, in its flowing down, was successively and by degrees turned into the false, and at length, into such a false as was altogether opposite to the truth, and in this case it was in the lowest hell. The reason why it was so turned, was, because every thing was received according to state and form; hence, truth, flowing-in into inverted forms, such as are in hell, was successively inverted and changed into the false opposite to

truth. From this circumstance, it was also evident, what is the quality of hell, from the highest hell to the lowest; likewise, that there is but one acting force, which is the life which is the Lord.

1148. "And marble"—That hereby is signified, and sensual truth profaned, appears from the signification of marble, as denoting the sensual [principle,] which is the ultimate of the life of man's thought and will: the reason why this is signified by marble, is, because stone signifies truth in ultimates, specifically the appearance of truth: marble is mentioned instead of stone, because the appearance of truth in the church from the Word is understood. That ultimate truth which is called sensual, is also profaned, is evident from the adoration of the sepulchres, bones, and carcasses of those whom they call saints, notwithstanding they are putrid and correspond to things infernal: the senses of the body would be averse to such things if they had not so far profaned the holy things of the church.——*Continuation concerning the Athanasian Faith.* That man is nevertheless a subject of guilt, follows as a consequence from what has been said above, and likewise from what has been before confirmed concerning the life which is God, and which appertains to man from God, and, also, from the laws above enumerated, which are truths. The reason why evil is imputed to man, is, because it has been given to him, and is continually given, to feel and to perceive as if life was in him, and inasmuch as he is in that state, he is, also, in the freedom and faculty of acting as from himself, which faculty, viewed in itself, and which freedom, viewed in itself, is never taken away from him, because he is born a man, who is to live for ever; it is from that faculty and that freedom, that he can receive both good and evil as of himself. And whereas man is kept in the midst between heaven and hell, the Lord, also, gives him to know that good is from Him, and that evil is from the devil; also, by truths in the church, to know what is good and what is evil: since man knows those truths, and it is given him from the Lord to think them, to will them, to speak and to do them, as from himself, and this continually by influx, hence, if he does not receive, he becomes guilty. But the fallacy by which man is deceived, is principally from this source, that he does not know that his freedom, and faculty of acting as from himself, is from an influx of life from the Lord into his inmost principles, and that this influx is never taken away from him, because he is born a man, who is gifted with that inmost principle; but that the influx of life from the Lord into the recipient forms, which are beneath that inmost principle, in which forms the understanding and will reside, is varied according to the reception of good and truth, yea, that that influx is diminished, and is, also, taken away, according to the reception of what is evil and false:

in a word, the life which makes man to be man, and to be distinguished from the brute animals, and which is in his inmost principle, and is, therefore, universally active in inferior principles, from which he has freedom, and the faculty of thinking, of willing, of speaking and doing, is perpetually from the Lord appertaining to him; but the understanding and will of man, thence derived, or from that life, is changed and varied according to reception. Man lives in the midst between heaven and hell, whilst the delight of the love of evil and of the false thence derived, continually flows into him from hell, and the delight of the love of good and of the truth thence derived, flows into him from the Lord, and he is kept constantly in the sense and perception of life, as from himself, and thereby is kept, also, constantly in the freedom of choosing the one or the other, and in the faculty of receiving the one or the other: in proportion, therefore, as he chooses and receives what is evil and false, in the same proportion, from that midst, he is carried down to hell; and in proportion as he chooses what is good and true, in the same proportion, from that midst, he is taken up to heaven. The state of man from creation is, that he may know that evil is from hell, and that good is from the Lord, and that he may perceive those principles in himself as from himself, and whilst he perceives, that he may reject the evil to hell, and receive good, with the acknowledgment, that it is from the Lord; when he does the latter and the former, he then does not appropriate evil unto himself, and does not make good meritorious. But I know, that there are many who do not comprehend this, and who are not willing to comprehend it, but nevertheless, let them pray thus: "*That the Lord may be with them continually, and may lift and up turn His faces to them, and may teach, enlighten and lead them, since of themselves they cannot do any thing that is good, and may grant to them that they may live; let not the devil seduce them, and instil evil into their hearts, and let them be aware that whilst they are not led of the Lord, the devil leads them, and breathes into them evils of every kind, as hatred, revenge, cunning, deceit, in like manner as a serpent infuses poison; for he is present, excites, and continually accuses, and wheresoever he meets with a heart turned away from God, he enters in, dwells there, and draws the soul down to hell: O Lord deliver us.*" These words coincide with what was said above, for hell is the devil, and hereby it is still acknowledged that man is either led of the Lord, or is led of hell, thus that he is in the midst. See also what was said above upon this subject n. 1134.

1149. Verse 13. "*And cinnamon and incense, and ointment and frankincense, and wine and oil, and fine flour and wheat, and beasts of burden and sheep, and horses and coaches, and slaves and souls of men.*" "And cinnamon and incense," signifies

worship from celestial love profaned: "and ointment and frankincense," signifies worship from spiritual love profaned: "and wine and oil," signifies worship from truths and goods which are from a celestial origin profaned: "and fine flour and wheat," signifies worship from truths and goods which are from a spiritual origin profaned: "and beasts of burden and sheep," signifies worship from truths and goods which are from a spiritual-natural origin profaned: "and horses and coaches," signifies worship from truths and goods which are from a rational origin profaned: "and slaves and souls of men," signifies worship from truths and goods which are from a natural-sensual origin profaned.

1150. "And cinnamon and incense"—That hereby is signified worship from celestial love profaned, appears from the signification of cinnamon, as denoting the good of celestial love, of which we shall speak presently; and from the signification of incense or perfume, as denoting the truth of celestial love, which truth, being from the good of celestial love, is the good of wisdom. The reason why worship from celestial love is signified, is, because in this verse are enumerated such things as relate to worship, whereas in the former verse are enumerated such things as relate to doctrine: that things relating to worship are here signified, may appear from what follows, and may also be seen from this consideration, that so many species are enumerated, which would not have been done, but for the sake of describing the profanation of all things appertaining to worship from first to last. There is this distinction between doctrine and worship, that doctrine teaches how God is to be worshiped, and how man is to live, in order that he may recede from hell, and accede to heaven, but worship effects those things, for worship is oral as well as actual. The reason why cinnamon signifies celestial love, is, because it is the most excellent aromatic, and on this account it was that the holy oil of anointing was prepared from that aromatic united with others, as may be seen Exod. xxx. 23, 24; and by the holy oil of anointing was signified the divine love, and by the aromatics, which were noble myrrh, aromatic cinnamon, sweet cane and cassia, was signified the divine wisdom, which, together with the oil of olive, signified the divine wisdom united to the divine love of the Lord: the reason why the divine wisdom was signified by those aromatics, is, because by odour is signified perception, and perception is of wisdom: forasmuch as this was signified by the oil of anointing, therefore all things which were to serve for worship were thereby sanctified, as the altar, the tent of assembly, the ark with the propitiatory and cherubs, likewise Aaron's garments of holiness, and also Aaron himself: hence it is evident, that cinnamon signifies celestial good, and that incense or perfumes signify such things as proceed from that good, all which things have refer-

ence to truth, and truth in its form is wisdom: this truth, inasmuch as it derives its essence from the good of celestial love, is called the good of wisdom. That the worship from that love is profaned, appears from what has been said above concerning the profanation of all things of doctrine; and when all things of doctrine are profaned, all things of worship also are profaned, inasmuch as worship is from doctrine and according to doctrine.

——*Continuation concerning the Athanasian Faith.* A fourth law of the Divine Providence is, *That the understanding and will should not be in the least compelled, since all compulsion takes away freedom: but that man should compel himself, for to compel himself is to act from freedom.* The freedom of man is of his will, and from the will it is in the thought of the understanding, and by this thought it is in the speech of the mouth and in the action of the body: for man says, whilst he wills any thing from freedom, I will to think this, I will to speak this, and I will to act this. Moreover, from the freedom of the will man has the faculty of thinking, of speaking, and of acting, for the will gives this faculty, because it is free. Inasmuch as freedom is of the will of man, it is likewise of his love, since nothing else appertaining to man constitutes freedom, but the love which is of his will; the reason is, because love is the life of man; for man is of such a quality as his love is, consequently, what proceeds from the love of his will, this proceeds from his life. Hence it is evident, that freedom is of the will of man, is of his love, and is of his life, consequently, that it makes one with his proprium, and with his nature and temper. Now, whereas the Lord wills that every thing, which comes from Himself to man, should be appropriated to man as his, since otherwise there would not be in man a reciprocal principle by which conjunction may be effected, therefore it is a law of the Divine Providence, that the understanding and will of man should not be at all compelled by another; for who cannot think and will both evil and good, against the laws and with the laws, against the king and with the king, yea, against God and with God? Nevertheless, it is not allowed him to speak and to do all things which he thinks and wills, being restrained by fears, which compel the externals, but not the internals; the reason is, because the externals are to be reformed by the internals, and not the internals by the externals, for what is internal flows-in into what is external, and not *vice versa*: the internals, also, appertain to man's spirit, and the externals to his body, and because the spirit of man is to be reformed, therefore it is not compelled. There are, notwithstanding, fears which compel the internals, or the spirit of man, but they are no other fears but what flow-in from the spiritual world, which, on one part, relate to the punishments of hell, and, on the other, to not obtaining favour with God; but fear on account of the punishments of hell is external

with respect to the thought and will, whereas fear on account of not obtaining favour with God is internal with regard to those principles, being the only fear which conjoins itself to love, with which at length it makes one essence, since he who loves any one, is fearful from a principle of love to injure him.

1151. "And ointment and frankincense"—That hereby is signified worship from spiritual love profaned, appears from the signification of ointment, as denoting the good of spiritual love, concerning which we shall speak presently; and from the signification of frankincense, as denoting the truth of spiritual good, concerning which see n. 491. The reason why it is spiritual love which is signified by ointment and frankincense, is, because incense was made of them, and the incense ascending from the fragrant fumes which proceeded from the holy fire in the censers, signified spiritual love: spiritual love is love towards the neighbour, which makes one with the love of uses. There are two loves appertaining to heaven, and thence to the church, from which loves the Lord is worshiped, celestial love, which is love to the Lord, and spiritual love, which is love towards the neighbour; the former love is signified by cinnamon and perfumes, the latter by ointment and frankincense: all worship also is from love, the worship which is not from one love or the other is no worship, but is only an external act, in which there is inwardly nothing of the church. That the burning of incense signified worship from spiritual love, may be seen n. 324, 491, 492, 494, 567. By ointment is signified that which was composed of aromatics, and which was used for incense, as may appear from these words in Moses: "*Take unto thee sweet spices, stacte, and onycha, and galbanum of a sweet smell, and pure frankincense; and thou shalt make it a perfume, an ointment, the work of an ointment maker, tempered together, pure and holy; and thou shalt beat of it very small, and shalt put of it before the testimony in the tent of the assembly, where I will meet with thee, it shall be the holy of holies unto you,*" Exod. xxx. 34—37; where all those things together are called the ointment of an ointment maker; the explanation of them may be seen in the *Arcana Cœlestia*, n. 10289—10309.——*Continuation concerning the Athanasian Faith.* There is an infernal freedom, and there is a celestial freedom; the infernal freedom is that into which man is born from his parents, and the celestial freedom is that into which man is reformed by the Lord. From infernal freedom man derives the will of evil, the love of evil, and the life of evil; but from celestial freedom he derives the will of good, the love of good, and the life of good; for as was before said, the will, the love and the life of man make one with his freedom. Those two kinds of freedoms are opposite to each other, but the opposite does not appear, only so far as man is in one and not in the other. Nevertheless, man cannot come out of infernal freedom

into celestial freedom, unless he compels himself: to compel himself, is to resist evil, and to fight against it as from himself, but still to implore the Lord for aid to do so; thus man fights from the freedom which is from the Lord interiorly in himself, against the freedom which is from hell exteriorly in himself. It appears to him, whilst he is in the combat, that it is not freedom from which he fights, but a somewhat forced, because it is against that freedom which is connate with him; nevertheless, it is freedom, since otherwise he would not fight as of himself. But the interior freedom, from which he fights, appearing as forced, is afterwards felt as freedom, for it becomes as involuntary, spontaneous, and as it were innate; comparatively, as in the case of a person who compels his hand to write, to work, to play upon a musical instrument, or to fence, the hands and arms afterwards perform those operations as of themselves, and of their own accord: for man in such a case is in good, because led out of evil, and under the guidance of the Lord. When man has compelled himself against infernal freedom, he then sees and perceives that infernal freedom is servitude, and that celestial freedom is freedom itself, because from the Lord. The case in itself is this, that so far as man compels himself by resisting evils, so far are removed from him the infernal societies with which he acted in unity, and he is introduced by the Lord into heavenly societies, with which he may act in unity. On the other hand, if man does not compel himself to resist evils, he remains in them: that this is the case, has been made known to me by much experience in the spiritual world; also, that evil does not recede in consequence of the compulsion effected by punishment, nor afterwards by the fear of punishment.

1152. "And wine and oil"—That hereby is signified worship from truths and goods which are from a celestial origin profaned, appears from the signification of wine, as denoting truth, of which we shall speak presently; and from the signification of oil, as denoting good from a celestial origin, concerning which see n. 375; the reason why wine signifies truth from a celestial origin is, because it is here conjoined with oil, which denotes good from that origin: for there are in this verse, as in the former, pairs, of which one signifies what appertains to truth, and the other what appertains to good, both from the same origin, whence it follows, that wine signifies truth from a celestial origin, because oil signifies good from that origin: that wine in the Word, signifies truth or spiritual good, may be seen n. 376; for truth from a celestial origin coincides with spiritual good: the case is the same with respect to oil; this, when the holy oil of anointing is understood, signifies the good of celestial love, but when the oil with which they anointed themselves on festivals is understood, it signifies the good of spiritual love.——

Continuation concerning the Athanasian Faith. It was said above, that it is a law of the Divine Providence, that man himself should compel himself, and by this is understood that he should compel himself from evil, but it is not understood that he should compel himself to good; for it is granted to compel himself from evil, but it is not granted to compel himself to good which in itself is good; since if man compels himself to good, and has not compelled himself from evil, he does not do good from the Lord, but from himself, for he compels himself to it either for the sake of himself, or for the sake of the world, or for the sake of recompense, or from a principle of fear, and such good in itself is not good, because the man himself, or the world, or recompense, is in it as its end, but not good itself, thus neither the Lord; and it is not fear, but love, which makes good to be good. As for example; for man to compel himself to do good to his neighbour, to give to the poor, to endow churches, to do justice, consequently, to charity and to truth, before he has compelled himself to abstain from evils, and has thereby removed them, would be like the palliative cure of a disease, by which the disease or ulcer is healed externally; and it would be like an adulterer compelling himself to chastity, a proud man to humility, and a dishonest man to sincerity, by mere external acts. But when man compels himself to abstain from evils, he then purifies his internal, and when this is purified he does good from freedom, nor does he compel himself to do it; for so far as man compels himself to abstain from evil, so far he comes into celestial freedom, and from this freedom is every thing good which in itself is good, to which therefore the man does not compel himself. It appears, indeed, as if there was a coherence between the principle of man's compelling himself from evil, and the principle by which he compels himself to good, but there is no such coherence. From the testimony of experience I know it to be true, that several have compelled themselves to do good, but not to abstain from evil, but when they were explored, it was discovered, that evils from within adhered to and were inserted in the good which they did; of consequence, their good was compared with idols and with images constructed either with clay or dung; and it was said, that such persons believe that God is captivated with receiving glory and gifts, without any regard to the purity of the heart from which they come. Nevertheless, before the world, a man may compel himself to goods, although he does not compel himself from evil, since in the world he is recompensed on that account; for in the world regard is paid to what is external, and rarely to what is internal; but before God it is otherwise.

1153. "And fine flour and fine wheat"—That hereby is signified worship from truths and goods, which are from a spiritual origin, profaned, appears from the signification of fine flour, as

denoting truth from a spiritual origin, of which we shall speak presently; and from the signification of wheat, as denoting good from a spiritual origin, concerning which see n. 374, 375; the reason why these things are also significative of worship, is, because the meat offering was composed of them, which, together with the sacrifices, was offered up upon the altar, in like manner as the wine and oil; for the meat offerings were prepared with oil, and the drink offerings with wine: on account of the gathering in of these things also, festivals were instituted, in which they were gladdened from their produce. The reason why fine flour signifies truth from spiritual good, is, because it is prepared from wheat, whereby is signified spiritual good, as truth is derived from good. Inasmuch as this truth in the church was signified by fine flour, therefore it was ordained what quantity thereof should be used in the cakes, which were called the meat offerings, which were offered together with the sacrifices upon the altar, concerning which see Exod. xxix. Levit. v. vi. vii. xxiii.; Numb. xxiii. xxviii. xxix.; likewise the quantity of fine flour in the breads of proposition, or shew-bread, Levit. xxiii. 17; chap. xxiv. 5; for it was commanded, that "*the meat offering which was to be offered upon the altar, should be prepared from fine flour, and oil and frankincense poured thereon,*" Levit. ii. 1: on account of this signification of fine flour, when Abraham spake with the three angels, he said to Sarah his wife, "*Hasten and knead three measures of fine flour, and make cakes,*" Gen. xviii. 6. By fine flour is also signified, the truth of good from a spiritual origin, in the prophet Ezekiel: "*Fine flour, honey, and oil, hast thou eaten, whence thou art become exceedingly beautiful, and hast prospered into a kingdom. My bread which I gave thee, fine flour, honey, and oil, with which I fed thee, thou hast given before idols for an odour of rest,*" xvi. 13, 19; treating of Jerusalem, whereby is signified the church as to doctrine, and in that chapter is described what its quality was in its beginning, and what it became afterwards: by fine flour and oil is signified truth and good from a spiritual origin, and by honey good from a natural origin; by becoming exceedingly beautiful is signified to become intelligent and wise; by prospering into a kingdom is signified even to become a church; by giving those things to idols for an odour of rest, is signified the idolatrous worship into which the true worship of the church was afterwards converted. But by the flour of barley is signified truth from a natural origin, for barley signifies natural good as wheat signifies spiritual good: thus in Isaiah, "*Take thee a mill-stone and grind flour, make thyself bare,*" xlvii. 2: speaking concerning Babel: by taking a mill-stone and grinding flour is signified to falsify the truths of the Word, and by making herself bare or naked is signified to adulterate the goods of the Word. And in Hosea: "*They have sown wind, they reap a*

whirlwind, the corn hath no stalk, the germ shall produce no flour, and if it do produce, strangers shall devour it," viii. 7. here also by flour or meal is signified truth from a natural origin.——

Continuation concerning the Athanasian Faith. A fifth law of the Divine Providence is, *That man, from sense and perception in himself, should not know how good and truth from the Lord flows-in, and how evil and the false flows-in from hell; nor should he see how the Divine Providence operates in favour of good against evil; for thus man would not act as of himself from freedom according to reason; it is sufficient for him to know and acknowledge those things from the Word, and from the doctrine of the church.* This is understood by the Lord's words in John: *"The spirit breatheth where it willeth, and thou hearest the noise thereof, but knowest not whence it cometh, and whither it goeth: so is every one who is generated of the Spirit,"* iii. 8; and likewise by these words in Mark: *"The kingdom of God is as a man, who casteth seed upon the earth, and sleepeth, and riseth night and day, but the seed springs up and grows, he knoweth not how, for the earth spontaneously bringeth forth fruit, first the grass, then the ear, at length the full corn in the ear; and when the fruit is produced, he putteth in the sickle, because the harvest is at hand,"* iv. 26—29. The reason why man does not perceive the operation of the Divine Providence in himself, is, because such perception would take away his freedom, and hence the faculty of thinking as from himself, and with it, also, every delight of life, so that man would be like an automaton, in which is no reciprocal principle by which conjunction is effected; and he would likewise be a slave, and not a free-man. The principal cause why Divine Providence moves so secretly, that scarce any vestige of it appears, although it operates in all and every thing of man's thought and will which respect his eternal state, is, because the Lord continually wills to impress His love on man, and by it His wisdom, and thus to create him in His image; therefore the operation of the Lord is into man's love, and from it into his understanding, and not *vice versâ:* the love with its affections, which are manifold and innumerable, is not perceived by man except in a most general sense, and consequently so little as scarce to amount to any thing, and yet man is to be led from one affection of the loves into another, according to the connexion in which they are arranged, in order that he may be reformed and saved, which thing is incomprehensible, not only to man, but also to an angel: if man knew any thing of those arcana, he could not be withdrawn from leading himself, which would be continually from heaven into hell, when yet he is continually led by the Lord from hell into heaven: for man from himself constantly acts against order, and the Lord constantly acts according to order: for man, in consequence of the nature derived from his parents, is in the love of himself, and in

the love of the world, and hence the all of those loves, by reason of the delight of sense, is perceived as good, and still those loves must be removed as evils, which is effected of the Lord by infinite means, and such appear like the ways of a labyrinth, even before the angels of the third heaven. From these considerations it is evident, that it would be of no help to man at all to know any thing of the above arcana from sense and perception, but that it would rather be hurtful to him, and would destroy him to eternity. It is enough that man is acquainted with truths, and by them with the nature of good and evil, and that he acknowledges the Lord, and His divine government in every thing; in this case, so far as he is acquainted with truths, and by them with good and evil, and does truths as from himself, so far the Lord, by love, introduces him into wisdom and the love of wisdom, and conjoins wisdom to love, and makes them to be one, because they are one in himself. Those ways by which the Lord leads man, may be compared with the vessels through which the blood flows and circulates with man; also, with the fibres and their foldings within and without the viscera of the body, especially in the brain, through which the animal spirit flows and animates. In what manner all these things flow-in and flow through, man is ignorant, and yet he lives, provided that he knows and does what is conducive to life. But the ways by which the Lord leads man, are much more complicated and inextricable, as well as those by which the Lord leads man through the societies of hell, and from them, as those by which he leads man through the societies of heaven, and interiorly into them. This, therefore, is what is meant by *the spirit breathing where it willeth, and thou knowest not whence it cometh, and whither it goeth*, John iii., also, by *the seed springing up and growing, the man knowing not how*, Mark iv. Of what consequence, also, is it, whether a man knows or not how the seed grows, provided he knows how to plough the earth, to dung it, to sow the seed, and when he reaps his corn, to bless God?

1154. "Beasts of burden and sheep"—That hereby is signified, worship from truths and goods, which are from a spiritual natural origin, profaned, appears from the signification of beasts of burden, as denoting the truths which regard charity, of which we shall speak presently; and from the signification of sheep, as denoting the goods of charity, as may appear from all the passages in the Word where they are mentioned; as in the following: Matt. vii. 15; chap. ix. 36; chap. x. 5, 6, 16; chap. xii. 10, 11, 12; chap. xv. 21—29; chap. xviii. 12, 13; chap. xxv. 31—41; chap. xxvi. 31; Mark vi. 34; chap. vii. 25—31; John x. 1—18, 26—31; chap. xxi. 15, 16, 17; besides many passages in the prophets; where by sheep are signified those who are in the good of charity, and thence, in the abstract

UNIVERSITY OF VICTORIA
LIBRARY
Victoria, B. C.

sense, the goods themselves of charity. But by beasts of burden are signified the truths which have respect to the goods of charity, and especially asses are understood, which are used for riding and for carrying burdens, whereby were signified such things as are of use, and appertain to instruction: as in Isaiah: "*They carry their wealth upon the shoulder of beasts of burden,*" xxx. 6: where by wealth are signified knowledges: and in Luke: "*The Samaritan set the man wounded by the robbers on his own beast of burden,*" x. 34; where, that by setting him on his own beast of burden, is signified to instruct him according to his faculty, may be seen n. 375, 376, 444, where that parable is explained. What is signified by beasts of burden when asses are understood by them, may be seen, n. 31, 140. It is said that by beasts of burden and sheep are signified truths and goods from a spiritual-natural origin, because such goods and truths are here understood as appertain to those who are in the external church of the Lord, and thence in the first or ultimate heaven, and these are natural, but still receptive of a spiritual principle, whence they are called spiritual-natural: here, however, as above, it is to be understood, that the worship from such truths and goods is profaned.——*Continuation concerning the Athanasian Faith.* The operation of the Divine Providence, whilst man is ignorant of it, shall be illustrated by two comparisons; it is like a gardener collecting the seeds of shrubs, fruit-trees, and flowers of every kind, and procuring for himself spades, rakes, and several other hand instruments for preparing the ground, and afterwards dunging his garden, digging it, cutting it into beds, sowing his seeds, and raking the ground, which things are the work of the gardener as from himself: but it is the Lord who causes the seeds to take root, to spring forth out of the earth, to bring forth leaves, and then flowers, and lastly new seeds, which are given to the gardener. It is, likewise, as a man about to build a house, who procures for himself the requisite materials, as timber, rafters, stone, mortar, and several other things: but the Lord afterwards, whilst man is ignorant of it, builds the house from bottom to top, entirely accommodated to the man. From which consideration it follows, that unless man procure for himself the things requisite for a garden or for a house, he will neither have a garden nor the advantage of its fruits, nor a house and the benefit of dwelling in it. So in the case of reformation; the things which man is to procure for himself, are the knowledges of truth and good from the Word, from the doctrine of the church, from the world, from his own labour, the Lord operating all other things necessary, whilst man is ignorant of it. But it is to be noted, that all the above requisites to sow a garden or to build a house, which, as was said, are the knowledges of truth and good, are merely provisional things, which are not alive,

until man does them, or lives according to them as from himself; when this is the case, then the Lord enters, and vivifies and builds, that is, reforms. The above garden, or the above house, is the understanding of man, for his wisdom is there, which derives from love all that it has.

1155. "And horses and coaches"—That hereby is signified worship from truths and goods, which are from a rational origin, profaned, appears from the signification of horses, as denoting things intellectual, see n. 355, 364, 372, 373, 381, 382, 575, 923, thus also truths which are from a natural origin, for those things, which appertain to the understanding, appertain to truth and reason; and from the signification of coaches, as denoting goods from a rational origin, because they are drawn by horses, whereby are signified truths from that origin; for coaches are a kind of chariot, and by chariots are signified doctrinals, see n. 355, which, when they are drawn by truths, as chariots by horses, are goods, for doctrines teach truths, and also goods; the like is signified by coaches in the prophet Isaiah: "*Then shall they bring all your brethren from all nations a gift to Jehovah, upon horses and upon chariots, and upon chambered coaches, and upon mules, and upon swift beasts, to the mountain of my holiness, Jerusalem,*" lxvi. 20: by horses, chariots, chambered coaches, mules, and swift beasts, in the spiritual sense, are understood things appertaining to doctrine, and thence to the church, for the subject there treated of is concerning the New Church to be established by the Lord: by horses are signified intellectual things, by chariots doctrine, by chambered coaches doctrinals of good, by mules rational things, and by swift beasts likewise things rational as to good; by the brethren, whom they shall bring, are signified all who are in the good of charity, and by Jerusalem the mountain of holiness is signified the church, in which charity reigns. The reason why those things are here understood as profaned, is, because they are predicated of Babylon, whereby is signified the profanation of truth and good.——*Continuation concerning the Athanasian Faith.* A sixth law of the Divine Providence is, *That man should not be reformed by external mediums, but by internal mediums; by external mediums means by miracles and visions, also by fears and punishments; by internal mediums means by truths and goods from the Word, and from the doctrine of the church, and by looking to the Lord; for these mediums enter by an internal way, and cast out the evils and falses which reside within; but external mediums enter by an external way, and do not cast out evils and falses, but shut them in. Nevertheless, man is further reformed by external mediums, provided he has been before reformed by internal mediums.* This follows from the laws above-mentioned, namely, these, that man is reformed by freedom, and not without freedom, also, that to compel himself is to act from freedom,

but not to be compelled: and man is compelled by miracles and by visions, and likewise by fears and punishments; but by miracles and visions the external of his spirit is compelled, which consists in thinking and willing, and by fears and punishments the external of his body is compelled, which consists in speaking and doing: this latter may be compelled, because man, notwithstanding, thinks and wills freely, but the external of his spirit, which consists in thinking and willing, must not be compelled, for thus his internal freedom perishes, by which he was to be reformed. If man could be reformed by miracles and visions, all would be reformed in the universal globe; wherefore, it is a holy law of the Divine Providence, that internal freedom should not at all be violated; for by that freedom the Lord enters into man, even into the hell where he is, and by that freedom leads him there, and brings him forth thence, if he be willing to follow, and introduces him into heaven, and nearer and nearer to himself in heaven: thus, and no otherwise, man is brought out from infernal freedom, which, viewed in itself, is servitude because from hell, and is introduced into celestial freedom, which is freedom itself, and which becomes by degrees more free, and at length most free, because from the Lord, whose will it is that man should not be at all compelled: this is the way of man's reformation, but this way is closed by miracles and visions. Neither is the freedom of the spirit of man at any time violated on this account also, that his evils, both hereditary and actual, may be removed, which end is accomplished whilst man compels himself, as was said above; in such case, those evils are removed by the Lord, through the affection of truth inspired into man, by virtue of which he has intelligence, and through the affection of good, by which he has love; for so far as man is in these affections, so far he compels himself to resist evils and falses: this way of reformation is also closed by miracles and visions, for they persuade and compel belief, and thus send the thoughts as it were bound into a prison; hence, if freedom be taken away, there is no opportunity given from an interior principle of removing evils, for nothing of evil is removed except from an interior principle: thus evils remain shut-in, which, from their infernal freedom which they love, continually act against those truths and those goods which miracles and visions have impressed, and at length dissipate them, calling miracles the interior operations of nature, and visions the deliriums of phantasy, and truths and goods fallacies and mockeries: for evils shut in produce this effect in the externals which shut them in. Nevertheless, man, whilst he thinks only superficially, may believe that miracles and visions, although they persuade, do not take away the liberty of thinking; but the real case is this, with the non-reformed they take away liberty, but with the

reformed they do not take it away, for with the latter they do not shut evils in, but with the former.

1156. "And slaves and souls of men"—That hereby is signified worship from truths and goods, which are from a natural origin, profaned, appears from the signification of slaves, as denoting scientific truths, which are from the natural man, of which we shall speak presently; and from the signification of souls of men, as denoting the goods corresponding to those truths, which in general are the affections of knowing; for by souls of men are here understood those who are sold for servants, thus things serviceable: these are called souls of men in the prophet Ezekiel: "*Javan, Tubal, and Mesech, were thy merchants, with the soul of man and with vessels of brass they gave thy trading,*" xxvii. 13: speaking of Tyre, whereby are signified the knowledges of truth and good; and by the soul of man are understood servants, who are sold, thus slaves; and because it is also said with vessels of brass, by the soul of man, in the spiritual sense, are signified subservient scientifics, and the like by vessels of brass. A man who is sold is also called soul in Moses: "*If any one steal the soul of his brethren, and make gain of him by selling him, he shall be killed,*" Deut. xxiv. 7: the reason why a slave signifies scientific truth, is, because the scientifics of the natural man administer to and serve the rational man for the purpose of thinking, whence it is that those scientifics are signified in the Word by things of service, and by slaves, and here by souls of men. Here as above is understood the worship from those truths and goods profaned by Babylon.—— *Continuation concerning the Athanasian Faith.* All they who wish for miracles and visions, are like the sons of Israel, who, when they had seen so many prodigies in Egypt, at the red sea, and on mount Sinai, still within a month receded from the worship of Jehovah, and worshiped a golden calf, Exodus xxxii. They are also like the rich man in hell, who said to Abraham, that his brethren would repent, if one from the dead was sent to them; to whom Abraham replied, "They have Moses and the prophets, let them hear them; if they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead," Luke xvi. 29, 30, 31. And they are like Thomas, who said that he would not believe unless he saw; to whom the Lord said, "Blessed are they who believe and do not see," John xx. 29: they who believe and do not see, are they who do not desire signs, but truths from the Word, thus Moses and the prophets, and believe them; these latter are internal men and become spiritual, but the former are external and remain sensual: the former, whilst they see miracles, and believe only by them, in their belief are not unlike a handsome woman, who is inwardly infected with a deadly disease, of which she soon dies; and they are, also, like apples which have a beautiful rind, but are corrupt

at the core; or they are like nuts, in which a worm lies concealed. Moreover, it is a known thing, that no one can be compelled to love and to believe, but that love and faith must be rooted inwardly in man, consequently, no one can be led to love God and to believe in Him by miracles and visions, because they compel: for he who does not believe in consequence of the miracles related in the Word, how shall he believe in consequence of miracles which have no place in the Word?

1157. Verse 14. "*And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt not find them any more.*" "And the fruits of the desire of thy soul have departed from thee," signifies that the gladnesses and joys which they expected from the worship and life according to the traditions of the Babylonish religion, are converted into weeping and mourning: "and all things fat and splendid have departed from thee," signifies that all things good and true, and thence satisfactory and magnificent, which they persuaded themselves were to be attained by that religion, are changed into the contrary: "and thou shalt not find them any more," signifies that they are destroyed for ever.

1158. "And the fruits of the desire of thy soul are departed from thee"—That hereby is signified, that the gladnesses and joys, which they expected from the worship and life according to the traditions of the Babylonish nation, are converted into weeping and mourning, appears from the signification of the fruits of the desire of the soul, as denoting such expected gladnesses and joys; the reason why such are signified by these words, is, because by the things enumerated in verses 12 and 13, are signified all things appertaining to the doctrine and worship of that religion, from which they who believe in a life after death, expect for themselves gladnesses and joys; these therefore are the fruits of the desire of their soul; and from the signification of they have departed from thee, as denoting, that they are dissipated, and also that they are converted into weeping and mourning, because into the torments of hell. Those gladnesses and joys, which they expect, are only external, thus corporeal and worldly, for they do not know what internal gladnesses and joys are, because they are in no truths from the Word, thus in no truths from the Lord, but from him whom they call his vicar, from whom no truths can be produced, but falses, by reason of the end, which is empire or dominion; wherefore that the people may be kept under the yoke of that dominion, such things are held out to them as delight the body, being grounded in selfish and worldly ideas.——*Continuation.* A seventh law of Divine Providence is, *That man shall not be let into the truths of faith and into the goods of love by the Lord, but so far as he can be kept in them even to the end of life; for it is better that man should be*

constantly evil, than that he should be good and afterwards evil, since in this latter case he becomes profane: the permission of evil, also, is from this source. The Lord can give the affection of truth and the faith thence derived, also the affection of good and the love thence derived, to every man who is of sound reason, by withholding him from evil loves, which are of his proprium; for so far as man is withheld from those loves, so far he is in the understanding of truth and in the will of good: I have seen devils themselves reduced to such a state, and when they were in it, they spoke truths from understanding and faith, and did what is good from will and love, into which state they were reduced, because they denied their ability to understand truths and do good; but as soon as ever the detention from their own proper loves was relaxed, and they returned into the lusts of their own loves, instead of the faith of truth they were found principled in the faith of what is false, and instead of the love of good they were principled in the love of evil: this has been witnessed frequently and before several: hence it was made evident, that every one is capable of being reformed, and that to be reformed is nothing else than to be removed from evil loves: but how man is removed from those loves, has been said above. The reason why this removal is not effected by the Lord, is, because they, who come into the affection of truth and the faith thence derived, and into the affection of good and the love thence derived, and do not abide constantly in those affections to the end of life, but relapse into the loves from which they have withheld themselves, profane holy things. There are several kinds of profanation, but this kind is the most grievous of all, for the lot of such profaners after death is terrible; they are not in hell but beneath hell, and there they do not think nor will, but see and act; they see the things which are not, and do not see the things which are, and they act as if they acted every thing, and yet they act nothing, being altogether deliriums of phantasy: and whereas they do not think nor will, they are no longer men, for the principal constituent of man is to think and will; hence they are not called *they*, in the masculine or feminine gender, but they are called, in the neuter gender, *those things*, or *that:* when they are viewed in any light of heaven they appear as skeletons, covered over with a black skin: to such a state are they reduced who have been once reformed and do not remain so. The reason of this their so horrible lot shall also be told: by reformation there is effected communication between them and heaven: hence flow-in goods and truths, by which the interiors of their minds are opened, and evils are removed sideways: if they remain in this state till death, they are happy, but if they do not remain they become unhappy, for in such case the evils which were removed flow back, and mix themselves with truths and goods; thus hell mixes itself with heaven in

them, so that they cannot be separated; for whatsoever is once impressed on the mind of man by love, this is never extirpated, wherefore after death, inasmuch as goods cannot be separated from evils, nor truths from falses, the whole mind is destroyed, and hence they have no longer any thought or will, but what remains is as a shell when the kernel is taken out, or as somewhat of skin and at the same of bone without flesh, for this is all that remains of the man. Let it therefore be noted, that there is no danger in coming from evil to good, but that there is danger in coming from good to evil.

1159. "And all things fat and splendid have departed from thee"—That hereby is signified that all goods and truths, and things satisfactory, and magnificent, which they have persuaded themselves would be acquired by that religion, are turned into the contrary, appears from the signification of things fat, as denoting goods and things satisfactory thence derived, of which we shall speak presently; and from the signification of things splendid, as denoting truths and things magnificent thence derived; the reason why these are signified by things splendid, is, because splendor is of light, and the light of heaven is divine truth or divine wisdom, by virtue whereof it is that all things in the heavens shine with a splendor, such as has no existence in the world; it may be compared with the splendor of a diamond turned to the sun, but the splendor seen in heaven exceeds this beyond measure, as the light of heaven exceeds the light of the world, the difference of which is so great, that though it may be illustrated by comparison, yet it cannot be described: from that light exist all things magnificent in the heavens, which principally consist in forms corresponding to wisdom, which are such as cannot be in any way effiged in the world, nor, consequently, can they be described; for art itself is therein exhibited in its art, and science in its wisdom, whence they are of ineffable beauty: from these considerations it is evident whence it is that splendid things signify truths and thence things magnificent. The reason why fat things signify goods and things satisfactory thence derived, is, because the fat is the best part of flesh, and because it is as oil, which signifies the good of love. That fatness signifies goodness and things appertaining thereto, thus satisfactions and joys, appears from the following passages in the Word: as in Isaiah: "*Attending attend unto me, eat ye good, that your soul may be delighted in fatness,*" lv. 2; by eating good is signified to appropriate good to themselves; whence by delighting in fatness is signified to be in a state of satisfaction and blessedness. And in Jeremiah: "*I will fill the soul of the priests with fatness, and my people shall be saturated with good,*" xxxi. 14: where also by fatness is signified the satisfication and blessing arising from the good of love. And in David: "*My soul shall be satisfied with*

marrow and fatness, and my mouth shall praise thee with lips of songs," Psalm lxiii. 6: where the soul being satisfied with marrow and fatness, signifies being filled with the good of love and with joy thence derived: to praise with lips of songs, signifies to worship by truths which gladden the mind. Again: "*Thy houses shall be filled with fatness, and thou shalt make them drink of the river of thy delights,*" Psalm xxxvi. 9: by the fatness with which the houses shall be filled, is signified the good of love, and satisfaction thence derived, houses denoting the things of the mind; by the river of the delights, of which they shall drink, is signified intelligence and the felicity thence derived. And in Isaiah: "*In this mountain shall Jehovah Zebaoth make to all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow and of wine on the lees well refined,*" xxv. 6: these things are said concerning the state of those who should acknowledge and adore the Lord: by that mountain is signified the New Church from them; by the feast of fat things, of fat things full of marrow, is signified good both natural and spiritual with joy of heart; and by the lees, and lees refined, are signified truths from that good with the felicity thence derived. Again in the same prophet: "*Jehovah shall give the rain of thy seed, with which thou shalt sow the land, and bread of the produce of the earth, and it shall be fat and plenteous,*" xxx. 23: by the rain of seed is signified the multiplication of truth; and by bread of produce is signified the fructification of good; by fat and plenteous is signified good and truth with all its satisfaction and felicity. Again in David: "*As yet they shall have produce in old age, they shall be fat and green, to announce that Jehovah is right,*" Psalm xcii. 15, 16: to be fat and green, signifies to be in goods and truths of doctrine. Again: "*Jehovah shall remember all thy oblations and shall make fat thy burnt offering,*" Psalm xx. 4: by oblations and burnt offering is signified worship, and by making it fat is signified its being from the good of love. The like is also signified by fatness in Ezek. chap. xxxiv. 3; Genesis xxvii. 39; and elsewhere. Inasmuch as by fat and fatness was signified the good of love, and all worship, which is truly worship, must be from the good of love, therefore it was appointed that all the fat in the sacrifices should be burnt upon the altar, Exod. xxix. 13, 22; Levit. i. 8; chap. iii. 3—16; chap. iv. 8—35; chap. vii. 3, 4, 30, 31; chap. xvii. 16; Numbers xviii. 17, 18; for by the sacrifices and burnt offerings was signified worship. Inasmuch as the Jewish and Israelitish nation was only in external worship, and not at the same time in internal worship, and consequently was not in any good of love, nor in any good of charity and faith, therefore it was prohibited them to eat the fat and blood, and it was declared that if they should eat them they would be cut off, Levit. iii. 17; chap. vii. 23, 25; but to those who are

in internal worship and thence in external worship, such as they are to be who should be of the Lord's New Church, it is said, that *they should eat fat to satiety, and drink blood to ebriety*, Ezek. xxxix. 19; by fat is there signified all the good of heaven and the church, and by blood all the truth thereof. In the opposite sense by the fat ones are signified those who nauseate good, or who at least despise or reject it, Deut. xxxii. 15; Jer. v. 27; chap. l. 11; Psalm xvii. 10; Psalm xx. 4; xviii. 32; cxix. 70; and elsewhere.——*Continuation.* But such a lot does not await those who are constantly evil, for all who are constantly evil are in hell according to the loves of their life; and there they think, and from thought speak, although they speak falses; they likewise will, and from will do, although they do evils; and they appear one amongst another as men, although in the light of heaven they appear in a monstrous form. From these considerations it may be seen, why it is appointed by a law of order respecting reformation, which is called a law of Divine Providence, that man should not be let into the truths of faith and goods of love, only so far as he can be withheld from evils and kept in goods even to the end of life; and that it is better that man be constantly evil, than that he be good and afterwards evil, for then he becomes profane. The Lord, who provides all things and foresees all things, for this cause conceals the operations of His providence, so that man scarce knows whether there be any providence at all, and it is permitted him rather to attribute events to prudence, and contingencies to fortune, yea, to ascribe several things to nature, than that, by extant and manifest signs of providence and of divine presence, he should hastily and in an untimely manner cast himself into sanctities in which he does not abide. The Lord also permits similar things by the other laws of His providence, namely, by these, that man should have freedom, and that in all his actions he should act according to reason, thus altogether as of himself; for it is better that man should ascribe the operations of the Divine Providence to prudence and fortune, than that he should acknowledge them, and still live as a devil. From these considerations it is evident that the laws of permission, which are several, proceed from laws of providence.

1160. "And thou shalt find them no more"—That hereby is signified, that they are destroyed for ever, appears from the signification of not finding those things, namely, fat and splendid things, by which are signified goods and truths and things satisfactory and magnificent thence derived, as denoting that they are destroyed for ever, for the things which are found no more, are for ever destroyed.——*Continuation.* One sort of the above-mentioned profanation is meant by these words in Matthew: "*When the unclean spirit goes out of a man, he walks*

through dry places, seeking rest, but finding none; then he saith, I will return to the house from whence I came forth; and when he is come he findeth it empty, swept, and garnished; then he goes away, and adjoins to himself seven other spirits worse than himself, and entering in they dwell there; and the latter things of that man become worse than the first," xii. 43, 44, 45: in this passage is described the conversion of a man by the departure of the unclean spirit from him; and his return to evils, and consequent profanation, is denoted by the unclean spirit returning with seven spirits worse than himself. In like manner, by these words in John: *"Jesus said to the man who was healed at the pool of Bethesda, Behold thou art made whole, sin no more lest a worse thing come upon thee,"* v. 14: and by these words in the same evangelist: *"He hath blinded their eyes, and hardened their heart, that they do not see with their eyes, and understand with their heart, and convert themselves, and I heal them,"* xii. 4; lest they should convert themselves and be healed, signifies, lest they should become profane: thus it would have been with the Jews, Matt. xii. 45; therefore they were forbidden to eat fat and blood, Levit. iii. 17; vii. 23, 25; by which was signified their profanation of what is holy in consequence of being of such a character. The Lord also, by His Divine Providence, is especially careful to prevent this kind of profanation; and for this purpose He separates the holy things appertaining to man from the things not holy, and stores up the holy things in the interior of his mind, and elevates them to himself; but the things not holy he stores up in the exteriors, and turns them to the world; and hence, holy things are capable of being separated from things not holy, and man thus may be saved. This cannot be effected when goods and evils are commixed. That they will have a crown of life, who remain in faith and love even to death, the Lord teaches in the Apocalypse, chap. ii. 10; chap. iii. 26.

1161. Verses 15, 16. *"The merchants of these, who were made rich by her, shall stand afar off for fear of her torment, weeping and mourning, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, precious stones, and pearls; for in one hour so great riches are devastated."* "The merchants of these who were made rich by her," signifies all those who gained honours and riches by that religion, and thereby the good things of opulence and eminence, which are things satisfactory and magnificent: "shall stand afar off for fear of her torment," signifies whilst they were in externals from the dread of infernal punishments: "weeping and mourning," signifies grief of soul and heart: "and saying, Alas, alas, that great city," signifies lamentation over doctrine, and over that religion: "clothed in fine linen, and purple, and scarlet," signifies the appearance in externals as if it were from

celestial and spiritual truth and good: "and decked with gold, and precious stones, and pearls," signifies the appearance in externals as if it were from truth and good, spiritual and natural: "for in one hour are so great riches devastated," signifies the destruction of all things which they had gained, and by which they hoped they should gain.

1162. "The merchants of these who were made rich by her" —That hereby are signified all those who gained honour and wealth by that religion, and thereby the good things of opulence and eminence, which are things satisfactory and magnificent, appears from the signification of merchants, as denoting those who procure for themselves such things as are signified by riches in the Word, for it is said, the merchants of these, see also above, n. 1138; and from the signification of being made rich, as denoting to gain those things, and to make gain by them: the good things of eminence and opulence are here understood, which are signified by the things fat and splendid, which are things satisfactory and magnificent of an external nature separate from things internal, thus the goods of the world separate from the goods of heaven; for they who are of Babylon, do not know what internal satisfactions are, because they do not read the Word, and look to the Lord, but only know what externals are, in which alone they delight: of internal satisfactions they are not receptible. Similar things are signified by the answers of those, who were invited to the great supper, of whom "*one said that he had bought a field, to which he must go, another that he had bought a yoke of oxen, which he must prove, and a third that he had married a wife,*" Luke xiv. 18, 19, 20; by all which things are understood the goods of the world, or external goods abstracted from internal goods. Similar things are also signified by the Lord's words in Matthew, "*That they would eat and drink, contract matrimony and give to marriage, and would not know until the flood should come, and take all away,*" xxiv. 38, 39; these words were spoken by the Lord concerning the last judgment; and by eating and drinking, contracting matrimony and giving in marriage, are signified similar things as here by things fat and splendid, namely external delights and pleasures, which are of the body and world only, and not at the same time of the soul and of heaven. From these considerations it is evident, that by all the merchandizes which are enumerated in this chapter, are understood external goods and satisfactions which are not at the same time internal, and that, consequently, by the merchants who are thereby made rich, are understood those who are in them.——*Continuation.* The eighth law of Divine Providence is, *That the Lord continually withdraws man from evils, so far as man from a free principle is willing to be withdrawn: that so far as he can be withdrawn from evils, so far he is drawn by the Lord to good, thus to heaven; and*

so far as man cannot be withdrawn from evils, so far he cannot be drawn by the Lord to good, thus to heaven: for man, so far as he is withdrawn from evils, so far doeth good from the Lord, which good in itself is good, but so far as he is not withdrawn from evils, so far he doeth good from himself, which good in itself hath evil. Man, by the speech of his mouth, and by the actions of his body, is in the natural world, but by the thoughts of his understanding and by the affections of his will he is in the spiritual world: by the spiritual world is meant both heaven and hell, each distinguished most ordinately into innumerable societies, according to all the varieties of affections and consequent thoughts. In the midst of those societies is man, so tied to them that he cannot exercise in the slightest instance either his thought or will, but together with them, and so together, that if he was to be plucked away from them, or they from him, he would fall down dead, retaining only life in his inmost principle, by which principle he is a man and not a beast, and by which principle he lives to eternity. Man does not know that he is in such inseparable consorts as to life, and the reason why he does not know it is, because he does not discourse with spirits, consequently, does not know any thing concerning that state. But, lest this should be concealed to eternity, lo! it is revealed. This is necessary to be premised, before this law of Divine Providence can be understood.

1163. "And stood afar off for fear of her torment"—That hereby is signified, that whilst they were in externals from dread of infernal punishments, appears from the explication above, n. 1113, where similar words occur.——*Continuation.* Man from his birth is in the midst of infernal societies, and dilates himself into them, altogether as he dilates the evil affections of his will. The evil affections of the will are all derived from the loves of self and of the world; the reason is, because those loves turn all things of the mind downwards and outwards, thus to hell, which is beneath, and which is out of themselves, and thereby averts them from the Lord, thus from heaven: the interior also of all things of the human mind, and therewith the interiors of all things of the spirit, are capable of being turned either downwards or upwards; they are turned downwards when man loves himself above all things; and they are turned upwards when he loves the Lord above all things; it is an actual turning; man of himself turns them downwards, and the Lord from Himself turns them upwards; the reigning love is what turns. Thoughts do not turn the interiors of the mind, except so far as they are derived from the will. That this is the case man also does not know, and yet it is expedient he should know, in order that he may understand how he is led out of hell, and led into heaven by the Lord.

1164. "Weeping and mourning"—That hereby is signified

grief of soul and heart, appears from the signification of weeping, as denoting grief of soul; and from the signification of mourning, as denoting grief of heart: the distinction between grief of soul and grief of heart, is as the distinction between truth and good, for soul, in the Word, is predicated of truth which is of faith, and heart of good, which is of love, hence also the expression which frequently occurs in the Word, from the soul, and from the heart; they are also distinguished as the will and the understanding in man, and also, as the respiration of the lungs and the motion of the heart; and whereas throughout the Word, there is a marriage as of truth and good, or as of faith and love, or as of intellect and will, therefore it is the case here also with the expressions, weeping and mourning, weeping being from grief of soul and mourning from grief of heart.——

Continuation. But that man may be brought out of hell, and brought into heaven, by the Lord, it is necessary that he should resist hell, that is evils, as from himself; if he does not resist as from himself, he remains in hell, and hell in him, nor are they separated to eternity. This, likewise, follows from the above mentioned laws of Divine Providence, which have been explained. That this is the case, experience also will teach: evils are removed from man either by punishments, or by temptations and consequent aversions, or by the affections of truth and good. Evils are removed by punishments with those who are not reformed; by temptations and consequent aversions with those about to be reformed; and by the affections of truth and good with the regenerate. Experience is this; when an unreformed or evil person undergoes punishments, as is the case in hell, he is kept in the punishment until it is perceived that of himself he refuses evils, nor is he sooner liberated, and thus he is compelled of himself to remove evils; if he be not punished even to that intention and will, he remains in his evil; nevertheless, evil is not still extirpated, because he has not compelled himself, therefore it remains within, and recurs when the fear ceases. Evils are removed by temptations with those who are about to be reformed, which temptations are not punishments, but combats: persons in these circumstances are not compelled to resist evils, but compel themselves, and implore the Lord, and are thus liberated from the evils which they have resisted; these afterwards desist from evils, not from any fear of punishment, but from aversion to evil, which aversion in their case is at length resistance. But with the regenerate, there are not any temptations or combats, but affections of truth and good, which withhold evils at a distance from them: for they are altogether separated from hell, from whence evils come, and are conjoined to the Lord. To be separated and removed from evils is nothing else than to be separated and removed from infernal societies. The Lord is able to separate and remove all, as many

as He wills, from infernal societies, thus from evils, and is likewise able to transmit them into heavenly societies, thus into goods, but this endures only for a few hours, after which the evils recur: this, also, I have occasionally seen effected, and likewise that the evil person continued evil as before. In the whole spiritual world there is not given an example of any one being removed from evils, except by combat or resistance as from himself, or of any one being removed, except by the Lord alone.

1165. "And saying, Alas, alas, that great city"—That hereby is signified lamentation over doctrine, and over that religion, appears from the explication of similar words above, n. 1134. Alas, alas, signifies lamentation, when it is said alas, that city, but signifies cursing when it is said alas to that city.——*Continuation.* Experience further testifies to the same purpose; for all who come from the earth into the spiritual world, are known as to their quality, from this consideration, whether they can resist evils as from themselves, or whether they cannot: they who can are saved, but they who cannot are not saved: the reason is, because man cannot resist evils of himself, but of the Lord; for it is the Lord who resists evils with man, and causes man to feel and perceive as if he does it from himself: they therefore, who in the world have acknowledged the Lord, and likewise that all good and truth is from Him, and nothing from man, and thus that they have power against evils from the Lord, and not from themselves, they resist evils as from themselves. But they who have not acknowledged those things in the world, cannot resist evils as from themselves, for they are in evils, and in the delight thereof grounded in love, and to resist the delight of love is to resist themselves, their own nature, and their own life. The experiment was made whether they were able to resist evils whilst the punishments of hell were announced to them, yea whilst they were seen, and likewise felt, but still it was in vain, for they hardened their minds, saying, come what will, provided only we are in the delight and joys of our hearts so long as we are here; we know things present, what is to come we are not concerned about; we shall not suffer more evil than many others: but after a stated time they are cast into hell, where they are compelled by punishments not to do evil, but punishments do not take away the will, the intention, and consequent thought of evil, they only take away the act. From these considerations it is evident, that to resist evils is not effected by man, but by the Lord with those who acknowledge Him, and that the Lord gives it to appear as if it was done by man.

1166. "Clothed in fine linen, and purple, and scarlet"—That hereby is signified the appearance in externals as if it were from celestial and spiritual truth and good, appears from the significa-

tion of fine linen, as denoting truth from a celestial origin, concerning which, see n. 1143; and from the signification of purple, as denoting good from a celestial origin, see n. 1142: and from the signification of scarlet, as denoting good from a spiritual origin, see n. 1144; and from the signification of being clothed with them, as denoting appearance in externals; hence it is evident, that by clothed in fine linen, and purple, and scarlet, is signified the appearance in externals as if it were from celestial and spiritual truth and good, when notwithstanding, those things, viewed interiorly, are evils and falses from an infernal origin: what the celestial principle is and what the spiritual, has been frequently explained before.——*Continuation.* The reason why the Lord alone resists evils with man, and not by any angels of heaven, is, because to resist evils with man is of Divine Omnipotence, Divine Omniscience, and Divine Providence. It is of *Divine Omnipotence*, because to resist one evil is to resist many, and likewise is to resist the hells; for every single evil is conjoined with innumerable evils, and their coherence is like that of the hells with each other, for as evils so the hells, and as the hells so evils, make one, and to resist the hells so conjoined is impossible for any one but the Lord alone. It is of *Divine Omniscience*, because the Lord alone knows what is the quality of man, and what his evils are, and in what connection they are with other evils, thus in what order they are to he removed, that man may be healed from within, or radically. It is of *Divine Providence*, lest any thing be done contrary to the laws of order, also, that what is done may promote the happiness of man to eternity; for Divine Providence, Divine Omniscience, and Divine Omnipotence, in all things, have respect to what is eternal. From these considerations it may be manifest, that no angel can resist evils with man, but the Lord alone. The Lord effects such resistance immediately from himself, and likewise mediately by (or through) heaven, but still in such a manner, that no angel knows any thing about it: for heaven in its whole complex is the Lord, because it is His Divine Proceeding, wherefore, whilst He operates by or through heaven, it is likewise from Himself; but it is said mediately, because the divine operation is transfluent through the heavens, yet still it takes nothing from the proprium of any angel there, but from its own appertaining to them: the appearance is, as when man performs an action, he moves innumerable moving fibres scattered through the whole body to perform it, of which no single fibre knows any thing: such also are angels in the divine body, which is called heaven.

1167. "And decked with gold, precious stone, and pearls"—That hereby is signified an appearance in externals as if it were from spiritual and natural truth and good, appears from what

was explained above, n. 1143, 1144, where similar words occur.——*Continuation.* The law of Divine Providence, that man, so far as he can be withdrawn from evils, so far does good from the Lord which in itself is good, but so far as he cannot be withdrawn from evils, so far he does good from himself, which in itself has evil, may be illustrated from the precepts of the decalogue; as for example, from the precept concerning not stealing; they who resist as from themselves the lust of stealing, thus also, the lust of obtaining gain by insincerity and injustice, saying in their hearts, that they ought not to do so, because it is contrary to a divine law, thus contrary to God, in itself infernal, thus in itself evil, after a few short combats are withdrawn from that evil, and are led by the Lord into the good which is called sincerity, and into the good which is called justice, and then they begin to think of those goods, and to see them from them, sincerity from sincerity, and justice from justice, and afterwards, as they shun and hold in aversion the evil of the above-mentioned lust, they love those goods, and from love do them without practising on themselves any compulsion: those goods are from the Lord, because they are goods in themselves good. But it is otherwise if the lust of obtaining gain by insincerity and injustice remains with man, for in this case he cannot do what is sincere from sincerity, nor what is just from justice, thus not from the Lord, but from himself; for he does these things that he may acquire the credit of being sincere and just, for the sake of the ends which he purposes of securing greater gain and honour: these ends are in his goods, and from the end is all the quality of good: this good, therefore, has in itself evil, since its quality is derived from the proposed end of obtaining gain by insincerity and injustice. Every one can see, that this good cannot be made good in itself, until evil is removed. The case is similar in regard to the other precepts of the decalogue.

1168. "For in one hour so great riches are devastated"—That hereby is signified the loss of all things which they had gained, and by which they hoped still to make gain, appears from the signification of being devastated in one hour, as denoting total destruction, concerning which see n. 1136, thus also the loss of all things; and from the signification of riches, as denoting gains, which are honours and wealth, thus things which they have gained, and also the evils and falses of doctrine and of their religion, which are the things whereby they hoped still to make gain: similar things are here signified by riches, as above by the wares which were enumerated in verses 12, 13, 14.——*Continuation.* So far as man is removed from evils, so far he is removed from hell, because evils and hell are one; and so far as he is removed from these, so far he enters into goods, and is conjoined with heaven, for goods and heaven

are one. Man in this case becomes another man, his freedom, his good, his mind, and his understanding and will, being inverted, for he becomes an angel of heaven. His *freedom*, which had before been the freedom of thinking and willing evil, becomes the freedom of thinking and willing good, which in itself is essential freedom: when man is in this freedom, he then first knows what freedom is, but not before, since from the freedom of evil he felt the freedom of good as servitude, but now from the freedom of good he feels the freedom of evil as servitude, as also it is in itself. The *good*, which man had before done, inasmuch as it was from the freedom of evil, could not be good in itself, since the love of self or of the world was in it; for good is not given from any other origin but from love, and hence, such as the love is, such is the good; if the love be evil, still its delight is felt as good, although it is evil: but the good which man afterwards does, is good in itself, because from the Lord, who is good itself, as was said above. The *mind of man*, before it was conjoined to heaven, was turned backwards, because it was not yet brought forth out of hell; but whilst it is in a state of reformation, it looks from truth to good, thus from the left to the right, which is contrary to order; but after the mind is conjoined to heaven, it is turned forwards, and is elevated to the Lord, and looks from right to left, that is, from good to truth, which is according to order: thus a turning is effected. The case is similar with the *understanding* and the *will*, because the understanding is recipient of truth, and the will recipient of good: before man is brought out of hell, the understanding and will do not act in unity, for at that time, from the understanding, man sees and acknowledges several things which he does not will, because he does not love them; but when man is conjoined to heaven, then the understanding and will act in unity, for the understanding becomes the will's understanding, since man, when the turning is effected, loves what he wills, and what he wills from love, this he also thinks; thus, after man is removed from evils by resistance and combat against them as from himself, he comes into the love of truth and good, and in this case all things which he wills and thence does, he also thinks and thence speaks.

1169. Verse 17. "*And every pilot, and all who are employed upon ships, and sailors, and as many as do work in the sea, stood afar off.*" "And every pilot, and all who are employed upon ships, and sailors, and all who do work in the sea," signifies all who believed themselves to be in wisdom, in intelligence and in science, and confirmed the falses of doctrine and of that religion by reasonings from the natural man: "stood afar off," signifies but not so now by reason of fear.

1170. "And every pilot, and all who are employed upon ships, and sailors, and as many as do work in the sea"—That

hereby are signified all who believed themselves to be in wisdom, intelligence, and science, and confirmed the falses of doctrine of that religion by reasonings from the natural man, appears from the signification of ships, as denoting knowledges of truth and good, likewise doctrinals in each sense, see n. 514: and whereas wisdom, intelligence, and science, are from the knowledges of truth and good, hence by a pilot are signified those who are in wisdom; by those who are employed upon ships those who are in intelligence; and by sailors those who are in science; it is said in wisdom, intelligence, and science, because they follow in such order with those who from knowledges become wise: wisdom is in the third degree, intelligence in the second, and science in the first or ultimate, whence they are also mentioned in that order in the Word, as in Moses: "*I have filled Bezaleel with the spirit of God, as to wisdom, intelligence, and science,*" Exod. xxxi. 3; chap. xxxv. 31: and from the signification of doing work in the sea, as denoting to confirm by reasonings from the natural man, and in this case to confirm the falses of that religion and doctrine, for by the sea is signified the natural man, and by doing work there is signified to reason, and by reasonings to confirm; properly by doing work on the sea is signified to procure for themselves such things by which they may make gain, likewise to sell those things, and to gain thereby: but whereas the gains were described above by merchants and their merchandize, therefore doing work in the sea has here another signification, namely to confirm by reasonings. That by pilots are signified those who are wise, may appear in Ezekiel: "*The wise men of Zidon and Arvad were thy pilots; the elders of Gebal and the wise men thereof were thy caulkers,*" xxvii. 8, 9: but these things may be seen explained above, n. 514.——*Continuation.* There are two faculties of life appertaining to man; one is called understanding and the other will: those faculties are altogether distinct from each other, but are created to make one, and when they make one, they are called one mind; nevertheless, with man they are at first divided, but afterwards they are united. *They are distinguished* altogether as light and heat, for understanding is from the light of heaven, which in its essence is divine truth or divine wisdom; the understanding, also, appertaining to man, whilst he is in the world, sees, thinks, reasons and concludes from that light; that this is the case, is unknown to man, because he does not know any thing concerning that light and its origin: but the will is from the heat of heaven, which in its essence is divine good or divine love; the will, also, appertaining to man, whilst he is in the world, derives love from that heat, together with all its pleasure and delight; that this is the case, man is again ignorant, because he does not know any thing concerning that heat and its origin. Now, whereas the understanding sees from the light of heaven,

it is evident that it is the subject and receptacle of that light, thus also, the subject and receptacle of truth and the wisdom thence derived: and whereas the will lives from the heat of heaven, it is evident that it is the subject and receptacle of that heat, so likewise, the subject and receptacle of good, thus of love. From these considerations it may be seen manifestly, that those two faculties of the life of man are distinct like light and heat, also, like truth and good, and like wisdom and love. *That those two faculties are at first divided with man,* is perceived evidently from this consideration, that man can understand what is true, and from what is true can understand what is good, and approve it, but still not will it, and from willing do it; for he understands what is true, and hence what is good, whilst he hears and reads it, and he so perfectly understands, that afterwards he can teach it by preaching and writing; but when he is left to himself, and thinks from his own spirit, he can then observe that he does not will it, yea, that he wills to act contrary to it, and likewise, that he does act contrary to it, when not restrained by fears. Of this character are they, who can speak intelligently, and yet live otherwise: this is what is meant by a man's seeing one law in his spirit, and another in his flesh, for spirit is the understanding, and flesh is the will. This disagreement of the understanding and will is perceived principally by those who are willing to be reformed, but little by others. The reason why this disagreement is given, is, because the understanding with man is not destroyed, but the will is destroyed: for understanding is comparatively as the light of the world, by virtue of which a man is able to see with equal clearness in the time of winter as in the time of summer; and the will is comparatively as the heat of the world, which may be absent from the light, and may be present with the light, for it is absent in the time of winter, and it is present in the time of summer. But the case is this, that nothing destroys understanding but will, as nothing destroys the germinations of the earth but the absence of heat. Understanding derived from will is destroyed with those who are in evils, when they act in unity, not when they do not act in unity; they act in unity, when man thinks with himself from his own love, but they do not act in unity when he is with others; for in this latter case, he conceals and thereby removes the self-love of his own will, which being removed, the understanding is elevated into superior light. The following experience may serve for confirmation; I have occasionally heard spirits discoursing with each other, and likewise with myself, so wisely, that an angel could scarce discourse more wisely, and from this circumstance I have been led to suppose, that in a short time they would be raised up into heaven; but after a time, I have seen them with the evil in hell, at which I was surprised; but it was given me, in

this case, to hear them discoursing in a strain altogether different, not in favour of truths as before, but against them, by reason that now they were in the love of their own proper will, and in like manner of their own proper understanding, whereas before they were not in that love. It has also been given to see how the proprium of man is distinguished from what is not his proprium, for this may be seen in the light of heaven: the proprium resides interiorly, but what is not the proprium exteriorly, and the latter veils the former, and likewise hides it, nor does it appear until that veil is taken away, as is done with all after death. I also observed, that several were amazed at what they saw and heard, but they were of those who judge of the state of man's soul from his discourse and writings, and not at the same time from the deeds which are of his own proper will. From these considerations it is evident, that the above two faculties of life appertaining to man are at first divided. *Something shall now be said of their union:* they are united with those who are reformed, which is effected by combat against the evils of the will, for when those evils are removed, the will of good acts in unity with the understanding of truth: hence it follows, that such as the will is, such is the understanding, or, what is the same thing, that such as the love is, such is the wisdom: the reason why the latter is of such a quality as the former, is, because the will's love is the esse of the life of man, and the understanding's wisdom is the existere of life thence derived; wherefore, love, which is of the will, forms itself in the understanding, and the form which it there receives is what is called wisdom; for since both have one essence, it is evident that wisdom is the form of love, or love in form. After the above faculties are thus united by reformation, then the will's love increases every day, and it increases by spiritual nourishment in the understanding, for in the understanding it has its affection of truth and good, which is an appetite that hungers and desires. From these considerations it is evident, that the will is what ought to be reformed, and that as it is reformed, the understanding sees, that is, grows wise; for, as was said, the will is destroyed, but not the understanding. Will and understanding also make one with those who are not reformed, or the evil, if not in the world, still after death; for after death it is not allowed man to think from understanding except according to his will's love, every one being at length reduced to this necessity: and when he is so reduced, then the evil love of the will has its form in the understanding, which form, inasmuch as it is from the falses of evils, is insanity.

1171. "Stood afar off"—That hereby is signified, but not so in those things now by reason of fear, appears from the signification of standing afar off, as denoting to be in externals, concerning which see n. 1133, in this case therefore not to be in

that infatuated wisdom, intelligence, and science, from which they before confirmed the evils and falses of their religion and its doctrine, by reason of fear; for fear causes man to be absent from these things when he sees those who were such punished and tormented.——*Continuation.* To the above observations it may be proper to add. I. That the light of the understanding before reformation is as the light of the moon, clear according to the knowledges of truth and good, but after reformation is as the light of the sun, clear according to the application of the knowledges of truth and good to the uses of life. II. The reason why the understanding has not been destroyed is, that man may know truths, and from truths may see the evils of his will; and when he sees them, may resist them as from himself, and thus be reformed. III. Nevertheless, man is not to be reformed by virtue of understanding, but by this, that the understanding acknowledges truths, and from them sees evils; for the operation of the Divine Providence of the Lord is into the love of man's will, and from this into the understanding, and not *vice versa.* IV. That the will's love, according to its quality, gives intelligence; natural love derived from spiritual gives intelligence in things civil and moral; but spiritual love in natural gives intelligence in things spiritual; but love merely natural, and the conceit thence derived, does not give any intelligence in things spiritual, but gives the faculty of confirming whatsoever it is disposed to do, and after confirmation infatuates the understanding, so that it sees what is false as true, and evil as good: nevertheless this love does not take away the faculty of understanding truths in their light; it takes away when it is present, and it does not take away when it is absent. V. When the will is reformed, and the wisdom which is of the understanding becomes that of the love which is of the will, or when wisdom becomes the love of truth and good in its form, then man is as a garden, in the time of spring, when heat is united to light, and gives soul to germinations; spiritual germinations are the productions of wisdom from love, and in this case, in every production, there is a soul from that love, and its clothing from wisdom, thus the will is as a father, and the understanding as a mother. VI. Such then is the life of man, not only the life of his mind (*animus*) but also the life of his body, inasmuch as the life of the mind acts in unity with the life of the body by correspondences; for the life of the will or love corresponds to the life of the heart, and the life of the understanding or wisdom corresponds to the life of the lungs, which are the two fountains of the life of the body: that this is the case, is unknown to man, nevertheless it is from this ground that an evil person cannot live in heaven, and that a good person cannot live in hell; for both the one and the other becomes as it were dead, if he be not amongst those, with whom the life

of his will and hence the life of his understanding act in unity; amongst such, and amongst none else, his heart reciprocates freely, and hence his lungs respire freely.

1172. Verse 18, 19. "*And they cried out when they saw the smoke of her burning, saying, What is like to this great city? And they cast dust upon their heads, and cried out weeping and mourning, saying, Alas, alas, that great city, in which were made rich all who had ships in the sea, by reason of her costliness, for in one hour they are devastated.*" "And they cried out when they saw the smoke of her burning," signifies grief of mind on account of dire falses, from seeing punishment on account of those falses, which flowed from the loves thereof: "saying, What is like to that great city," signifies astonishment that the religion and doctrine should be so destroyed: "and they cast dust upon their heads, and cried out weeping and mourning," signifies confession that by a life according to that religion and its doctrine they were damned: "saying, Alas, alas, that great city, in which were made rich all who had ships in the sea, by reason of her costliness," signifies lamentation over the doctrine and religion from which gain was made by all those who confirmed them by reasonings from the natural man: "for in one hour they are devastated," signifies, over the loss and destruction of all.

1173. "And they cried out when they saw the smoke of her burning"—That hereby is signified grief of mind, from seeing punishment on account of the dire falses which flowed from their loves, appears from the signification of crying out, as denoting grief of mind, concerning which see n. 393, 424, 459; and from the signification of smoke, as denoting the infernal false flowing forth from the evils of earthly and corporeal loves, concerning which see n. 539, 889, 1139; and from the signification of burning, as denoting the damnation and punishment of the evils flowing from their loves, concerning which see n. 1083, 1126: from hence it is evident, that by their crying out when they saw the smoke of her burning, is signified grief of mind from seeing the punishment on account of the dire falses which flowed from their loves.——*Continuation.* The ninth law of the Divine Providence is, *That the Lord does not immediately teach man truths either from Himself or by the angels, but that He teaches mediately by the Word, by preaching, by reading, by discourse and by communication with others, and thus by consideration in private of what is taught; and that man, in this case, is enlightened according to the affection of truth grounded in use; otherwise man would not act as of himself.* These things follow as consequences from the laws of the Divine Providence before explained, namely, from these, that man is in freedom, and acts what he acts from reason; also, that from understanding he should think as from himself, and hence from the will should

do good as from himself; and further, that he is not to be compelled by miracles or by visions to believe any thing, or to do any thing: these laws are *immutable, because they* are of the divine wisdom, and *at the* same time of the divine love, and yet they would be disturbed if man was to be immediately taught, either by influx or by discourse. Moreover, the Lord flows-in into the interiors of the mind of man, and through them into his exteriors; also, into the affection of his will, and through that into the thought of his understanding, but not *vice versa*, To flow-in into the interiors of the mind of man, and through them into his exteriors, is to in-fix the root, and from the root to produce, for the root is in the interiors, and production in the exteriors; and to flow-in into the affection of the will, and through it into the thought of the understanding, is first to inspire a soul, and through it to form all other things; for the affection of the will is as a soul, by which the thoughts of the understanding are formed: this, likewise, is influx from what is internal into what is external, which influx is given. Man knows nothing at all of what flows-in into the interiors of his mind, nor of what flows-in into the affection of his will; but on this subject, he is likely to think, that influx takes place into the exteriors of his mind, and into the thought of his intellect; and this would be to produce something without a root, and to form something without a soul. Every one may see that this would be contrary to divine order, consequently, that it would be to destroy and not to build. From these considerations is evinced the truth of this law of the Divine Providence.

1174. "Saying, What is like to this great city"—That hereby is signified astonishment that that doctrine and religion should be destroyed, appears from the signification of the great city, which is Babylon, as denoting the doctrine and religion thereof; for a city signifies doctrine, and Babylon the religious principle thereof, as above, n. 1134; astonishment at their being destroyed, is signified by their crying out and saying, What is like it, and follows from their seeing the smoke of her burning. ——*Continuation.* But how the Lord flows-in, and how man is thus led, cannot be known from any other source than from the spiritual world, in which world man is as to his spirit, thus as to his affections and consequent thoughts, for the latter and the former are the spirit of man, and it is this which thinks from his affection, and not the body. The affections of man, from which his thoughts are derived, have extent into societies in the spiritual world, in every direction, into a greater or lesser number according to the quantity or quality of affection; within those societies man is as to his spirit, tied to them as with stretched-out cords which circumscribe the space for his walking, and then as he proceeds from one affection into another, so he proceeds from one society into another, and in whatsoever so-

ciety he is, and wheresoever he is in the society, there is the centre from which the affection and its thought expatiates to the rest of the society as to circumferences, which thus are in continual connexion with the affection of the centre, from which affection in this case he thinks and speaks. Man procures to himself in the world this sphere, which is the sphere of his affections and consequent thoughts, if he be an evil man, in hell, if he be a good man, in heaven. That this is the case, man is ignorant, because he is ignorant that such things are. Through those societies man, that is, his mind, walks free, although bound, and the Lord leads him, nor does he take a step, into which and from which the Lord does not lead, and gives to the man continually to know no otherwise, than that he goes of himself in full liberty; and it is allowed him to persuade himself of this, because it is from the law of Divine Providence that man should be conveyed whither his affection wills. If the affection be evil, he is carried about through infernal societies, and and if he does not look to the Lord, he is brought into those societies more entirely and deeply, yet still the Lord leads him as by the hand by permitting, and withdrawing so far as the man is willing to follow from freedom: but if he looks to the Lord, he is brought forth from those societies successively, according to the order and connexion in which they are; which order and connexion are known to no one but to the Lord alone; and thus he is conveyed by continual steps out of hell upwards towards heaven, and into heaven. This is effected by the Lord whilst man is ignorant of it, since if man knew it, he would disturb the continuation of that progress by leading himself: it is sufficient for him to learn truths from the Word, and by truths what things are good, and from truths and goods what evils and falses are, to the intent that he may be affected by truths and goods, and not be affected by falses and evils: he may indeed know evils and falses, before he knows goods and truths, but he cannot see them and perceive them; thus and no otherwise man may be led from affection into affection, in freedom and as of himself, from the affection of truth and good, by leading, if he acknowledges the Divine Providence of the Lord in every thing, and from the affection of what is evil and false, by permission, if he does not acknowledge that Providence: it is also sufficient that he is capable of receiving intelligence corresponding to affection, which he receives, so far as from truths he fights against evils as of himself. It is expedient that this should be revealed, for this reason, because it is not known that the Divine Providence is continual, and in all things of the life of man, and this because it is not known how it is.

1175. "And they cast dust upon their heads, and cried out, weeping and mourning"—That hereby is signified grief,

and confession that by a life according to their religion and its doctrine they were condemned, appears from the signification of casting dust upon their heads, as denoting mourning on account of condemnation; that this is on account of the life according to that religion and its doctrine, follows of consequence; and from the signification of crying out, weeping and mourning, as denoting the state of grief on account of those things, to cry out having reference to doctrine, and to weep and mourn signifying grief of soul and heart, as above, n. 1164. The reason why casting dust upon the head denotes mourning on account of damnation, is, because by dust is signified what is damned, and by head the man himself. The reason why dust signifies what is damned, is, because the hells are beneath and the heavens above, and from the hells arises perpetually an exhalation of the false from evil, whence the dust over them signifies what is accursed, concerning which see also above, n. 742: on account of this signification of dust it was usual in the representative church to cast dust upon their head, when they had committed evil, and repented thereof, for thereby they testified their repentance: that this was the case may appear from the following passages; as in Ezekiel: "*They shall cry bitterly, and shall cast dust upon their heads, they shall roll themselves in ashes,*" xxvii. 30: by casting dust upon their heads signified mourning on account of damnation; and by rolling themselves in ashes is signified mourning still deeper, for ashes signify what is accursed, because the fire which produces them signifies infernal love. So in Lamentations: "*They sit upon the earth, the elders of the daughter of Zion keep silence, they have cast up dust upon their heads, the virgins of Jerusalem hang down their heads to the ground,*" ii. 10: by such things was represented a state of grief and mourning on account of the evils and falses, of which they repented, and thus confession that they were accursed: the daughter of Zion signifies the church, and the virgins of Jerusalem signify the truths of doctrine; to sit upon the earth and to keep silence signifies grief of mind; to cast up dust upon the head signifies confession that they were accursed, and to hang down the head to the earth, signifies confession that they were in hell. And in Job: "*The friends of Job rent their garments, and scattered dust over their heads towards heaven,*" ii. 12: by scattering dust upon the head towards heaven, is signified mourning on account of Job, who appeared as accursed; mourning on account of the curse of evil is signified by dust upon the head, and by rending the garments is signified mourning on account of the curse of the false. The like is signified by rolling themselves in the dust in Micah i. 10. That penitence was hereby represented, appears also from the words of Job: "*I repent upon dust and upon ashes,*" xlii. 6. By reason that dust signifies damnation, it was said to the serpent,

"*Upon thy belly shalt thou walk, and dust thou shalt eat, all the days of thy life,*" Gen. iii. 14: by the serpent is signified the infernal evil with those who pervert the truths of the Word, and thereby deceive artfully and craftily; in like manner in Isaiah: "*Dust shall be the serpent's bread,*" lxv. 25: from which it is evident, that dust signifies what is accursed; and that to cast dust upon the head is to testify condemnation.——*Continuation.* These things being premised, it shall now be told what affection is, and afterwards why man is led of the Lord by affections and not by thoughts, and lastly, that man cannot otherwise be saved. *What affection is.* By affection is meant the like as by love; but love is as the fountain, and affections are as the streams thence derived, thus also, they are its continuations. Love as a fountain is in the will of man; affections, which are its streams, by continuity flow-in into the understanding, and there by means of light from truths produce thoughts, altogether as the influences of heat in a garden produce germinations by means of the rays of light; love, also, in its origin is the heat of heaven, truths in their origin are the rays of the light of heaven, and thoughts are the germinations of their marriage. From such a marriage are all the societies of heaven, which are innumerable, which in their essence are affections; for they are from the heat which is love, and from wisdom which is the light, from the Lord as a sun; hence, those societies, in proportion as heat in them is united to light, and light is united to heat, are affections of good and of truth: from this origin are the thoughts of all in those societies. From this consideration it is evident, that the societies of heaven are not thoughts, but that they are affections, consequently, that to be led by those societies is to be led by affections, or to be led by affections is to be led by societies; wherefore in what now follows, instead of societies the term affections shall be applied. It shall now be shewn, *why man is led of the Lord by affections and not by thoughts:* whilst man is led of the Lord by affections, he may be led according to all the laws of His Divine Providence, but not if by thoughts: affections do not manifest themselves before the man, but thoughts do manifest themselves; also, affections produce thoughts, but thoughts do not produce affections; it appears as if they produce them, but it is a fallacy; and when affections produce thoughts, they also produce all things of man, because they are his life. This, likewise, is known in the world; for if you hold man in his affection, you keep him bound, and lead him whithersoever you will, and, in this case, one reason goes as far as a thousand; whereas if you do not hold man in his affection, reasons are of no avail, for the affection which is not in concord either perverts them, or rejects them, or extinguishes them. Similar would be the case, if the Lord led man by thoughts immediately, and not by affections.

Also, when man is led of the Lord by affections, he appears to himself to think freely as of himself, and as of himself to speak freely, and likewise to act. Hence now it is, that the Lord does not immediately teach man, but mediately by the Word, by doctrine and preaching from the Word, by discourse and conversation, for from these things man thinks freely as of himself. *That man cannot otherwise be saved,* follows both from what has been said concerning the laws of the Divine Providence, and also from this consideration, that thoughts do not produce affections with man; for if man knew all things of the Word, and all things of doctrine, even to the arcana of wisdom which the angels possess, and thought and spake them, whilst yet his affections were concupiscences of evil, still he could not be brought out of hell by the Lord. Hence it is evident, that if man were taught from heaven by influx into his thoughts, it would be like casting seed into the way, or into water, or into snow, or into fire.

1176. "Saying, Alas, alas, that great city, in which were made rich all that had ships in the sea, by reason of her costliness"—That hereby is signified lamentation over doctrine and religion, from which all were made rich who by reasonings from the natural man confirmed them, appears from the signification of Alas, alas, as denoting lamentation, concerning which see n. 1165; and from the signification of a great city, as denoting doctrine and religion, see n. 1134; and from the signification of being enriched by reason of her costliness, as denoting to make gain thereby; and from the signification of having ships in the sea, as denoting to confirm the same by reasonings from the natural man: by those who have ships in the sea are signified the same as in verse 17 by pilot, every one employed on ships, sailors, and they that work on the sea, who, taken together, signify all who believe themselves in wisdom, intelligence, and science, and who, by reasonings from the natural man, confirmed the falses of that doctrine and religion, as may be seen above, n. 1170.——*Continuation.* Inasmuch as the Divine Providence acts into the affections which are of man's love and thence of his will, and leads him in his own affection, and from that affection into another that is near and related to it, by freedom, and thus, imperceptibly, so that man knows nothing at all of the manner in which it acts, yea, that he scarce knows that there is a Divine Providence, it hence comes to pass, that several deny that Providence, and confirm themselves against it; and this is done in consequence of the various things which happen and exist, as that the arts and tricks of the wicked are successful, that impiety prevails, that there is a hell, that blindness of the understanding has place in things spiritual, and that hence come so many heresies, and that each, commencing from one head, diffuses itself into congregations and nations, and remains, as

Popery, Lutheranism, Calvinism, Melancthonism, Moravianism, Arianism, Socinianism, Quakerism, Enthusiasm, yea Judaism, and likewise in these Naturalism and Atheism; and out of Europe, extending through several kingdoms, Mahometanism, and likewise Gentilism, in which are various kinds of worship, and in some cases no worship at all. All who think on these subjects not from divine truth, say in their heart that there is no Divine Providence, and they who hesitate in opinion affirm that there is a Divine Providence, but that it is only universal: both the latter and the former, when they hear that the Divine Providence is in all things of the life of man, in this case either do not attend, or do attend; they who do not attend, reject the idea behind them, and depart; but they who do attend, are as those who depart, and yet they turn back their faces, and only look whether it be any thing, and when they see, they say with themselves, So it is said; some also, of these latter, affirm with the mouth, and not with the heart. Now, whereas it is of importance that the blindness arising from ignorance, or the thick darkness arising from the absence of light, should be dispersed, it shall be given to see, I. that the Lord teaches no one immediately, but mediately by those things appertaining to man which are from the hearing and sight: II. and yet that the Lord provides that man may be reformed and saved by those things, which he thence adopts into his religion: III. and that He provides for every nation a universal medium of salvation.

1177. "Because in one hour they are devastated"—That hereby is signified lamentation over the loss and destruction of all, appears from the things explained above, n. 1136, 1168.—— *Continuation. That the Lord teaches no one immediately, but mediately by those things appertaining to man which are from the hearing and sight*, follows from what has been said above; to which must be added, that immediate revelation is not given, unless what has been given in the Word, which revelation, as delivered by the prophets and evangelists, and in the historical parts of the Word, is such, that every one may be taught according to the affections of his love, and the consequent thoughts of his understanding; they therefore, who are not principled in good as to life, may be taught a little, but they who are in good as to life, may be taught much, for these latter are taught by illustration from the Lord. Illustration is as follows: light conjoined to heat flows-in through heaven from the Lord; this heat, which is divine love, affects the will, whence man has the affection of good; and this light, which is divine wisdom, affects the understanding, whence man has the thought of truth: from these two fountains, which are the will and understanding, all things of the love and all things of man's science are affected, but only those things are excited and presented to

view, which relate to the subject. Thus illustration is effected by the Word from the Lord, in which Word, every thing derived from the spiritual principle which is in it, communicates with heaven, and the Lord flows in through heaven, and into that which at the time is under man's view, and the influx is continual and universal, extending to the most singular things appertaining to every one. It is comparatively as the heat and light from the sun of the world, which operate into all and every thing of the earth, and cause them to vegetate according to the quality of their seed and their reception: how much more must this be the case with the heat and light from the divine sun, by virtue of which all things live! To be illustrated through heaven from the Lord is to be illustrated by the Holy Spirit, for the Holy Spirit is the Divine proceeding from the Lord as a sun, from which heaven is. Hence it is evident, that the Lord teaches the man of the church mediately from the Word, according to the love of his will, which he has acquired by life, and according to the light of his understanding, which he has thence acquired by science, and that it cannot be otherwise, because this is the divine order of influx. This now is the reason why the Christian religion is divided into churches, and within those churches into heresies, in general and in particular. But they who are out of the Christian orb, and have not the Word, are taught in like manner, for their illustration is effected by the religious principle which they have instead of the Word, and which is partly from the Word. The religious principle among the Mahometans was in some respects taken from the Word of each Testament: with others, the religious principle is derived from the ancient Word, which afterwards was lost: with some, their religious principle is from the ancient church, which was extended through a great part of the continent of Asia, and which, in like manner as our church at this day, was divided into several, all possessing that ancient Word. From these churches were derived the religious principles of several nations, which yet, in process of time, became in many cases more or less idolatrous. People of this description, who derive their religious rites from such an origin, are taught of the Lord mediately by their religious principle, in like manner as Christians by the Word, and this is effected, as was said, by the Lord through heaven, and hence by the excitation of their will and at the same time of their understanding. But illustration by those religious principles is not like illustration by the Word, being only like illustration in the evening, whilst the moon shines with lesser or greater degrees of brightness; whilst illustration by the Word is as in the day, whilst the sun shines from morning to noon, thus likewise with lesser or greater degrees of brightness. Hence it comes to pass, that the church of the Lord, extended through the universal terrestrial globe, as to its light, which is divine wisdom, is as

the day from noon to evening, and even to night: and as to its heat, which is divine love, is as the year from spring to autumn, and even to winter.

1178. Verse 20. *"Exult over her, O heaven, and ye holy apostles and prophets, because God hath judged your judgment concerning her."* "Exult over her, O heaven, and ye holy apostles and prophets," signifies joy of heart in heaven and in the church, with those who are in wisdom, and in intelligence from the Word: "because God hath judged your judgment concerning her," signifies on account of their rejection.

1179. "Exult over her, O heaven, and ye holy apostles and prophets"—That hereby is signified joy of heart in heaven and in the church with those who are in wisdom and intelligence from the Word, appears from the signification of exulting, as denoting joy of heart; and from the signification of heaven, as denoting not only heaven, but also the church, inasmuch as the church is the Lord's heaven in the earth; and from the signification of apostles, as denoting those who teach from the Word, concerning which see n. 100, 333, hence those who are in wisdom; and from the signification of prophets, as denoting those who are in the doctrine of truth from the Word, and, abstractedly, doctrines themselves, concerning which see n. 624: hence also those who are in intelligence, for those who are in doctrine from the Word are called intelligent, but those who teach the Word are called wise: from which it is evident that by "exult over her, O heaven, and ye holy apostles and prophets," is signified joy of heart in heaven and in the church, with those who are in wisdom and in intelligence. The reason why this now follows, is, because before the last judgment, or before the Babylonians were cast into hell, and the world of spirits was thereby liberated from them, the light was intercepted from which the angels derive their wisdom and intelligence. This interception of light, which caused some degree of shade to the angels, arose from the conjunction of the Babylonians with the angels of the ultimate heaven; but the case was altered when they were cast down: upon this subject see what is related in the work concerning *the Last Judgment* from things seen and heard.——*Continuation. That nevertheless the Lord provides that man may be reformed and saved by those things which he thence adopts into his religion.* In the universal terrestrial globe, where there is any religion, there are two [Beings] who constitute it, which two beings are God and man, for there must be conjunction between them; and there are two things which constitute conjunction, the good of love, and the truth of faith; the good of love is from God immediately, the truth of faith is also from God, but mediately; the good of love is that by which God leads man, and the truth of faith is that by which man is led: this is the same thing with what was said above: the

truth of faith appears to man as his own, because it is from those things which he procures to himself as from himself. God therefore conjoins Himself to man by the good of love, and man conjoins himself to God as of himself by the truth of faith. Inamuch as the conjunction is such, therefore the Lord compares Himself with a bridegroom and husband, and compares the church with a bride and wife. The Lord flows-in continually with the full good of love, nevertheless he cannot be conjoined to man in the full truth of faith, but only in that which appertains to man, and this is various: this may be given in greater fulness with those who live in countries where the Word is, but in less fulness with those who live in countries where the Word is not known; still however, both with the latter and the former, the fulness varies according to science, and at the same time according to life in agreement with science; hence it is, that it may be given greater with those who have not the Word, than with those who have the Word. The conjunction of God with man, and of man with God, is taught in the two tables which were written with the finger of God, which are called tables of the covenant, the testimony, and the law; in one table is God, in the other is man: these tables are with all nations who have any religion; from the first table they know that God is to be acknowledged, is to be sanctified, and is to be worshiped; from the other table they know that theft ought not to be committed, either openly or clandestinely by arts, neither is adultery to be committed, nor murder, whether with the hand or with the heart, neither ought man to bear false witness in a court of justice, or before the world, and likewise that he ought not to desire those things. Man from his table knows the evils which are to be shunned, and in proportion as he knows them and shuns them as from himself, in the same proportion God conjoins man to Himself, and gives him from His table to acknowledge Him, to sanctify Him, and to worship Him, and likewise gives him not to will evils, and also gives him to know truths in abundance and extent, so far as he does not will evils. Thus those two tables conjoin themselves with men, and the table of God is set upon the table of man, and is put as one table into the ark, over which is the propitiatory, which is the Lord, and over the propitiatory the two cherubs, which are the Word and what is derived from the Word, in which the Lord speaks with man, as with Moses and Aaron between the cherubs. Inasmuch now as the conjunction of the Lord with man, and of man with the Lord, is effected by the above things, it is evident that every one who knows them, and lives according to them, not only from civil and moral law, but also from divine law, will be saved; thus every one in his own religion, whether he be a Christian, or a Mahometan, or a gentile. And, what is more, the man who from a religious principle lives according to

the above precepts, although in the world he knows nothing of the Lord, nor any thing more from the Word, yet he is in that state as to his spirit that he is willing to become wise, wherefore after death he is informed by the angels, and acknowledges the Lord, and receives truths according to affection, and becomes an angel. Every person who is of such a character is as one who dies an infant, for he is led of the Lord, and is educated by the angels. Those who, by reason of ignorance, and because they were born in a particular part of the earth, have been principled in no divine worship, are also informed after death like infants, and, according to their civil and moral life, receive the means of salvation: I have seen such, and they appeared at first as if they were not men, and afterwards I saw them as men, and heard them speaking sanely from the precepts of the decalogue; to instruct such is the inmost angelic joy. From these considerations it is now evident that the Lord provides that every man may be saved.

1180. "Because God hath judged your judgment concerning her"—That hereby is signified, on account of their rejection, appears from the signification of judging a judgment, as denoting to repay according to deeds, thus to cast down them who are understood by Babylon into hell, consequently to reject from the places where they were before.——*Continuation. That the Lord provides for every nation a universal medium of salvation.* From what has been said above it is evident, that man may be saved, whatsoever be his religion; for he is acquainted with evils, and from evils with falses, which are to be shunned, and when he shuns them, he knows the goods which ought to be done, and the truths which ought to be believed; the goods which he does, and the truths which he believes, before he has shunned evils, in themselves are not goods, and in themselves are not truths, because from man and not from the Lord; the reason why they are not goods and truths in themselves before he has shunned evils, is, because they have no life in them. The man who is acquainted with all goods and all truths, as many as it is possible to know, and does not shun evils, knows nothing, his knowledge being absorbed and ejected by evils, so that he becomes infatuated, not in the world, but afterwards; whereas the man who is acquainted with few goods and few truths, and shuns evils, he knows those goods and truths, and super-adds several others, and becomes wise, if not in the world, yet afterwards. Since, therefore, every one, of every religion, is acquainted with evils, and from evils with falses, which ought to be shunned, and, whilst he shuns them, is acquainted with the goods which ought to be done, and with the truths which ought to be believed, it is evident that this is provided of the Lord, as a universal medium of salvation with every nation, which has any religion. This is given in all ful-

ness amongst Christians; and it is likewise given, although not in fulness, amongst Mahometans, and also amongst gentiles: other things, which cause discrimination, are either ceremonious, which are indifferent, or are goods which may be done or not done, or are truths which may be believed or not believed, and yet man be saved. Every man sees what the quality of those things is, after evils are removed; a Christian sees it from the Word, a Mahometan from the alcoran, and a gentile from his religious principles. A Christian sees from the Word that God is one, that the Lord is the Saviour of the world, that all good in itself good, and that all truth in itself truth, is from God, and nothing from man; that baptism is, that the holy supper is, that there is a heaven and a hell, that there is a life after death, and that he who does good comes into heaven, and he who does evil into hell: these things he believes from truth, and does from good, whilst he is not in evil; other things, which are not in accord with these and with the decalogue, he may omit. A Mahometan sees from the alcoran that God is one, that the Lord is the Son of God, that all good is from God, that there is a heaven and a hell, that there is a life after death, and that the evils mentioned in the precepts of the decalogue ought to be shunned: if he does these things, he also believes them, and is saved. A gentile sees from his religious principle, that there is a God, that he is to be sanctified and worshiped, that good is from Him, that there is a heaven and a hell, that there is a life after death, that the evils mentioned in the decalogue ought to be shunned: if he does these things, and believes them, he is saved. And whereas several of the gentiles perceive God as a man, and God-Man is the Lord, therefore also after death, when they are instructed by the angels, they acknowledge the Lord, and from the Lord afterwards receive truths which they did not know before. That they have not baptism, nor the holy supper, does not condemn; for the holy supper and baptism are for those alone, who are in possession of the Word, and to whom the Lord is known from the Word; for they are symbols of that church, and are testifications and certifications that they are saved, who believe and live according to the Lord's precepts in the Word.

1181. Verse 21. "*And one mighty angel took up a stone as it were a great mill stone, and cast it into the sea, saying, thus with violence shall Babylon be cast down, that great city and shall be found no more.*" "And one mighty angel took up a stone, as it were a great mill-stone, and cast it into the sea," signifies all confirmations of their doctrine from the Word cast down with them into hell: "saying, thus with violence shall Babylon be cast down, that great city, and shall not be found any more," signifies the total destruction of that religion and doctrine, and that they shall not rise again.

1182. "And one mighty angel took up a stone, as it were a great mill-stone, and cast it into the sea"—That hereby are signified confirmations of their doctrines from the Word cast down with them into hell, appears from the signification of a mighty angel, as denoting divine truth in its power, concerning which see n. 130, 200, 302, 593, 800; and from the signification of a mill-stone, as denoting the confirmation of truth from the Word, and also the confirmation of the false from the same, of which we shall speak presently; and from the signification of casting into the sea, as denoting into hell with them; that by the sea also is signified hell, may be seen n. 537, 538. The reason why a mill-stone signifies confirmation from the Word in both senses, is, because wheat signifies good, and fine flour the truth thereof, hence by a mill-stone, by which wheat is ground into fine flour, or barley into meal, is signified the production of truth from good, or the production of what is false from evil, thus also the confirmation of truth or what is false from the Word; as may also appear from the following passages: thus in Jeremiah: "*I will abrogate from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the mill-stones and the light of the lamp,*" xxv. 10: the joy of heaven and the church is there also described, and by the voice of joy is signified exultation of heart from the good of love, and by the voice of gladness is signified glorification of soul from the truths of faith, for joy, in the Word, is predicated of good, and gladness of truth; by the voice of mill-stones is signified the same as by the voice of joy, and by the light of the lamp the same as by gladness, namely, from the truth of faith; the reason why the voice of mill-stones signifies joy of heart from the good of love, is, because a mill-stone grinds wheat into fine flour, and by wheat is signified the good of love, and by fine flour truth from that good. Similar things are mentioned in this chapter of the Apocalypse, namely, "*The voice of the mill-stone shall not be heard in thee any more, and the light of a lamp shall not shine in thee any more, and the voice of the bridegroom, and the voice of the bride, shall not be heard in thee any more,*" verses 22, 23, which words will be explained presently. So in Isaiah: "*Take the mill-stone and grind meal, make bare the thigh passing through the rivers,*" xlvii. 2; speaking of Babel and Chaldæa; and by taking the mill-stone and grinding meal, is signified from evil to produce falses, and to confirm these by the Word, and by uncovering the thigh passing through the rivers, is signified to adulterate goods by reasonings. And in Lamentations; "*They took away the young men to grind, and the children fall under the wood,*" v. 13: to take away the young men to grind, signifies to compel those who are capable of understanding truth to falsify truths; the children fall under the wood, signifies to compel those who are capable of being in the

will of good to adulterate goods, to grind denoting to falsify truths, or to confirm falses by the Word, and wood denoting good. And in Moses: "*Thou shalt not take the nether or the upper mill-stone to pledge, for it is taking the soul to pledge,*" Deut. xxiv. 6: this was amongst the laws of the Israelitish church, all of which correspond to spiritual things: that they should not take the upper or nether mill-stone to pledge, in the spiritual sense signifies, that they should not take away from any one the capacity of understanding truths from goods, thus that they should not deprive any one of goods and truths; on account of this signification it was said, for it is taking the soul to pledge, whereby is signified that thus he would spiritually perish. Again; "*They shall die even to the first-born of the maid-servant who is behind the mill,*" Exod. xi. 5; by the first-born of the maid-servant who is behind the mill, are signified the primary truths of faith of the natural man, which are falsified. And in Matthew: "*In the consummation of the age, two women shall be grinding at a mill, one shall be taken, and the other shall be left,*" xxiv. 40, 41: the consummation of the age is the last time of the church; by the two grinding at a mill are understood those who confirm themselves in truth, and who confirm themselves in falses from the Word; those who confirm themselves in truths, are understood by her who is taken; and those who confirm themselves in falses by her who shall be left. Again in the Evangelists: "*Jesus said, he who shall offend one of these little ones believing in Me, it were better for him that an ass's mill-stone were suspended to his neck, and that he were drowned in the depth of the sea,*" Matt. xviii. 6; Mark ix. 42; Luke xvii. 2: by offending one of the little ones who believe in Jesus, is signified to pervert those who acknowledge the Lord; by its being better that an ass's mill-stone should be suspended to the neck, is signified, that it would be better not to know any good and truth, but only what is evil and false, which is here understood by an ass's mill-stone, and to be suspended to the neck, denotes interception that he may not know goods and truths; by being drowned in the depth of the sea, is signified to be cast down into hell; the reason why this is better or more expedient, is, because to know goods and truths and pervert them, is to profane. What is understood by Moses burning the calf and grinding it to dust, and sprinkling it upon the face of the waters, and making the sons of Israel drink thereof, Exod. xxxii. 20; Deut. ix. 21, may be seen explained in the *Arcana Cœlestia*, n. 10462—10466.——*Continuation.* Something shall now be said concerning the discourse of spirits with man. It is believed by many, that man may be taught of the Lord by spirits speaking with him; but those who believe this, and are willing to believe it, do not know that it is connected with danger to their souls. Man, so long as he lives in the world, is

in the midst of spirits as to his spirit, and yet spirits do not know that they are with man, nor does man know that he is with spirits: the reason is, because they are conjoined as to affections of the will immediately, and as to thoughts of the understanding mediately; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought do not otherwise make one than by correspondences: a union by correspondences causes that one does not know any thing concerning the other. But as soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man, and in this case they know that they are with man, and conjoin themselves with the thoughts of his affection, and from those thoughts speak with him: they cannot enter into any thing else, for similar affection and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance, that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false, and likewise that he excites them, and by his affection conjoined to the man's affection strongly confirms them: hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech; hence it is that no other than enthusiastic spirits speak with enthusiasts: also, that no other than Quaker spirits operate upon Quakers, and Moravian spirits upon Moravians; the case would be similar with Arians, with Socinians, and with other heretics. All spirits speaking with man, are no other than such as have been men in the world, and were then of such a quality: that this is the case has been given me to know by repeated experience. And what is ridiculous, when man believes that the Holy Spirit speaks with him, or operates upon him, the spirit also believes that he is the Holy Spirit; this is common with enthusiastic spirits. From these considerations it is evident to what danger man is exposed who speaks with spirits, or who manifestly feels their operation. Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other beings it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favour every thought which is thence derived; in like manner if any one is disposed to favour particular principles, enkindled by a certain fire, which has place with those who are not in truths from genuine affection: when a spirit from similar affection favours man's thoughts or principles, then one leads the other, as the blind the blind, until both fall into the pit. The Pythonics formerly were of this description, and likewise the magicians in Egypt and in Babel, who by reason of discourse with spirits, and of the operation of spirits felt manifestly in themselves, were called wise: but by this the worship of God was converted into the worship of demons, and the church perished; wherefore such com-

munications were forbidden the sons of Israel under penalty of death.

1183. "Saying, thus with violence shall Babylon be cast down, that great city, and shall not be found any more"—That hereby is signified the total destruction of doctrine, that it may not rise again, appears from the signification of being cast down with violence, as denoting total destruction; and from the signification of Babylon the great city, as denoting that religion and its doctrine, of which we have spoken frequently above; and from the signification of not being found any more, as denoting not to rise again.——*Continuation.* It is otherwise with those whom the Lord leads, and He leads those who love truths, and will them from Himself; all such are enlightened when they read the Word, for the Lord is in the Word, and speaks with every one according to his comprehension: if these hear speech from spirits, which also they do occasionally, they are not taught, but are led, and this so providently, that the man is still left to himself, since, as was before said, every man is led of the Lord by affections, and thinks from them as from himself, in freedom; if this was not the case, man would not be capable of reformation, neither could he be enlightened. But men are enlightened variously, every one according to the quality of his affection and consequent intelligence: those who are in the spiritual affection of truth, are elevated into the light of heaven, so as to perceive the illustration. It has been given me to see it, and from it to perceive distinctly what comes from the Lord, and what from the angels; what comes from the Lord is written [or given in my writings], and what from the angels is not written. Moreover it has been given me to discourse with the angels as man with man, and likewise to see the things which are in the heavens, and which are in the hells: the reason was, because the end of the present church approaches, and the beginning of a new one is at hand, which will be the New Jerusalem, to which it is to be revealed, that the Lord rules the universe, both heaven and the world; that there is a heaven and a hell, and what is the quality of each; that men live also as men after death, in heaven those who have been led of the Lord, in hell those who have been led of themselves; that the Word is the Divine [Principle] itself of the Lord in the earth; also that the last judgment is passed, lest man should expect it in this world to eternity; besides many other things which are effects of the light now arising after darkness.

1184. Verses 22, 23. "*And the voice of harpers and musicians, and of pipers and trumpeters, shall not be heard in thee any more: and no artificer of any art shall be found in thee any more; and the sound of a mill-stone shall not be heard in thee any more. And the light of the lamp shall not shine in thee any more, and the voice of the bridegroom and of the bride shall not be heard in thee*

any more; for thy merchants were the great ones of the earth, for by thy sorceries were all nations seduced." "And the voice of harpers and musicians, and of pipers and trumpeters, shall not be heard in thee any more," signifies, no more any joys interior and exterior: "and no artificer of any art shall be found in thee any more," signifies no more any wisdom, intelligence, and science; "and the voice of a mill-stone shall not be heard in thee any more," signifies no more any understanding of truth from the will of good: "and the light of a lamp shall not shine in thee any more," signifies that there shall be nothing of the truth of heaven and of the church:" and the voice of the bridegroom and of the bride shall not be heard in thee any more," signifies not any joy from the conjunction of good and truth: "for thy merchants were the great ones of the earth," signifies those who are in the exercise of dominion, and in the love and delight thereof, and gained the chief honours in the world and also the riches of the world: "for by thy sorceries were all nations seduced," signifies that by their wicked arts and persuasions they compelled all the simple good to believe and to do those things from which they derived opulence and dominion.

1185. "And the voice of harpers and musicians, and of pipers and trumpeters, shall not be heard in thee any more"—That hereby is signified no more any joys interior and exterior, appears from the signification of the voice or sound of various instruments of music, as denoting joys of the affections internal and external; the reason why those things are signified is grounded in their agreement, for musical sounds are expressive of affections and produce them with joy. The stringed instruments signify things spiritual, and wind instruments things celestial, and that they correspond to affections, may be seen, n. 323, 326. But what the voice of the harp, of the pipe, and of the trumpet specifically signify, cannot otherwise appear than from the affections, which are of two kinds, spiritual and the celestial, the spiritual being from truths, and the celestial from goods; but they are of three degrees, inmost, middle, and extreme or outermost, the inmost being such as are in the inmost heaven, the middle or mediate such as are in the middle heaven, and the extreme or outermost such as are in the ultimate heaven.——*Continuation.* A tenth law of the Divine Providence is, *that man from his own proper prudence has led himself to eminence and to opulence, whilst they seduce: for man is led of the Divine Providence to such things as do not seduce, and which are serviceable to his eternal life: for all things of the Divine Providence with man respect what is eternal, because the life which is God, from which man is man, is eternal.* There are two things which principally affect the minds of men, eminence and opulence; eminence is derived from the love of glory and

of honours, opulence is derived from the love of money and possessions: they affect principally the minds [*animos*], because they are proper to the natural man; hence it is that they who are merely natural, know no otherwise than that eminence and opulence are real blessings, which are from God, when yet they may be curses, as may be clearly concluded from this circumstance, that they are the portion both of good and evil men: the eminent and the opulent have been seen by me in the heavens, and they have likewise been seen by me in the hells; wherefore, as was said, when eminence and opulence do not seduce, they are from God, but when they seduce, they are from hell. The reason why man in the world does not distinguish between the two cases, whether they be from God or from hell, is, because these cases cannot be distinguished by the natural man separate from the spiritual, but they may be distinguished in the natural man under the influence of the spiritual; and this likewise with difficulty, because the natural man is taught from infancy to assume a semblance of the spiritual man, and hence, when he performs uses to the church, to his country, to society and a fellow citizen, thus to his neighbour, he not only says, but also can persuade himself, that he has performed them for the sake of the church, his country, society, and a fellow-citizen, when yet perhaps he has performed them for the sake of himself and the world as ends: that man is in such blindness, is owing to this circumstance, that he has not removed evils from himself by any combat, for so long as evils remain, man can see nothing from what is spiritual in his natural principle, being like a man in a dream who believes himself awake, and like a bird of night which sees darkness as light; such is the natural man, when the gate of the light of heaven is shut; the light of heaven is the spiritual principle enlightening the natural man. Now, whereas it is of the greatest concern to know whether eminence and opulence, or the love of glory and honour, also the love of money and of possessions, be ends or be means, we shall first speak of an end and of means, since if they be ends they are curses, but if they are not ends, but means, they are blessings.

1186. And no artificer of any art shall be found in thee any more"—That hereby is signified, no more any wisdom, intelligence, and science, appears from the signification of artificer of every art, as denoting all that appertains to the understanding, consequently wisdom, intelligence, and science, for these are of the understanding, wisdom being the inmost thereof, intelligence the mediate or middle, and science the ultimate. The reason why these things are signified by the artificer of every art, is, because they are endowments of the understanding, and such endowments are signified by arts: hence also in other parts of the Word, as where the construction of the tabernacle is treated

of, likewise the garments of Aaron which were of gold, blue, purple, scarlet double dyed, and fine twined linen, it is said that they were to be the work of the artificer, and elsewhere the work of the contriver: Exod. xxvi. 1, 31; chap. xxviii. 6; chap. xxxix. 8; and other passages; and by the things now mentioned, of which they are made, are signified such things as appertain to wisdom, intelligence, and science, wherefore it is said of Bezaleel and Oholiab, who were the artificers, and who made them, that "*they were filled with wisdom, intelligence, and science,*" Exod. xxxi. 3, and following verses; chap. xxxvi. 1, 2. That by an artificer is also signified intelligence from man's proprium, appears in Hosea: "*They make to themselves a molten image of their silver, and idols in their intelligence, the whole work of artificers,*" xiii. 2: by a molten image and idol is signified worship according to doctrine which is from self-derived intelligence; by silver is signified the false from which such doctrine is composed, hence it is said, that in their intelligence they make themselves an idol the whole work of artificers. In like manner in Isaiah: "*The artificer foundeth a graven image, and the goldsmith spreadeth it over with gold, and casteth chains of silver, he seeketh a wise artificer,*" xl. 19, 20; and in Jeremiah: "*Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the artificer, and of the hands of the founder, blue* [*hyacinthinum*] *and clothing the whole work of the wise,*" x. 3, 6: in these and several other passages the nature of self-derived intelligence is described, by idols, sculptured things, and molten images, as may be seen, n. 587, 827.——*Continuation.* The end, middle causes, and effects, are called also the principal end, the intermediate ends, and the ultimate end; these latter are called ends, because the principal end produces them, and is the all in them, and is their esse, and their soul. The principal end is man's will's love, the intermediate ends are subordinate loves, and the ultimate end is the will's love, existing as in its effigy. Inasmuch as the principal end is the will's love, it follows, that the intermediate ends, since they are subordinate loves, are foreseen, provided, and produced by the understanding, and that the ultimate end is the use foreseen, provided, and produced from the will's love by the understanding, for every thing which love produces is use. These things are to be premised, to the intent that what was said above may be perceived, namely, that eminence and opulence may be blessings, and likewise that they may be curses.

1187. "And the voice of a mill-stone shall not be heard in thee any more"—That hereby is signified no more understanding of truth from the will of good, appears from the signification of a mill-stone, as denoting the production of truth from good, concerning which see n. 1182; thus also the understanding of truth from the will of good, inasmuch as the understanding is the re-

cipient of truth, and the will the recipient of good.——*Continuation.* Now, whereas the end, which is man's will's love, by the understanding provides or procures for itself means, by which may exist the ultimate end, to which the first end advances by means, which end is the existing end, and this is use, it follows that the end loves the means, when they perform that use, and that it does not love them if they do not perform it, and that in this case it rejects them, and by the understanding provides or procures for itself other means. Hence it is evident of what quality man is, if his principal end be the love of eminence, or the love of glory and honour, or if his principal end be the love of opulence, or the love of money or possessions, namely, that he regards all means as servants administering to the ultimate end, which is the existing love, and this love is use from himself. As for example; in the case of a priest, whose principal end is the love of money or possessions, his means are the ministry, the Word, doctrine, erudition, preaching thence derived, and by preaching the instruction of men of the church, and their reformation and salvation; these means are estimated by him from the end and for the sake of the end, but still they are not loved, although with some it appears as if they were loved, for it is opulence which is loved, inasmuch as this is the first and last end, and that end, as was said, is the all in the means. They say, indeed, that they are willing that the men of their church should be instructed, reformed, and saved; but inasmuch as they say this from an end of opulence, the things which they say are not the objects of their love, but are only the means of acquiring fame and gain on that account. The case is similar with a priest, whose principal end is the love of eminence over others. It is altogether otherwise if the instruction, reformation, and salvation of souls, be the principal end, whilst opulence and eminence are the means, for in this case, a priest is altogether of another character, being spiritual, whereas in the former case he is natural; with a spiritual priest opulence and eminence are blessings, but with a natural priest they are curses. That this is the case has been testified to me from much experience in the spiritual world: several have been there seen and heard, who said that they had taught, had written, and had reformed, but when the end or love of their will was manifested, it appeared that they had done all things for the sake of themselves and the world, and nothing for the sake of God and their neighbour, yea, that they cursed God, and cursed their neighbour; they are such as are understood in Matt. vii. 22, 23; and in Luke xiii. 26, 27.

1188. "And the light of a lamp shall not shine in thee any more"—That hereby is signified, that there will be nothing of the truth of heaven and of the church, appears from the signification of light, as denoting divine truth, concerning which see

above, n. 958, 1067, 1159; and from the signification of a lamp or candle-stick, as denoting heaven and the church, concerning which see n. 62: and from the signification of not shining any more, as denoting not to exist.——*Continuation.* To take another example of a king, a prince, a consul, a governor, and an officer, whose principal end is the love of rule, and whose means are all things relative to their dominion, administration, and function; in this case, the uses which they perform, are not for the sake of the good of the kingdom, commonwealth, country, societies, and fellow-citizens, but for the sake of the delight of power and of rule, thus for the sake of themselves; the uses themselves are not to them uses, but they are subservient to haughtiness; they perform them for the sake of appearances, and of distinction, neither do they love them, but they commend and still make light of them, just as a lord his servants. I have seen such after death, and with astonishment; they were devils amongst the fiery ones; for the love of rule, whilst it is a principal end, is the very fire of hell. I have seen also others, whose love of rule was not a principal end, but the love of God and the neighbour, which is the love of uses; they were angels, to whom were given dominion in the heavens. From these considerations it is further evident, that eminence may be a blessing, and that it may be a curse; and that eminence as a blessing is from the Lord, and that eminence as a curse is from the devil. What the quality of the love of rule is, when it is a principal end, may be seen by every one who is wise, from the kingdom which, in the Word, is meant by Babel, in that it has set its throne in the heavens above the Lord, by claiming to itself all His power; hence they have abrogated the divine means of worship, which are from the Lord by the Word, and in their place have instituted demoniacal means of worship, which are adorations of living and dead men, also of sepulchres, carcases and bones. That kingdom is described by Lucifer in Isaiah xiv. 4—24: but those who have exercised that dominion from the love of it, are Lucifers, not the rest.

1189. "And the voice of the bridegroom, and the voice of the bride, shall not be heard in thee any more"—That hereby is signified no more any joy from the conjunction of good and truth, appears from the signification of a bridegroom, as denoting, in the supreme sense, the Lord; and from the signification of a bride, as denoting also in the supreme sense, the church; and whereas the Lord flows-in with man from the divine good of divine love, and is conjoined to the man of the church in divine truth; hence by bridegroom and bride is understood the conjunction of the Lord with the church, and also the conjunction of good with truth. Inasmuch as all spiritual joy is from that conjunction, it follows, that by the voice of the bridegroom and the bride is signified the joy thence derived: the angels also have all their

wisdom and intelligence, and thence all their joy and felicity, from that conjunction, and according to it. Inasmuch as this is signified by the voice of the bridegroom and of the bride, therefore heavenly joy is also described by the bridegroom and bride in other parts of the Word; as in Jeremiah: "*I will take away from them the voice of joy and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of the mill-stone, and the voice of the lamp,*" xxv. 10: again: "*Behold I cause to cease from this place the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride,*" xvi. 9: and again: "*I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride,*" vii. 3, 4: and in Joel: "*Let the bridegroom go forth out of his chamber, and the bride out of her closet,*" ii. 16: and in Jeremiah: "*As yet shall be heard in this place the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, saying, confess ye Jehovah Zebaoth,*" xxxiii. 10, 11: in these passages the voice of the bridegroom and the bride signifies the joy and gladness arising from the conjunction of the Lord with the church, and thence from the conjunction of good and truth, for the state of the church is there treated of, of which joy and gladness is expressly predicated, joy from good and gladness from truth. Again in Isaiah: "*I will be glad in Jehovah, my soul shall exult in my God; as the bridegroom putteth on the mitre, and as the bride adorneth herself with her vessels,*" lxi. 10: to put on the mitre is to put on wisdom, and to adorn herself with vessels, denotes with the knowledges of truth. Again: "*As the joy of the bridegroom over the bride, thy God shall rejoice over thee,*" lxii. 5. That the Lord is understood in the supreme sense by the bridegroom, and the church by the bride, is evident in the evangelists; as "*when the disciples of John enquired concerning fasting, Jesus said, so long as the bridegroom is with them, the sons of the nuptials cannot fast; the days will come when the bridegroom shall be taken away from them, then shall they fast,*" Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35: there the Lord calls Himself the bridegroom, and the men of the church He calls the sons of the nuptials; by fasting is signified mourning on account of a deficiency of truth and good. So in Matthew: "*The kingdom of the heavens is like to ten virgins, who, taking their lamps, went forth to meet the bridegroom,*" xxv. 1, 2: where also by the bridegroom is understood the Lord, and by virgins the church, and by lamps are signified the truths of faith. And in John: "*He who hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice,*" iii. 29: these words were spoken by John the baptist concerning the Lord, who is understood by the bridegroom, and the

church by the bride. That the church is understood by the bride, appears from the following passages in the Apocalypse: "*I saw the holy city, New Jerusalem, prepared as a bride adorned for her husband,*" xxi. 2: by the New Jerusalem is understood the new church. Again: "*Come I will shew thee the bride, the Lamb's wife; and He shewed me the city Jerusalem,*" xxi. 9: and again: "*The spirit and the bride say come, and he who heareth, let him say come,*" xxii. 17: by the spirit and the bride is signified the church as to good and as to truth.——*Continuation.* Inasmuch as in the Christian world the love of rule and the love of riches universally prevail, and those loves at this day are so deeply in-rooted, that their power of seduction is not attended to, it is of moment that their quality should be discovered and made known. They seduce every man who does not shun evils because they are sins, for he who does not thus shun evils, does not fear God, wherefore he remains natural; and inasmuch as the loves proper to the natural man are the love of rule and the love of riches, therefore he does not see with interior acknowledgment what is the quality of those loves in himself: he does not see unless he be reformed, and he is reformed only by combat against evils; it is believed, that he is reformed by faith, but the faith of God has no place with man until he fights against evils. When man is thus reformed, then light from the Lord through heaven flows-in, and gives him the affection, and also the faculty, of seeing what the quality of those loves is, and whether they have rule with him, or are subservient, thus whether they are in the first place with him, and make as it were the head, or are in the second place, and make as it were the feet; if they have rule and are in the first place, they then seduce, and become curses, but if they are subservient and in the second place, they then do not seduce, and become blessings. I can assert, that all with whom the love of rule is in the first place, are inwardly devils. This love is known from its delight, for it exceeds every delight of the life of men; it exhales continually from hell, and the exhalation appears as the fire of a great furnace, and enkindles the hearts of men, whom the Lord does not protect; the Lord protects all who are reformed. Still the Lord leads them, but in hell; yet only by external bonds, which are fears on account of the penalties of the law, and the loss of reputation, of honour, of gain, and of the pleasures thence derived; He also leads them by remunerations in the world; nor can He bring them out of hell, because the love of rule does not admit internal bonds, which are the fear of God, and the affections of good and truth, by which the Lord leads all, who follow Him, to heaven and in heaven.

1190. "Because thy merchants were the great ones of the earth"—That hereby are signified those who are in domination and in the love and delight thereof, and have gained the highest

honours in the world, and also the riches of the world, appears from the signification of merchants, as denoting those who procure for themselves the knowledges of good and truth, and communicate them, and, in the opposite sense, as in this case, those who procure for themselves such things as may serve the purposes of the love of dominion, from which they not only gain the honours, but also the riches of the world, concerning which see n. 840, 1104; and from the signification of the great ones of the earth as denoting those who transfer to themselves and exercise that domination, which is over the church, and also over heaven, yea, over the Lord Himself. These are the persons understood in this chapter, but not those who are under their dominion, who, although they venerate and adore them, yet have no part in their domination, inasmuch as their veneration and adoration are the effect of a faith and obedience compelled by authority, and grounded in ignorance, wherefore it is not of such that the things related in this chapter, concerning Babylon, as the whore, are predicated.——*Continuation.* We shall now make some observations on the circumstance, that man is led of the Divine Providence to such things as do not seduce, and which are serviceable with a view to eternal life; those things also have reference to eminence and opulence. That this is the case, may be manifest from the things which have been seen by me in the heavens. The heavens are distinguished into societies, and in each society are the eminent and the opulent, the eminent being there in such glory, and the opulent in such abundance of possession, that the glory and abundance of the world are scarce any thing respectively. But all the eminent in heaven are wise, and all the opulent are knowing, wherefore eminence in heaven is of wisdom, and opulence there is of science: this eminence and this opulence may be acquired in the world, as well by those who are eminent and opulent there, as by those who are not so, for they are acquired by all in the world who love wisdom and science. To love wisdom is to love uses which are true uses, and to love science is to love the knowledges of good and truth for the sake of those uses. When uses are loved in preference to self and the world, and the knowledges of good and truth for the sake of those uses, then uses are in the first place, and eminence and opulence in the second: this is the case with all who are eminent and opulent in the heavens; they regard the eminence in which they are from wisdom, and the opulence in which they are from science, just as a man regards raiment.

1191. "For by thy witchcraft were all nations seduced"—That hereby is signified, that by wicked arts and persuasions they compelled all the simple good of that church to believe and to do such things as might conduce to their dominion and opulence, appears from the signification of witchcraft, as

denoting arts and persuasions, of which we shall speak presently; and from the signification of nations, as denoting those who are in good, thus the simple good, concerning which see n. 175, 331, 625, 1077; and from the signification of being seduced, as denoting to be deceived thereby, namely, by arts and persuasions, so to act and believe as might conduce to their dominion and opulence. By witchcraft [*veneficium*] is signified nearly the same as by incantation, and incantation signifies such persuasion, that the person persuaded is rendered incapable of perceiving any otherwise: such kind of persuasion exists with certain spirits, whereby they as it were obsess the understanding of another, and suffocate the faculty of perceiving; and whereas the simple good in the Babylonish nation are so compelled and persuaded to believe and act according to what the monks tell them, therefore it is here said that they were seduced by their witchcraft. The like is signified by the incantations mentioned in Isaiah, chap. xlvii. 9, 12; where Babylon is treated of; likewise in David, Psalm lviii. 5, 6. Incantation is also mentioned among the arts of magic, prohibited to the sons of Israel, Deut. xviii. 10, 11.——*Continuation.* The eminence and opulence of the angels of heaven shall be also described: there are in the societies of heaven superior and inferior governors, all arranged by the Lord, and subordinate according to their wisdom and intelligence: their chief, who excels the rest in wisdom, dwells in the midst, in a palace so magnificent, that nothing in the universal world can be compared with it: the parts of its architecture are so stupendous, that I can from truth declare, that they cannot be described by natural language, as to a hundredth part, for art itself is there in its art. Within the palace are chambers and bed-chambers, in which all the furniture and ornaments are resplendent with gold and various precious stones, in such forms as cannot be effigied, either in painting or engraving, by any artificer in the world: and, what is wonderful, singular things, even to the most singular, are for use, every one who enters seeing for what use they are intended, and also perceiving it as from the transpiration of the uses through their images: but every wise person, who enters, does not keep his eye long fixed in the images, but with his mind attends to the uses, inasmuch as these delight his wisdom. Round about the palace are porticos, paradisiacal gardens, and little palaces; and singular things are celestial pleasantnesses themselves in the forms of their own beauty. Added to these magnificent objects, there are attendant guards, each of them clad in shining garments, besides many other objects. The subordinate governors have similar magnificent and splendid abodes, according to the degrees of their wisdom, and they have wisdom according to the degrees of the love of uses. Such things not only appertain to them, but also to the inhabitants, all of whom

love uses, and perform them by various employments. But there are few things which can be described, and those which cannot be described are innumerable; and because from their origin they are spiritual, they do not fall into the ideas of the natural man, and consequently neither into the expressions of his language, only into these, that wisdom builds for herself a habitation, and makes it conformable to herself, and that on this occasion, every thing which lies inmostly concealed in any science or in any art, is there confluent, and gives effect. These things now are written to the intent that it may be known, that all things in the heavens also have reference to eminence and opulence, but that eminence in heaven is of wisdom, and that opulence is of science, and that such are the things to which man is led of the Lord by His Divine Providence.

1192. Verse 24. "*And in her was found the blood of the prophets and saints, and of all the slain upon the earth.*" "And in her was found the blood of the prophets and saints," signifies violence offered by them to every truth and thence to every good of the Word: "and of all the slain upon the earth," signifies all the falses and evils, whereby they who were of the church perished.

1193. "And in her was found the blood of the prophets and of the saints"—That hereby is signified violence offered by them to every truth and thence to every good of the Word, appears from the signification of blood, as denoting divine truth, and, in the opposite sense, violence offered thereto, concerning which see n. 329, 476, 748; and from the signification of prophets, as denoting those who are in the truths of doctrine from the Word, and, in the abstract sense, the truths of doctrine, see n. 624, 998; and from the signification of saints, as denoting those who are in divine truths from the Word, and, in the abstract sense, the divine truths there, concerning which see n. 204, 325, 973; and from the signification of being found in her, as denoting that violence was offered thereto from the doctrine and religion which are understood by Babylon. From which it is evident, that by the blood of the prophets and of the saints found in her, is signified the violence offered by them to every truth and good of doctrine from the Word.——*Continuation.* Something shall now be said concerning the uses, by which man and angel have wisdom: to love uses is nothing else than to love the neighbour, use in the spiritual sense being the neighbour. This may be seen from this circumstance, that every one loves another not from his face and body, but from his will and understanding, loving him who wills well and understands well, and not loving him who wills well and understands ill, nor who understands well and wills ill; and whereas man is loved and not loved from these principles, it follows that the neighbour is that principle, from which every one is a man,

and this is his spiritual principle: set ten men before thine eyes, that thou mayest choose one of them to be thy companion in any office or business; dost thou not first explore them, and choosest him who is nearest of use to thee? wherefore he is thy neighbour*, and is loved above the rest; or approach ten virgins, that thou mayest choose one of them for thy wife; dost thou not first explore the qualities of each, and if she consents, thou betrothest to thyself her who is most in agreement with thy love? she, therefore, is thy neighbour in preference to the rest: if thou shouldest say to thyself, every man is my neighbour, and is therefore to be loved without distinction, in such case, a man-devil might be loved equally with a man-angel, and a harlot equally with a virgin. The reason why use is the neighbour, is, because every man is estimated and loved, not from will and understanding alone, but from the uses which he performs, or is able to perform, from these principles: hence a man of use is a man according to use, and a man not of use is a man not a man, for of this latter it is said, he is not useful for any thing: such a one, although he be tolerated in a state in the world, whilst he lives from his own principle, still after his decease, when he becomes a spirit, he is cast out into the wilderness. Man therefore is of a quality such as his use is: but uses are manifold, in general they are celestial and they are infernal; celestial uses are those which are serviceable to the church, to a man's country, to society, and to a fellow-citizen, more and less, and nearer and more remotely, for the sake of them as ends; but infernal uses are those which are serviceable only to a man's self and to those with whom he is connected, and if they be serviceable to the church, to his country, to society, and a fellow-citizen, it is not for the sake of them as ends, but for the the sake of himself as an end: nevertheless, every one ought to provide for himself and for his connections the necessaries and requisites of life from a principle of love, but not from love of self. When man in the first place loves uses by doing them, and in the second place loves the world and himself, then the former is his spiritual principle, and the latter is his natural principle, and the spiritual has dominion, and the natural serves; hence it is evident what the spiritual principle is, and what the natural. This is understood by the Lord's words in Matthew: "*Seek ye first the kingdom of the heavens, and its justice, and all things shall be added unto you,*" vi. 33: the kingdom of the heavens is the Lord and His church, and justice is spiritual, moral, and civil good, and every good, which is done from the

* It may here be proper to note, that in the Latin language the term neighbour is expressed by *proximus*, which signifies *nearest*. Whatsoever therefore is *nearest* to man, is properly his *neighbour*, and since the principle of good or use is nearer to him than any thing else besides, therefore this principle is most pre-eminently his *neighbour*. It is to be lamented that the idea is not so fully suggested by the English term neighbour.—Tr.

love of those goods, is use: the reason why, in this case, all things shall be added, is, because when use is in the first place, then the Lord, from whom is all good, is in the first place, and has rule, and gives whatever is conducive to eternal life and happiness, for, as was said, all things of the Divine Providence of the Lord appertaining to man, have respect to what is eternal: the all things which shall be added, are there spoken of food and raiment, because by food is also meant every thing internal which nourishes the soul, and by raiment every thing external, which, as a body, clothes it; every thing internal has reference to love and wisdom, and every thing external to opulence and eminence. From these considerations it is now evident, what is understood by loving uses for the sake of uses, and what the uses are from which man has wisdom, from which wisdom, and according to which, every one has eminence and opulence in heaven.

1194. "And of all the slain upon the earth"—That hereby are signified all the falses and evils by which they who were of the church perished, appears from the signification of the slain, as denoting those who perished by falses and evils, concerning which see n. 315, 366; and that to slay or kill is to deprive others of their truths and goods by falses and evils, see n. 547, 572, 589; and from the signification of the earth, as denoting the church, of which we have spoken frequently before; hence by the blood of all the slain upon the earth, is signified violence offered to every good and truth by falses and evils, whereby they who were of the church perished.——*Continuation.* Inasmuch as man was created to perform uses, and this is to love the neighbour, therefore all, how many soever they be, who come into heaven, must do uses: according to uses, and according to the love of them, the inhabitants of heaven have all delight and blessedness, nor is heavenly joy from any other source; he who believes that such joy can be given in idleness, is much deceived; yea, neither is any idle person tolerated in hell, for its inhabitants are in workhouses, and under a judge, who imposes labours on the prisoners, which they are to do daily; and to those who do not do them, there is given neither food nor raiment, but they stand hungry and naked, and are thus compelled to labour: the difference is, that in hell they do uses from fear, but in heaven from love, and fear does not communicate joy, but love does communicate it. Nevertheless it is granted to interrupt employment by various engagements in consort with others, which engagements are recreations, thus also uses. It has been given me to see several things in heaven, several things in the world, and several things in the human body, and at the same time to consider their uses, and it has been revealed, that every thing in them, both great and small, was created from use, in use, and for use; and that the part in which the ultimate, which is for use, ceases, is separated as noxious, and cast out as accursed.

CHAPTER XIX.

1. AFTER these things I heard as it were the voice of a great multitude in heaven, saying, Alleluja, salvation and glory and honour and power to the Lord our God:

2. For true and just are His judgments; for He hath judged the great whore who corrupted the earth with her whoredom, and avenged the blood of His servants at her hand.

3. And a second time they said, Alleluja, and her smoke shall ascend for ages of ages.

4. And the twenty-four elders, and the four animals, fell down and worshiped God, who sitteth upon the throne, saying, Amen, alleluja.

5. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him both small and great.

6. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as the voice of vehement thunderings, saying, Alleluja, for the Lord God Omnipotent reigneth.

7. Let us rejoice and exult, and give glory to Him, for the nuptials of the Lamb are come, and His wife hath made herself ready.

8. And it was granted to her, that she should be clothed in fine linen, clean and splendid, for fine linen is the justices of the saints.

9. And he said to me, Write, Blessed are they who are called to the supper of the nuptials of the Lamb; and he said to me, These are the true words of God.

10. And I fell down before His feet to worship Him; and He said unto me, See [thou do it] not, I am thy fellow-servant, and of thy brethren who have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened, and behold a white horse, and He that sitteth upon him is called faithful and true, and in justice He judgeth and combateth.

12. And His eyes were as a flame of fire, and upon His head were many diadems, having a name written which no one knoweth but He Himself.

13. And He was clothed with a vesture dipt in blood; and His name is called the Word of God.

14. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

15. And out of His mouth proceeded a sharp sword, that by it He may smite the nations; and He shall rule them with a rod of iron, and He treadeth the wine press of the fury and anger of God Almighty.

16. And He hath on his vesture and on His thigh a name written, King of kings, and Lord of lords.

17. And I saw one angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses, and of them that sit on them, and the flesh of all both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with Him who sat upon the horse, and with His army.

20. And the beast was taken, and with it the false prophet, who wrought signs before it, with which he seduced those that had received the mark of the beast, and worshiped his image; these two were cast alive into a lake of fire, burning with sulphur.

21. And the rest were slain with the sword of Him who sat upon the white horse, proceeding out of His mouth: and all birds were satiated with their flesh.

EXPLICATION.

1195. VERSES 1, 2, 3. "*After these things I heard as it were the voice of a great multitude in heaven, saying, Alleluja, salvation and glory and honour and power to the Lord our God. For true and just are His judgments, for He hath judged the great whore who corrupted the earth with her whoredom, and hath avenged the blood of His servants at her hand. And a second time they said, Alleluja, and her smoke shall ascend for ages of ages.*" "After these things I heard as it were the voice of a great multitude in heaven," signifies the joy and gladness of the angels of the superior heavens, on account of the damnation and ejection of those who are signified by Babylon, and by the beasts of the dragon, and the consequent arising of the light of divine truth for the New Church, which is to be established by the Lord: "saying, Allelujah," signifies the glorification of the Lord: "salvation and glory and honour and power to the Lord our God," signifies because from the Lord is life eternal by divine truth and divine good from His divine omnipotence: "for true and just are His judgments," signifies, that the laws of the Divine Providence, and all the works of the Lord are of the divine wisdom and divine love: "for He hath judged the great whore," signifies judgment upon those who transferred to themselves dominion over the church and over heaven: "who corrupted the earth with her whoredom," signifies, whereby all the truths of the church were falsified, and all the goods thereof adulterated: and has avenged the blood of His servants at her

hand," signifies the liberation ot those who are in divine truths from the Lord by the ejection of Babylon: "and a second time they said, Allelujah," signifies the joy and gladness of the angels of the inferior heavens: "and her smoke shall ascend for ages of ages," signifies that the false of evil which appertained to them is for ever condemned to hell.

1196. "After these things I heard as it were the voice of a great multitude in heaven"—That hereby is signified the joy and gladness of the angels of the superior heavens on account of the damnation and ejection of those who are signified by Babylon and the beasts of the dragon, and the consequent arising of the light of divine truth for the New Church, which is to be established by the Lord, is evident from these things being the contents of this and the following chapters. The damnation and ejection of those who are understood by Babylon is treated of in verses 2, 3; of the beasts of the dragon, verses 19, 20, 21; and the joy on account of the New Church to be established by the Lord, verses 7, 8, 9, 17, 18; and of the light thence arising, verses 11—16.——*Continuation.* Something shall now be said concerning the life of animals, and afterwards concerning the soul of vegetables. The universal world, with all and every thing therein contained, have existed and still subsist from the Lord the creator of the universe. There are two suns, the sun of the spiritual world, and the sun of the natural world: the sun of the spiritual world is the divine love of the Lord, the sun of the natural world is pure fire: from the sun, which is divine love, commences every work of creation, and by the sun which is fire, every such work is performed. All which proceeds from the sun which is divine love is called spiritual, and all which proceds from the sun which is fire, is called natural. What is spiritual from its origin has life in itself, but what is natural from its origin has nothing of life in itself: and whereas from these two fountains of the universe all things have existed, and still subsist, which are in both worlds, it follows that there is a spiritual and a natural principle in every created thing in this world, the spiritual being as a soul and the natural as the body, or the spiritual as the internal and the natural as the external; or the spiritual as the cause and the natural as the effect. That these two principles cannot be separated, in any one thing, is well known to every wise person, for if you separate the cause from the effect, the effect perishes; or if you separate the internal from the external, the latter perishes, in like manner as when the soul is separated from the body. That there is such a conjunction in singular things, yea, even in the most singular things of nature, has not yet been known: the reason why it has not been known, arises from the ignorance which prevails concerning the spiritual world, concerning the sun there, and its heat and light; and also from the infatuated reasonings of

sensual men, in ascribing all things to nature, and rarely any thing to God, except creation in general, when, notwithstanding, not the least thing in nature exists, nor can exist, in which there is not a spiritual [principle]. That this spiritual [principle] is in all and every thing of the three kingdoms of nature, and in what manner it is therein, will be explained in the following parts of this work.

1197. "Saying, Allelujah"—That hereby is signified the glorification of the Lord, appears from the signification of allelujah, as denoting the glorification of the Lord, for by allelujah, in the original tongue is signified, praise ye God, consequently also, glorify ye the Lord; it was the expression of joy in confessions and worship; as in David: "*Bless Jehovah O my soul, hallelujah,*" Psalm civ. 35: "*Blessed be Jehovah God of Israel from eternity to eternity; and let all the people say, Amen, hallelujah,*" Psalm cvi. 48: again: "*Let us bless Jah from henceforth and for ever, hallelujah,*" Psalm cxv. 18: and again: "*Let every soul praise Jah, hallelujah,*" Psalm cl. 6; besides various other passages, as Psalm cv. 45; Psalm cvi. 1; Psalm cxi. 1; Psalm cxii. 1; Psalm cxiii. 1, 9; Psalm cxvi. 19; Psalm cxvii. 2; Psalm cxxxv. 3; Psalm cxlviii. 1, 14; Psalm clxix. 1, 9; Psalm cl. 1. ——*Continuation.* The existence of a spiritual and natural principle in all and every thing of the world united in like manner as the soul is in all and every thing of the body, or as the efficient cause in all and every thing of the effect, or as the internal producing [principle] in all and every thing of its product, may be illustrated and confirmed from the subjects and objects of the three kingdoms of nature, which are all things of the world. That such a union of things spiritual and things natural exists in all and singular the subjects and objects of the animal kingdom is evident from the many wonderful things therein discovered by learned men and societies, for the observation and scrutiny of those who love to investigate causes. It is generally known that animals of all kinds, both great and small, as well those which walk and creep on the earth as those which fly in the air and which swim in the waters, know from an innate and implanted [principle], which is called instinct, and also nature, how their species is to be propagated, how after the birth the young are to be brought up, how they are to be nourished, and from what aliments; they also know their proper food from the sight, smell, and taste, only, and where to seek and gather it; they know also their own habitations, and places of resort, likewise where their like and consociates are, from hearing the tone of their voice, and they know also from the variations of the tone what their wants are: the science of such things, viewed in itself, is spiritual, as likewise the affection from which it is derived, but their clothing is from nature, and also their production is by nature. Moreover, an animal is altogether like

a man as to the organs, members, and viscera of the body, and as to their uses; an animal, like a man, has eyes and thence sight, ears and thence hearing, nostrils and thence smelling, a mouth and tongue and thence taste, also the cuticular sense, with all its variations, in every part of the body: and as to the interior parts of the body, they have like viscera, as two brains, a heart and lungs, a stomach, liver, pancreas, spleen, mesentery, intestines, with the other organs of chylification, sanguification, and repurgation, besides the organs of separation and generation; they are also alike as to the nerves, blood, vessels, muscles, skins, cartilages, and bones: the likeness is such, that man as to those things is an animal: that all those things in man have a correspondence with the societies of heaven, has been shewn in many places in the *Arcana Cœlestia:* consequently also the same is the case with animals; from which correspondence it is evident, that the spiritual principle acts into the natural and thereby produces its effects, as the principal cause by its instrumental cause. But these are only general signs which testify the conjunction of those principles in that kingdom.

1198. "Salvation and glory and honour and power to the Lord our God"—That hereby is signified, because from the Lord is life eternal by divine truth and divine good from His divine omnipotence, appears from the signification of salvation, as denoting life eternal; and from the signification of glory and honour, as denoting the divine truth and the divine good of the Lord, concerning which see n. 288, 345; and from the signification of power, when predicated of the Lord, as denoting omnipotence; and whereas the Lord, in the Word, is called Jehovah and Lord from divine good, and God from divine truth, and these are signified by glory and honour, therefore it is said, the Lord our God. In the sense of the letter, salvation, glory, honour, and power, are mentioned discretely, but in the spiritual sense they are conjoined into one sense, which is, that from the Lord is life eternal by the divine truth and divine good from the divine omnipotence; so likewise in many other parts of the Word; sometimes there are mere names of countries and cities mentioned, which in the sense of the letter appear discrete or distinct, whilst in the spiritual sense they compose one continuous sense.——*Continuation.* The particular signs bearing a similar testimony are still more numerous and more distinguished, which with some species of animals are of such a sort, that the sensual man, whose thoughts originate in matter, compare the things appertaining to beasts with those which appertain to man, and from infatuated intelligence concludes that the states of life are alike, even after death, insisting, that if man lives after death, they live after death, or if they die wholly, man also dies wholly. The signs testifying, and still leading

the sensual man into infatuation, are these; that with certain animals there appears similar prudence and cunning, similar connubial love, similar friendship, and as it were charity, similar probity and benevolence, in a word, similar morality to what exists with men; as, for example, in the case of certain dogs, which from a genius innate in them, as from a sort of ingenuity, know how to act as faithful guards, from the transpiration of the affection of their master know as it were his will, search him out from perceiving the habit of his footsteps and clothes, know the quarters of the globe, and thereby speedily find their way home, even through devious ways and thick forests, with other things of a like nature, from which the sensual man judges the dog also to be knowing, intelligent, and wise: nor is this to be wondered at, whilst he ascribes all such things in the dog, and also in himself, to nature; but it is otherwise with the spiritual man; he sees that there is some spiritual [principle] which leads in all such cases, and that this is united to the natural [principle]. Particular signs also are visible from birds, in that they know how to build their nests, to lay therein their eggs, to sit upon them, to hatch their young, and afterwards, from the love which is called storge, to provide for them warmth under their wings, and food out of their mouths, until such time as they become clothed and are furnished with wings, when they also of themselves come into all the sciences of their parents, by virtue of the spiritual [principle] which is to them a soul, and from which they provide for themselves. Particular signs also are all things relating to the egg, in which lies deeply concealed the rudiment of a new bird, encompassed with every element necessary to the formation of the fœtus, from its beginnings in the head to the full formation of all things of the body. Is it possible that such provision can be made by nature? for this is not only to be produced, but also to be created, and nature does not create: what also has nature in common with life, unless that life may be clothed by nature, and may put forth itself and appear in form as an animal? Amongst the particular signs testifying the same thing, are also those exhibited by worms which feed on herbs, which, when they are to undergo a metamorphosis, encompasses themselves as with a womb, that they may be born again, being therein changed into nymphs and chrysallisses, and presently into beautiful butterflies, when they fly into the air as into their heaven, where the female sports with her male companion, as one conjugial partner with another, and they nourish themselves from odoriferous flowers, and lay their eggs, thus providing that their species may live after them: the spiritual man sees that this emulous of the re-birth of man and representative of his resurrection, consequently that there is an influencing spiritual [principle]. Still more manifest are the signs exhibited by bees, which have a government analogous

to the forms of government with men. They build for themselves houses of wax according to the rules of art in a regular series, with commodious passages through which they come and go; they fill the cells with honey collected from flowers; appoint over themselves a mistress or queen, to be the common parent of a future race who dwells as it were in a palace above them, in the midst of her guards, and these, when the time comes that she should become a mother, follow her with a promiscuous multitude after them, as she goes from cell to cell and lays an egg in each, and so continually until the matrix is emptied, when she returns home; this is several times repeated. Her guards, who are called drones, because they perform no other use than as so many domestics to one mistress, and possibly inspire her with something of amatory desire, are afterwards judged useless, and therefore, lest they should invade and consume the produce of others' labours, are brought out, and deprived of their wings; thus the community is purged of its slothful and idle members. Moreover when the new progeny is grown up, they are commanded with a general voice which, is heard as a murmur, to depart and to seek a habitation and nourishment for themselves: they also do depart and collect into a swarm, and afterwards institute a similar order of things in a new hive. These and various other things, discovered and communicated in books by attentive observers, are not unlike the governments instituted and ordained in kingdoms and republics by human intelligence and wisdom, according to the laws of justice and judgment. It may also be observed, that, like men, these animals know the approach of winter, against which they make a provision of food, lest they should then perish with hunger. Who can deny that such things are from a spiritual origin, or suppose that they can exist from any other? All such things are to me convincing arguments and documents of a spiritual influx into the things of nature, and I have greatly wondered how they could be used as arguments and documents for the operation of nature alone, as they are with certain persons, who are infatuated from self-derived intelligence.

1199. "For true and just are His judgments"—That hereby is signified that the laws of the Divine Providence, and all the works of the Lord, are of divine wisdom and divine love, appears from the signification of true and just, when predicated of the Lord, as denoting those things which are of His divine wisdom, and at the same time those which are of His divine love, of which we shall speak presently; and from the signification of judgments, when predicated of the Lord, as denoting the laws of His Divine Providence, concerning which see n. 946; hence also by judgments are signified works, inasmuch as all the works of the Lord are from His Divine Providence, and according to the laws thereof; the reason is, because all things which the Lord operates, regard eternity, and the things which regard

eternity are of His Divine Providence. The reason why truths signify those things which are of His divine wisdom, and things just those which are of His divine love, is, because from the Lord as a sun proceeds heat and light; the light is His divine wisdom, and the heat is His divine love; wherefore by light is signified divine truth, from which all intelligence and wisdom to angels and men is derived, and by heat is signified divine good, from which all love and charity in like manner is derived, both to angels and men; this light and heat being such also in their essence.——*Continuation.* No one can know what is the quality of the life of the beasts of the earth, of the birds of heaven, and the fishes of the sea, unless it be known what their soul is, and the quality thereof: that every animal has a soul, is a well known thing, for they live, and life is a soul, wherefore also in the Word they are called living souls. That the soul in its ultimate form, which is corporeal, such as appears before the sight, is the animal, cannot be better known from any other source, than from the spiritual world: for in that world, in like manner as in the natural world, there are seen beasts of all kinds, and birds of all kinds, and fishes of all kinds, and so like in form, that they cannot be distinguished from those which are in our world; but the difference is, that in the spiritual world they exist apparently from the affections of angels and spirits, so that they are appearances of affections, wherefore also they vanish away as soon as the angel or spirit departs, or his affection ceases; hence it is evident, that their soul is nothing else; consequently that there exist as many genera and species of animals, as there are genera and species of affections. That the affections, which in the spiritual world are represented by animals, are not interior spiritual affections, but that they are exterior spiritual, which are called natural, will be seen presently; likewise also that there is not a hair or thread of wool on any beast, not the smallest portion of a quill or feather upon any bird, nor of a fin or scale on any fish, which is not derived from the life of their soul, thus which is not from a spiritual [principle] clothed by the natural. But something shall first be said concerning the animals which appear in heaven, in hell, and in the world of spirits, which is in the midst between heaven and hell.

1200. "Because He hath judged the great whore"—That hereby is signified judgment upon those who transferred to themselves domination over the church and over heaven, appears from the signification of judging, as denoting the last judgment, which was accomplished upon those who are understood by Babylon as the whore, who are those that, by domination over the church and over heaven transferred to themselves, falsified all the truths and goods of the Word, wherefore it follows, which corrupted the earth with her whoredom, whereby is signified that all the truths of the church were falsified by them,

and all the goods thereof adulterated. But by Babylon as a whore are understood no others than those who exercise that domination, and by reason thereof falsify and adulterate all things of the Word, and make light of the Word itself.——*Continuation.* Inasmuch as the universal heaven is distinguished into societies, in like manner the universal hell, and also the universal world of spirits, and the societies are arranged according to the genera and species of affections, and inasmuch as the animals there are appearances of affections, as was just said above, therefore one kind of animal with its species appears in one society, and another in another, and all kinds of animals with their species in the whole together. In the societies of heaven appear the tame and clean animals, in the societies of hell, the savage and unclean beasts, and in the world of spirits, beasts of a mediate character. They have been often seen by me, and it has been given thereby to know the quality of the angels and spirits there; for all in the spiritual world are known from the appearances which are near and about them, and their affections from various things, and also from animals. In the heavens I have seen lambs, sheep, she-goats, so similar to those seen in the world that there is no difference; also turtle doves, pigeons, birds of paradise, and several others of a beautiful form and colour; I have seen likewise various kinds of fish in the waters, but these in the lowest parts of heaven. But in the hells are seen dogs, wolves, foxes, tigers, swine, mice, and several other kinds of savage and unclean beasts, besides venomous serpents of many species, likewise crows, owls and bats. But in the world of spirits are seen camels, elephants, horses, asses, oxen, stags, lions, leopards, bears, also eagles, kites, magpies, peacocks, and storks. I have also seen there compound animals, such as were seen by the prophets, and are described in the Word, as in the Apoc. xiii. 2, and elsewhere. Inasmuch as there is such a similitude between the animals appearing in that world and the animals in this world that no difference can be discerned, and the former derive their existence from the affections of the angels of heaven, and from the cupidities of the spirits of hell, it follows that natural affections and cupidities are their souls, and that these being clothed with a body, are, in effigy, animals. But what affection or cupidity is the soul of this or that animal, whether it be beast or wild beast of the earth, whether a bird of day or of the night, whether a fish of limped or fœtid water, does not belong to this place to expound: they are frequently mentioned in the Word, and have a signification there according to their souls; what lambs, sheep, she-goats, rams, kids, he-goats, heifers, oxen, camels, horses, asses, stags, &c. signify, likewise various sorts of fowls, may be seen in the *Arcana Celestia.*

1201. "Which corrupted the earth with her whoredom"—That hereby is signified, by whom all the truths of the Word

are falsified, and all its goods adulterated, appears from the signification of the earth, as denoting the church; and from the signification of corrupting it with whoredom, as denoting to falsify all the truths thereof, and to adulterate all the goods thereof, concerning which see n. 141, 161, 1083, 1130; that truths are falsified by them is evident from this consideration, that they make light of the Word, and from their proprium hatch new statutes, judgments, and precepts, which for the most part have domination over heaven and over the church for their end, and which therefore are all truths falsified; that the goods of the church are also adulterated, is evident from this consideration, that they call all things given to monasteries and to their idols, and also to the papal chair, holy, and name them good works, and yet they thereby spoil houses, and deprive widows and orphans of their goods, and this notwithstanding the superabundance of their treasures; moreover they make such works meritorious, not to mention other enormities.——*Continuation.* These things being premised, it shall be explained what the soul of beasts is. The soul of beasts, considered in itself is spiritual; for affection, whatsoever may be its quality, whether good or evil, is spiritual, for it is a derivation of some love, and derives its origin from the heat and light which proceed from the Lord as a sun, and whatever proceeds thence is spiritual. That evil affections, which are called concupiscences, are also thence derived, is evident from what has been said above concerning the evil loves and insane cupidities of genii and infernal spirits. Beasts and wild beasts, whose souls are similar evil affections, were not created from the beginning, as mice, venomous serpents, crocodiles, basilisks, vipers, and the like, with the various kinds of noxious insects, but have originated and arisen with hell, in stagnant lakes, marshes, putrid and fœtid waters, and where there are cadaverous, stercoraceous, aud urinous effluvia, with which the malignant loves of the infernal societies communicate. That such a communication exists, has been given me to know, from much experience. There is also in every spiritual [principle] a plastic force, where homogeneous exhalations are present in nature; and there is also in every spiritual principle a propagative force, for it not only forms organs of sense and motion, but also organs of prolification, by wombs or by eggs. But from the beginning only useful and clean beasts were created, whose souls are good affections. It is, however, to be observed, that the souls of beasts are not spiritual in that degree in which the souls of men are, but they are spiritual in an inferior degree; for there are given degrees of spirituality, and the affections of the inferior degree, although viewed in their origin they are spiritual, are yet to be called natural; they are to be so called, because they are similar to the affections of the natural man. There are in man three degrees of natural affec-

tions, and the same also with beasts; in the lowest degree are the insects of various kinds, in the superior are the fowls of the heaven, and in a still superior degree are the beasts of the earth, which were created from the beginning.

1202. "And hath avenged the blood of his servants at her hand"—That hereby is signified the liberation of those who are in divine truths from the Lord, by the casting out of the Babylonians, appears from the signification of avenging at her hand, as denoting to liberate from those who are understood by Babylon as a harlot; and from the signification of the blood of servants, as denoting violence offered to those who are in truths from the Lord, blood denoting violence offered, and servants denoting those who are in truths from the Lord; the reason why they are called servants may be seen above, n. 6,409.——*Continuation.* The difference betwixt men and beasts, is as between waking and dreaming, and as between light and shade. Man is spiritual and at the same time natural, whereas a beast is not spritual but natural. Man is endowed with will and understanding, and his will is the receptacle of the heat of heaven, which is love, and his understanding is the receptacle of the light of heaven, which is wisdom; but a beast is not endowed with will and understanding, but instead of will has affection, and instead of understanding, science. The will and understanding with man can act as one, and they can act not as one, for man can think as from his understanding what is not of his will, for he can think what he does not will, and *vice versa;* but with a beast affection and science make one, and cannot be separated; for a beast knows what appertains to its affection, and is affected with what appertains to its science; and inasmuch as the two faculties, which are called science and affection, with a beast, cannot be separated, therefore a beast could not destroy the order of its life, and hence it is that it is born into all the science of its affection: but the case is otherwise with man; his two faculties of life, which are called understanding and will, can be separated, as was said above, therefore he could destroy the order of his life, by thinking contrary to his will, and willing contrary to his understanding, and hereby he also has destroyed it; hence it is that he is born into mere ignorance, that from it he may be introduced into order by sciences through the medium of the understanding. The order, into which man was created, is to love God above all things and his neighbour as himself, and the state into which man has come since he destroyed that order, is to love himself above all things, and the world as himself. Whereas man has a spiritual mind, and this is above his natural mind, and his spiritual mind is capable of intuition into such things as appertain to heaven and the church, and likewise to moral and civil laws, and these things have reference to truths and goods, which are called spiritual, moral, and civil, besides

the natural things of the sciences, and to their opposites, which are falses and evils, therefore man cannot only think analytically, and thence draw conclusions, but also receive influx through heaven from the Lord, and become intelligent and wise: this no beast is capable of, what it knows not being from any understanding but from the science of affection, which is its soul. The science of affection is given in every thing spiritual, because the spiritual [principle] proceeding from the Lord as a sun, is light united to heat, or wisdom united to love, and science is of wisdom, and affection is of love, in the degree which is called natural. Inasmuch as man has a spiritual mind, and at the same time a natural mind, and his spiritual mind is above his natural mind, and the spiritual mind is such that it is capable of the intuition and love of truths and goods in every degree, both conjointly with the natural mind and abstractedly from it, it follows that the interiors of man, appertaining to each mind, can be elevated to the Lord by the Lord, and be conjoined to Him; hence it is that every man lives eternally: this is not the case with a beast, which does not enjoy any spiritual mind, but only a natural, hence its interiors, which are only of science and affection, cannot be elevated by the Lord, and conjoined to Him, wherefore a beast does not live after death. A beast is indeed led by a certain spiritual influx, falling into its soul, but inasmuch as its spiritual principle cannot be elevated, it can only be determined downwards, and to regard such things as appertain to its affection, which have reference only to the things appertaining to nourishment, habitation, and propagation, and from the science of its affection to know them by means of sight, odour, and taste. Inasmuch as man, by virtue of his spiritual mind has the capacity of thinking rationally, therefore he has also the faculty of speech, for to speak appertains to thought from the understanding, which can see truths in spiritual light; but a beast, which has not any thought from understanding, but only science from affection, is only able to utter sounds, and to vary the sound of its affection according to its appetites.

1203. "And a second time they said, Allelujah"—That hereby are signified the joy and gladness of the angels of the inferior heavens, and the glorification of the Lord on account of liberation from those who are signified by Babylon, and by the beasts of the dragon, may appear from those things which are mentioned above, n. 1195, 1196. The reason why joy, gladness, and the glorification of the Lord by the angels of the inferior heavens, is signified, is, because it is said a second time, and because it follows concerning their smoke ascending for ages of ages, and also from this circumstance, that the glorifications of the Lord commence from the angels of the superior heavens, and reach to the angels of the inferior heavens: that allelujah signifies praise and glorification, may be seen above, n. 1106.——

Continuation. Something shall now be said concerning the vegetable kingdom, and concerning its soul, which is called vegetative soul: that this also is spiritual, is not known in the world. By vegetative soul is understood the conatus and effort of producing a vegetable from its seed progressively even to new seeds, and thereby of multiplying itself to infinity, and propagating itself to eternity; for there is as it were an idea of what is infinite and eternal in every vegetable; for one seed may be multiplied through a certain number of years so as to fill the whole earth, and also may be propagated from seed to seed without end: this, together with the wonderful progression of growth from the root into a germ, afterwards into a trunk, likewise into branches, leaves, flowers, fruits, even into new seeds, is not natural but spiritual. In like manner vegetables, in many respects, have a near resemblance to such things as relate to the animal kingdom, as that they exist from seed, in which there is as it were a prolific principle, that they produce a germ as an infant, a trunk as a body, branches as arms, a top like a head, barks as skins, leaves as lungs, that they grow in years, and afterwards blossom as maids before their nuptials, and after blossoming expand as it were wombs or eggs, and bring forth fruit as fœtuses, in which are contained new seeds, from which, as in the animal kingdom, new prolifications or fructifications of the same species or family take place: these and many other things which are observed by those who are skilled in the botanic art, who have instituted a parallel betwixt the two kingdoms, indicate that the conatus and effort to such things is not from the natural world but from the spiritual. That a living force as the cause principle is the spiritual principle, and that a dead force as the cause instrumental is the natural principle, will be seen in what follows.

1204. "And her smoke shall ascend for ages of ages"—That hereby is signified that the false of evil, in which they had been principled, is for ever condemned to hell, appears from the signification of smoke, as denoting the false of evil, concerning which see n. 539, 889, 1131; and from the signification of ascending for ages of ages, as denoting to be in hell for ever, consequently also to be condemned to hell: that ages of ages signifies eternity, may be seen, n. 289, 968.——*Continuation.* How the spiritual [principle] flows-in and acts into vegetables, and produces all that conatus, effort, and action, cannot be comprehended by any understanding, unless the following general principles are first unfolded: I. That nothing in nature exists and subsists unless from a spiritual principle, and by it. II. That nature in itself is dead, being created that the spiritual principle may be thereby clothed with forms, which may serve for use, and thus terminate. III. That there are two common or general forms, the spiritual and the natural, the spiritual such

as appertains to animals, and the natural such as appertains to vegetables. IV. That there are three forces in every thing spiritual, a force of acting, a force of creating, and a force of forming. V. That from the spiritual principle, by means of those forces, exist all kinds of vegetables, and also animals, as well those which appear in heaven, as those which appear in the world. VI. That the same origin and thence the same soul appertains to both, the difference being only in the forms into which the influx is effected. VII. And that that origin is in use. Unless these things are first unfolded, the cause of so many wonderful effects in the vegetable kingdom cannot be seen by the understanding.

1205. Verses 4, 5. "*And the four and twenty elders, and the four animals, fell down, and adored God who sitteth upon the throne, saying, Amen, allelujah, and a voice came out of the throne, saying, Praise God, all ye His servants, and ye that fear Him both small and great.*" "And the four and twenty elders, and the four animals, fell down," signifies humiliation of heart of the angels of the superior heavens: "and adored God who sitteth upon the throne," signifies adoration of the Lord, who has all power in the heavens and on the earths: "saying, Amen, allelujah," signifies who in truth is alone to be worshiped and glorified: "and a voice came out of the throne," signifies unanimity of the universal heaven: "saying, Praise God all ye His servants," signifies the worship of the Lord by those who are in truths: "and ye that fear Him," signifies the worship of the Lord by those who are in the good of love: "both small and great," signifies all who are in truths and goods in every degree.

1206. "And the four and twenty elders, and the four animals fell down"—That hereby is signified humiliation of heart of the angels of the superior heavens, appears from the signification of falling down, as denoting humiliation of heart, of which we shall speak presently; and from the signification of the four and twenty elders, and four animals, as denoting the superior heavens and the angels there, see n. 313, 322, 362, 462. The reason why to fall down or prostrate denotes humiliation of heart, is, because falling down upon the knees and upon the face, is a gesture corresponding to inmost humiliation, which is called humiliation of heart: for there are, from creation, gestures which correspond to every affection, and man slides spontaneously into them, when he comes into the correspondent affections; this however is to be understood only of those who have not learned to counterfeit affections which are foreign to them; for they who have so learned, assume certain gestures from themselves, whereby they effigy the affections of the heart, although with them they are not at all of the heart; these also can fall down or prostrate themselves before God, but then it is all counterfeit. These things are mentioned, that it may be known that to fall down before God, denotes from inmost affec-

tion, which is called humiliation of heart; this precedes adoration which is of the lips.——*Continuation. That nothing in nature exists except from a spiritual* [*principle*], *and by it.* The reason is, because nothing can exist except from another, and so lastly from Him, who is and exists in Himself, who is God, whence also God is called esse and existere, Jah from esse and Jehovah from esse and existere in Himself. The reason why nothing exists in nature but from a spiritual principle, is, because there cannot any thing be given, unless it has a soul, all that being called soul which is essence, for what has not in itself an essence, this does not exist, for it is a non-entity, because there is no esse or being as the ground of existence: thus it is with nature; its essence from which it exists is the spiritual principle, because this has in itself the divine esse, and also the divine power of acting, creating, and forming, as will be seen from what follows; this essence may also be called soul, inasmuch as all that is spiritual lives, and what is alive, when it acts into what is not alive, as into what is natural, causes it either to have as it were life, or to derive somewhat of the appearance thereof from the living principle; the latter is the case in vegetables, the former in animals. That nothing in nature exists but from a spiritual principle, is evident also from this consideration, that no effect is given without a cause, and whatever exists in effect is from a cause; what is not from a cause is separated: thus it is with nature; the singular and most singular things thereof are an effect from a cause which is prior to it, also interior and superior to it, and which is immediately from God: for there exists a spiritual world, which is prior, interior and superior to the natural world, wherefore every thing of the spiritual world is a cause and every thing of the natural world is an effect. There is indeed an existence of one thing from another by progression even in the natural world also, but this by causes from the spiritual world, for where the cause of the effect is, there also is the cause of the effect efficient; for every effect becomes an efficient cause in order even to the ultimate, where the effective power subsists, but this is effected continually from a spiritual [principle], in which alone that force is: this therefore is what is meant when it is said that nothing in nature exists except from a spiritual [principle], and *by it.* There are two mediate causes in nature, by which every effect or production and formation there is produced; these mediate causes are light and heat; the light modifies substances and the heat actuates them; each is from the presence of the sun in them: the presence of the sun which appears as light, causes the activity of the forces or substances of every individual thing according to the form in which it is from creation; this is modification: but the presence of the sun which is perceived as heat, expands all things, and produces the power of acting and

effecting according to their form, by actuating the conatus or effort in which they are from creation: the conatus, which by means of heat becomes an active power even in the most minute forms of nature, is from the spiritual [principle] acting in them and into them.

1207. "And they adored God who sitteth upon the throne"—That hereby is signified an adoration of the Lord, who has all power in the heavens and the earth, appears from the signification of adoring, as here denoting adoration from humiliation of heart; and from the signification of Him that sitteth upon the throne, as denoting who has all power in the heavens and on the earth, for by a throne, when the Lord is treated of, is understood the universal heaven, and also all power there: the reason why all power on the earth also is understood, is, because power in the heavens cannot be separated from power in the earth; for the spiritual world, in which are the heavens and hells, cannot be separated from the natural world, thus angels and spirits cannot be separated from men, for they are consociated and conjoined; for every man, as to the thoughts of his understanding and as to the affections of his will, is in the spiritual world in the societies there, thus with the angels of heaven on the one part, and with spirits of hell on the other; for man as to his thoughts and affections is a spirit, wherefore also after death, when he becomes a spirit, he comes into the societies in which he was when in the world. Hence it is evident, that inasmuch as the Lord has power in the heavens, He also has power in the earth, and that one power cannot be separated from the other. The reason why by God, here and elsewhere in the Word, is understood the Lord, is, because He has all power in the heavens and in the earth, as He Himself teaches in the Word, for He is the only God.——*Continuation. That nature in itself is dead, being created that the spiritual principle may be clothed from it with forms, which may serve for use, and that it may terminate.* Nature and life are two distinct things: nature takes its beginning from the sun of this world, and life from the sun of heaven. The sun of the world is pure fire, and the sun of heaven is pure love: what proceeds from the sun which is pure fire, this is called nature, and what proceeds from the sun which is pure love, this is called life: what proceeds from pure fire is dead, but what proceeds from pure love is living: hence it is evident, that nature in itself is dead. That nature serves for a clothing to the spiritual principle, is manifest from the souls of beasts, which are spiritual affections, being clothed from materials which are in the world; that their bodies are material, is a known thing, as likewise the bodies of men. The reason why the spiritual [principle] can be clothed by the material, is, because all things which exist in the world of nature, whether belonging to the atmospheres, waters, or earth, or to all and every individual thereof, are effects pro-

duced from a spiritual [principle] as a cause, and the effects act as one with the cause and are altogether concordant, according to this axiom, that nothing exists in the effect which is not in the cause: but the difference is, that the cause is a living force, because it is spiritual, but the effect thence derived is a dead force, because it is natural. From this circumstance it is, that in the natural world are given such things as altogether agree with those which are in the spiritual world, and that they can be aptly conjoined. Hence then it is that it is said, that nature was created in order that the spiritual [principle] might be clothed from it with forms, which may serve for use. That nature is created in order that the spiritual principle may therein terminate, follows from what was just said, that the things which exist in the spiritual world are causes, and those which are in the natural world are effects, and effects are terminations: there must in all cases be an ultimate, where there is a first [principle], and whereas in the ultimate co-exists all that is intermediate from the first [principle], the work of creation in ultimates is perfect. For this end the sun of the world was created, and by the sun nature, and lastly the terraqueous globe, in order that there might be ultimate materials, into which all that is spiritual might close, and in which creation might subsist: to the end also that the work of creation might continually persist and endure, which is effected by the generations of men and animals, and by the germinations of vegetables; and lastly to the end, that all things might thence return to their first source, which is effected by or through man. That intermediates co-exist in ultimates, is evident from the axiom, that there is nothing in the effect, which is not in the cause, thus from the continuity of causes and effects from the first [source or principle] even to the ultimate or last.

1208. "Saying, Amen, allelujah"—That hereby is signified, who in truth is alone to be worshiped and glorified, appears from the signification of amen, as denoting truth, and in the supreme sense, as denoting the Lord as to divine truth, see n. 34, 228, 464, 469; and from the signification of allelujah, as denoting to worship and glorify the Lord, concerning which see n. 1197, 1203.——*Continuation. That there are two common forms, a spiritual and a natural, a spiritual such as appertains to animals, and a natural such as appertains to vegetables.* Hence it is that all things of nature, besides the sun, the moon, and the atmospheres, make three kingdoms, the animal, the vegetable, and the mineral, and that the mineral kingdom is only a storehouse, in which are contained, and from which are taken, those things which compose the forms of the two other kingdoms, the animal and the vegetable. The forms of the animal kingdom, which in one word are called animals, are all according to the flux of spiritual substances and forces, which flux, from the

conatus which is in them, tends to the human form, and to all and singular things thereof, from head to heel, thus in general to produce organs of sense and organs of motion, likewise organs of nutrition and also of prolification; hence it is, that the universal heaven is in such a form, and that all angels and spirits are in such a form, as likewise men on the earth; and also all beasts, birds, and fishes; for all these have similar organs. This animal form derives a conatus to such things from the first [Being or Principle], from whom all things are, who is God, as being a Man: this conatus and consequent determination of all spiritual forces, cannot be given and exist from any other source, for it is given in the greatest things and in the least, in first principles and in last, in the spiritual world and thence in the natural world; but with a difference of perfection according to degrees. But the other form, which is the natural form, and in which are all vegetables, derives its origin from the conatus and consequent flux of natural forces, which are atmospheres, and are called ethers, in which there is such a conatus from the determination of spiritual forces, which tends to the animal form, and from the continual operation of these into natural forces, which are ethers, and thereby into matters of the earth, of which vegetables are composed: that hence is its origin, is evident from what has been said above concerning the likeness and tendency to the animal form which appears in them. That all things of nature are in an effort to that form, and that the ethers have a tendency to produce it impressed upon them, and so implanted from a spiritual principle, is evident from many considerations; as from the universal vegetation on the surface of the whole earth, likewise from the vegetation of minerals into such forms in mines, where there are given apertures, and from the vegetation of shelly substances into corals in the bottom of the sea, and even from the forms of the particles of snow, which are emulous of vegetables.

1209. "And a voice came out of the throne"—That hereby is signified unanimity of the universal heaven, appears from the signification of a voice coming out of the throne, as denoting the unanimity of the universal heaven, namely, to glorify the Lord; for by the throne is signified the whole heaven, by reason of the Lord being upon it, and the Lord being heaven itself; the angels, of whom heaven consists, do not make anything of heaven from their own proprium, but it is the Divine [principle], which proceeds from the Lord, appertaining to them, which makes heaven; hence it is, that by a voice out of heaven is signified unanimity of all in the heavens, or of the universal heaven. That a throne, where the Lord is treated of, signifies heaven, may be seen, n. 253, 462, 477.——*Continuation. That there are three forces in every thing spiritual, a force of acting, a force of creating, and a force of forming: a force of acting,* because the spiritual [prin-

ciple] proceeds from the first fountain of all forces, which is the sun of heaven, and that is the divine love of the Lord, and love is the essential agent, and thence proceeds the living force which is life. *The force of creating* is a force of producing causes and effects from beginning to end, and reaches from the first by intermediates to the last; the first is the sun of heaven itself, which is the Lord, intermediates are things spiritual, afterwards things natural, likewise things terrestrial, from which ultimately are productions: and whereas that force in the creation of the universe reached or extended from the first to the ultimate or last, therefore it reaches afterwards in like manner, in order that productions may be continual, otherwise they would fail: for what is first continually regards the ultimate as an end, and unless the first had regard to the ultimate continually from itself, by intermediates, according to the order of creation, all things would perish: wherefore productions, which are especially animals and vegetables, are continuations of creation. It matters not that the continuations are effected by seeds, still it is the same creative force which produces: that there are certain seeds [of new plants] also still producing, is testified by some from experience. *The force of forming* is the ultimate force from ultimates, for it is the force of producing animals and vegetables from the ultimate matters of nature, which are collected in the earths. The forces which are in nature from its origin, which is the sun of the world, are not living forces, but dead forces; which are no other than as the forces of heat in man and in an animal, which keep the body in such a state, that the will by its affection, and the understanding by its thought, which are spiritual, may flow-in and perform their operations: nor are they any other than as the forces of light in the eye, which only cause that the mind, which is spiritual, may see by this its organ, the light of the world not seeing any thing, but the mind by the light of heaven. It is the same with vegetables; he who believes, that the heat and light of the sun of the world operate any further than to open and dispose the things proper to nature to receive influx from the spiritual world, is much deceived.

1210. "Saying, Praise God, all ye His servants"—That hereby is signified the worship of the Lord by those who are in truths, appears from the signification of praising God, as denoting to confess and worship Him, of which we shall speak presently; and from the signification of the servants of God, as denoting those who are in truths from the Lord, concerning which see n. 6, and 409. In many passages in the Word, mention is made of praising God, and thereby is signified to confess Him with the heart and mouth, thus also to worship; by praising God is signified the same as by Hallelujah, inasmuch as hallelujah, signifies praise ye God, which, that it is the voice of joy and gladness in confessions and in the worship of God, has

been said before. The reason why praising God signifies to confess and worship is, because the Lord does not desire to be praised or glorified from any love of Himself, but from His love for man, for man cannot do otherwise than praise and glorify the Lord, or give praise and glory to Him, when he acknowledges in heart that there is nothing of good in himself, and that he can do nothing from himself, and on the other hand that all good is from the Lord, and that the Lord can do all things; when man is in this acknowledgment, he then removes his proprium, which is of self-love, and opens all things of his mind, and thus renders the Divine [being or principle] capable of flowing-in with good and with power: hence it is necessary, that man be in humiliation before the Lord, and that humiliation be from no other source than from the acknowledgment of the Lord, according to which reception is effected. That to give praise to God, and to praise God, is to confess Him, and from confession of heart to worship Him, appears from many passages in the Word, as Matt. xxi. 16; Luke ii. 13, 14, 20; chap. v. 25, 26; chap. vii. 16; chap. xiii. 13; chap. xviii. 43; chap. xix. 28—41; chap. xxiv. 52, 53; likewise Psalm cxlviii. 1—5, 7, 13; and elsewhere.——*Continuation. That from the spiritual [principle], by those forces, exist vegetables, and also animals, as well those which appear in heaven, as those which are in the world.* The reason why such things also exist in heaven, is, because those forces are in the spiritual [principle] in the greatest things and in the least, in first and in last, thus both in heaven and in the world; its primaries are in the heavens, its ultimates are in the world: for there are degrees of spiritual things, and each degree is distinct from the other, and the prior or superior degree is more perfect than the posterior or inferior: this may appear from the light and heat in the heavens, and from the wisdom of the angels thence derived; the light in the supreme or third heaven is so splendid from a flaming [principle], that it exceeds a thousand times the meridian light of the world; in the middle or second heaven there is a light less bright, but still it exceeds a hundred times the meridian light of the world; in the ultimate or first heaven the light is similar to the meridian light of our world. There are also degrees of heat, which in heaven is love, and according to those degrees the angels are in wisdom, intelligence, and science: all that is spiritual is of the light and heat which are from the Lord as a sun, and these are the source of all wisdom and intelligence. As many degrees of things spiritual are also given under the heavens, or in nature, which are inferior degrees of things spiritual, as may appear from the natural mind of man, and from its rationality and sensuality; rational men are in the first degree thereof, sensual men are in the ultimate, and some are in the middle, and all thought and affection, even of the natural mind, are spiritual. Those

three forces, which are the force of acting, the force of creating, and the force of forming, are in the spiritual [principle] in every degree thereof, but with a difference of perfection; howbeit, whereas there is nothing but what has its ultimate wherein it terminates and subsists, so also has the spiritual [principle], and this ultimate is in the earth, in its lands and waters; from this ultimate the spiritual [principle] produces vegetables of all kinds, from the tree to the blade of grass, in which what remains of the spiritual [principle] manifests itself only in a certain similitude with the animals, of which we treated above.

1211. "And ye who fear him"—That hereby is signified the worship of the Lord by those who are in the good of love, appears from the signification of the fear of God, as denoting worship from the good of love, concerning which see n. 696, 942, 1150.——*Continuation.* Something shall now be said concerning vegetables in heaven, the animals there having been treated of above. There are in the heavens, as in the earth, vegetables of all kinds and species; yea, there are in the heavens vegetables which are not in the earth, for there are compounds of different genera and species, with infinite variation: this they derive from their origin, of which below: but the genera and species of vegetables differ in the heavens as the genera and species of animals there, of which we have spoken above. According to the degrees of light and heat there, there appear paradisiacal gardens, groves, fields, and plains, and in them flower beds, shrubberies, and grass plots. In the inmost or third heaven, especially, there are shrubs, whose fruits drop oils; flower beds from which are scattered abroad the most fragrant odours, the seeds thereof partaking of a sweet and oily essence, which is also fragrant to the smell; and grass-plots which abound with similar scents. In the middle or second heaven are shrubs, whose fruits drop wine; beds of flowers from which exhale pleasant odours, with seeds of a delicate flavour, and grass-plots in like manner. In the lowest or first heaven similar things exist as in the inmost and middle heaven, with a difference of delights and pleasantnesses according to degrees. In the inmost heaven there are also fruits and seeds of pure gold, in the middle heaven of silver, and in the lowest heaven of copper; there are also flowers of precious stones and of chrystals. All these things are germinations from the earths there; for there are earths there as with us, but nothing is produced there from seed sowed, but from seed created, and creation there is instantaneous, the duration being sometimes long and sometimes momentaneous; for they exist by the forces of the light and heat from the sun of heaven, which is the Lord, without the aid of any natural light and heat as from the sun of the world: hence the matters in our earths are fixed, and

the germinations constant; but the matters or substances in the earths which are in the heavens, are not fixed, whence neither are the germinations from them constant: all things there are spiritual in a natural appearance; but it is otherwise in the earths subject to the sun of our world. These things are adduced, in order that it may be confirmed, that in every thing spiritual, whether in heaven or in the world, there are those three forces, namely, the force of acting, the force of creating, and the force of forming, and that these forces continually reach to their ultimate, wherein they terminate and subsist; and this not only in first principles, but also in ultimates; hence it is that in the heavens there equally exist earths, for the earths there are those forces in ultimates: the difference is, that the earths there are spiritual from their origin, and here they are natural; and that the productions from our earths are effected from the spiritual [principle] through the medium of nature, but in those earths without nature.

1212. "And small and great"—That hereby are signified all who are in truths and goods in every degree, appears from the signification of small, as denoting those who are but little in truths and goods; and from the signification of great, as denoting those who are much in them, concerning which signification see also above, n. 696, 836.——*Continuation. That both animals and vegetables have the same origin, and thence the same soul, the difference being only in the forms which receive influx.* That the origin of animals, which also is their soul, is a spiritual affection, such as appertains to man in his natural [principle] was shewn above; that vegetables have also the same origin, is evident, especially from the vegetables in the heavens, as that they appear there according to the affections of the angels, and also represent those affections, insomuch, that in them, as in their types, the angels see and know their own affections, as to their nature and quality; they are also changed, according to the changes of the affections, but this is effected out of the societies; the only difference is, that the affections appear formed into animals by the spiritual [principle] in its middle principles, and into vegetables in its ultimates, which are the earths there; for the spiritual [principle] from which they exist, in middle principles is alive, but not so in ultimates, in which the spiritual principle retains no more of life than is sufficient to produce the likeness thereof; nearly similar to what takes place in the human body, in which the ultimates thereof, which are produced from the spiritual principle, are the cartilages, bones, teeth, and nails, in which the living principle which is from the soul terminates. That the vegetative soul is from the same origin as the soul of the beasts of the earth, of the birds of the heaven, and of the fishes of the sea, does not appear at first view, by reason that the one lives, and the other

does not, but still it is manifestly evident from the animals, together with the vegetables seen in heaven, and also from those which are seen in the hells: in the heavens there appear beautiful animals, and similar vegetables; but in the hells noxious animals, and vegetables also similar; and angels and spirits are known, and their qualities distinguished from the appearances of the animals, and in like manner from the appearances of the vegetables; there is a plenary concordance with their affections, and so much so, that an animal can be changed into a concordant vegetable, and a vegetable into a concordant animal. The angels of heaven know what principle of affection is represented in one and the other; and I have heard, and also perceived, that it is similar in both cases. It has also been granted me to know manifestly the correspondence not only of the animals but also of the vegetables with the societies of heaven, and with the societies of hell, thus with their affections, for societies and affections in the spiritual world make one. Hence it is that so frequent mention is made in the Word of gardens, groves, forests, trees, likewise of various plants, and that they there signify spiritual things according to their origins, all which have reference to affections. The difference, therefore, between vegetables in the spiritual world and in the natural world, is, that in the spiritual world they exist momentaneously, according to the affections of the angels and spirits there, as well the seeds as the germinations; but in the natural world their origin is implanted in the seeds, from which they are reproduced annually. Besides, there are two things proper to nature, time and consequent succession, and space and consequent extension, but these are not given in the spiritual world, as properly belonging thereto, but instead thereof there are appearances of the states of their life; whence also it is that from the earths there, which are from a spiritual origin, vegetables are produced in a moment, and also in a moment disappear; this however only when the angels depart, otherwise they continue. This is the difference between the vegetables of the spiritual world, and the vegetables of the natural world.

1213. Verses 6, 7. "*And I heard as the voice of a great multitude, and as the voice of many waters, and as the voice of vehement thunders, saying, Allelujah, for the Lord God Omnipotent reigneth. Let us rejoice and exult and give glory unto Him, for the marriage of the Lamb is come and His wife hath made herself ready.*" "And I heard as the voice of a great multitude," signifies the glorification of the Lord by all who are in the heavens, on account of the rejection of the evil, and the consequent liberation of the good: "and as the voice of many waters," signifies glorification of Him from truths: "and as the voice of vehement thunders," signifies glorification of Him from the goods of love: "saying, Allelujah, for the Lord God Omni-

potent reigneth," signifies joy and gladness, that the Lord has now a kingdom in the earths as in the heavens: "let us rejoice and exult, and give glory unto Him," signifies manifestation of joy from the affection of truth, and from the affection of good: "for the marriage of the Lamb is come," signifies the conjunction of the Lord with the church: "and His wife hath made herself ready," signifies that the church is now adorned with truths from good to receive Him.

1214. "And I heard as the voice of a great multitude"—That hereby is signified the glorification of the Lord by all who are in the heavens, on account of the rejection of the evil, and the consequent liberation of the good, appears from the signification of a voice, as denoting the glorification of the Lord, for the voice was, Allelujah, for the Lord God Omnipotent reigneth, as is evident from the end of this verse: that it is on account of the rejection of the evil, and the consequent liberation of the good, follows from the preceding and following parts of this chapter, and of the remaining chapters, the glorification of the Lord being there understood on account of the last judgment, whereby the good were liberated from the evil, for the evil were then rejected into hell, and thereby the good were liberated from them; and from the signification of a great multitude, as denoting all who are in the heavens, who are called a multitude from the vocal sound of all together; simultaneous speech by many is heard as the voice of a great multitude.——*Continuation. That that origin is from use.* The reason is, because affections have reference to uses, use being the subject of all affection, for man cannot be affected, unless it be for the sake of somewhat; and this somewhat is use; now inasmuch as all affection supposes use, and the vegetative soul, from its spiritual origin, is affection, as was said, therefore also it is use. From this cause it is, that in every vegetable, there is contained a use, a spiritual use in the spiritual world, and a spiritual and also a natural use in the natural world; the spiritual use is for the various states of the mind [*animus*], and the natural is for the various states of the body: that minds are refreshed, recreated and excited, and on the other hand are induced to sleepiness, sadness, and swooning, by the odours and savours of different kinds of vegetables, is well known; and that the body is healed by the various lixivia, menstruums, and medicines made from them, and on the other hand is killed by the poisons extracted from them, is also well known. The external spiritual use from them in the heavens, is the recreation of minds, and the internal is the representation of divine things in them, and thereby also the elevation of the mind; for the wiser angels see in them the nature and quality of their affections in a series; the varieties of flowers in their order, and at the same time the variegations of colours and likewise of odours, manifest those affections, and

whatever lies interiorly hid in them: for every ultimate affection, which is called natural, although it is spiritual, derives its quality from some interior affection, which is of intelligence and wisdom, and these derive their quality from use and the love thereof; in a word, nothing springs up and flourishes from the ground in the heavens, but use, because use is the vegetative soul. Inasmuch as use is the vegetative soul, therefore in those places in the spiritual world which are called deserts, where they inhabit who had in the world rejected works of charity, which are essential uses, there does not appear either grass or any herb, but mere wastes and sand. By the uses which it was said alone flourish in the heavens, is meant all good in act, which is from the Lord, by love to Him, and by love towards the neighbour. Every vegetable there represents thus a form of use, and whatsoever appears in it from its first to its ultimate, and from its ultimate to its first, or from the seed to the flower, and from the flower to the seed, exhibits the progression or extension of the affection, and at the same time of its use, from end to end. Those who are skilled in the arts of botany, chemistry, medicine, and pharmacy, come after death into the science of spiritual uses from the vegetables in the spiritual world, and also exercise that science, finding the greatest delight in it; I have discoursed with them, and heard from them very wonderful things.

1215. "And as the voice of many waters"—That hereby is signified glorification of Him from truths, appears from the signification of a voice, as denoting the glorification of the Lord, as above; and from the signification of waters as denoting truths, concerning which see n. 71, 483, 518, 537, 538, 854, 971, 1033; hence many waters denote all truths, which appertain to the angels in the heavens. In the heavens there are angels who are in truths, and who are in goods; the angels who are in truths are called spiritual angels, and they who are in goods are called celestial angels: hence heaven is distinguished into two kingdoms, the spiritual and the celestial; in the spiritual kingdom are all who are in truths, and in the celestial kingdom are all who are in goods. All indeed are in truths derived from good, but good is two-fold; there is spiritual good and celestial good; spiritual good is the good of love towards the neighbour, and celestial good is the good of love to the Lord: these goods are distinct from each other; spiritual good is good in an inferior degree, and celestial good is good in a superior degree; wherefore celestial good appertains to the angels of the superior heavens, and spiritual good to the angels of the inferior heavens. From these considerations it is evident, that by the many waters, the voice of which was heard, are signified all the spiritual angels in the heavens, but by the voice of vehement thunders, which follows, are signified all the celestial angels in

the heavens.——*Continuation.* From all the considerations which have been hitherto adduced concerning the life which is from the Lord, and concerning the existence of all things in the universe from it, every one who is wise in heart may see, that nature does not produce any thing from itself, but that it only serves as the means of producing, to the spiritual [principle] which proceeds from the sun of heaven, which is the Lord, as the cause instrumental to its cause principal, or as a dead force to its living force. From which it is evident, how much they err, who ascribe the generations of animals and the productions of vegetables to nature: they act like those who ascribe magnificent and splendid works to the instrument, and not to the artificer, or who adore sculptered images and not God. The fallacies, which are innumerable, in all reasoning concerning things spiritual, moral and civil, arise from this source: for fallacy is an inversion of order, and is the judgment of the eye and not of the mind, or a conclusion drawn from the appearance of a thing, and not from its essence: wherefore to reason from such fallacies concerning the world and the existence of things therein, is like confirming by reasonings that darkness is light, that what is dead is alive, and that the body flows into the soul, and not *vice versâ*; when, notwithstanding, it is an eternal truth, that influx is spiritual, and not physical, that is, of the soul, which is spiritual, into the body, which is material, and of the spiritual world into the natural world; likewise that the Divine [Being or Principle] from itself, and thereby what proceeds from itself, as it created all things, also supports all things; and that support is perpetual creation, as subsistence is perpetual existence.

1216. "And as the voice of vehement thunders"—That hereby is signified glorification of Him from the goods of love, appears from the signification of a voice, as denoting the glorification of the Lord, as above; and from the signification of thunders, as denoting the goods of love sounding, concerning which see n. 821, 855; hence vehement thunders denote all goods, when they are sounded [or uttered] by the angels. There are two things which together constitute speech with men, namely, sound and the articulation thereof into expressions; the sound is of the affection of the will, and the articulation of the sound is of the thought of the understanding; these two are conjoined in human speech, and also are distinguished by hearing, for from the sound is known the affection, and from the words or expressions, which are the articulations of the sound, is known the thought; this being a natural circumstance is but little reflected on by man, but still he knows that it is so whilst he hears: this is more distinctly heard with angels and spirits than with men, inasmuch as they are spiritual, and the spiritual think and thence also speak from affection; those who are in the

celestial kingdom from the affection of good, and those who are in the spiritual kingdom from the affection of truth: hence it is that they are known from the sound of the voice, which is heard variously below as it descends from the superior parts of heaven, for it increases in its progression, as is the case also in the world when a sound descends from on high; the sound of the spiritual angels is thus heard as the noise of many waters, and the sound of the celestial angels as vehement thunders. Concerning the further signification of thunders, see also above, n. 273, 353, 498, 702, 704, 1014.——*Continuation.* We have already treated of Infinity and Eternity, likewise of Providence and Omnipotence, as appertaining to the Lord; something shall now be said concerning Omnipresence and Omniscience, which also appertain to Him. That God is omnipresent, and that He is omniscient, is acknowledged in every religion; hence in every religion they pray to God, that He may hear, also that He may see and have mercy, which would not be the case unless they believed in His omnipresence and omniscience. This belief is derived from an influx from heaven with those who have any religion, for, from religion itself it does not come into question whether it is given, or how it is given. But whereas at this day, especially in the Christian orb, natural men are multiplied, and these do not see any thing of God, and unless they see do not believe; and if they say that they believe it is either by reason of their particular office, or from a blind science, or from hypocrisy, and yet they may see if they are so disposed; in order therefore that some sight may be given into those things which are of God, it is allowed to treat of them from light, and from rational views therein originating. For every man, even the merely natural and sensual, is endowed with an understanding, which can be elevated into the light of heaven, and see spiritual things, yea, even things divine, and also comprehend them, but only when he hears or reads concerning them, and afterwards from the memory can speak of them, but to think them in himself from himself, this he cannot do: the reason is, because whilst he hears and reads, the understanding is separated from his own proper affection, and when it is so separated, it is in the light of heaven: but when he thinks in himself from himself, then the understanding is conjoined to the affection of his will, and this fills it, detains it, and restrains it from going out of itself. But still the case in itself is such, that the understanding can be separated from the affection of the will, and so be elevated into the light of heaven with those natural men who are in the affection of truth, and have not confirmed falses in themselves, but hardly with those who are not in the affection of truth, from their having rejected all things of a divine nature, or confirmed themselves in falses; with these, there is as it were a shady veil between spiritual light and natural light, although

with many it is in a degree transparent. Now whereas every man whatsoever, even the corporeal sensual, when he becomes adult, is endowed with such a faculty of understanding, that he can comprehend those things which are of God, when he hears or reads them, and afterwards retain them in his memory, and thence speak, teach, and write them, it is of importance that the work concerning the divine attributes should be continued as it was begun; we shall therefore now treat concerning the divine Omnipresence, and the divine Omniscience, lest the merely natural man bring them into doubt, even to denial, through want of willingness to understand any thing divine and spiritual, which he calls a want of ability.

1217. "Saying, Allelujah for the Lord God Omnipotent reigneth"—That hereby is signified joy and gladness, that the Lord has now His kingdom on the earth as in the heavens, appears from the signification of Allelujah, as denoting the expression of glorification of the Lord from joy of heart, concerning which see n. 1197, 1203: it is said joy and gladness, because in the Word joy is predicated of good, and gladness of truth, and here the angels, both those who were in truths and those who were in goods, said Allelujah; and from the signification of for the Lord God Omnipotent reigneth, as denoting that His kingdom is on the earth as in the heavens, whereby is understood, that after the good were separated from the evil, and the evil cast into hell, then all the good came into a better state of receiving truth and good from the Lord, in which state they were not before; for so long as they were in connexion with the evil, if they had received goods and truths, they would have contaminated and perverted them: this also is the cause, that interior truths were not revealed in the earth, before that separation was effected by the last judgment. This is also understood in the Lord's prayer by "*Thy kingdom come on earth as in the heavens;*" the Lord's kingdom was also before the last judgment, for the Lord always rules both heaven and earth, but the state of His kingdom after the last judgment became other than before it, as the reception of divine truth and good became thereby more universal, more interior, more easy, and more distinct. It is said, Lord God Omnipotent, because the Lord is called Lord from good, and God from truth, and omnipotent from the separation of the good from the evil by the last judgment, and also from the power of saying those who receive Him.——*Continuation.* But how the Lord can be present with all who are in heaven, and in the universal terrestrial globe, and also know all things, and those the most singular and minute with them both present and future, cannot be comprehended, unless the following propositions are understood. I. That in the natural world there are spaces and times, but that in the spiritual world those things are appearances. II. That spaces and times are to be

removed from the ideas, that the omnipresence of the Lord with all and every one may be comprehended, and His omniscience of things present and future appertaining to them. III. That all the angels of heaven and all the men of the earth who constitute the church, are as one man, and that the Lord is the life of that man. IV. Consequently as the life is in singular and the most singular things of man, and knows all their state, so the Lord is in singular and the most singular things of the angels of heaven and of the men of the church. V. That the Lord is also present with those who are out of heaven and out of the church, who are in hell, or who will come into hell, and knows all their state, from the intellectual faculty which every man has, and from the opposite. VI. That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding, how the Lord is the all in all of heaven and the church, and that we are in the Lord and the Lord in us. VII. The omnipresence and omniscience of the Lord may be comprehended also from the creation of the universe, for it was so created by Him, that He may be in first principles and in ultimates, in the centre and at the same time in the circumferences, and that uses are the things in which He is. VIII. Inasmuch as the Lord has divine love and divine wisdom, therefore He has divine omnipresence and divine omniscience from both, but omnipresence is principally from the divine love, and omniscience is principally from the divine wisdom.

1218. "Let us rejoice and exult, and give glory to Him"—That hereby is signified manifestation of the joy which is from the affection of truth and from the affection of good, appears from the signification of rejoicing, as here denoting joy from the affection of truth; and from the signification of exulting, as denoting joy from the affection of good, for to exult is of the heart, thus of the good of love; and from the signification of giving glory, as denoting to acknowledge, confess, and worship the Lord, concerning which see n. 678; these things are also understood by glorification. The reason that joy from the affection of truth and from the affection of good is what is signified by rejoicing and exulting, is, because all joy is of affection, for man has joy only from those things which affect him, or which he loves; there are two universal origins of all spiritual joys, one is from the affection or love of truth, the other is from the affection or love of good; joy of the affection of good is proper to the will, and the deeds thence derived, and joy of the affection of truth is proper to the understanding and speech thence derived. Whereas in the preceding verse the subject treated of is concerning those who are in truths, and those who are in goods, and also concerning the glorification of the Lord by them, therefore the joy of all of them, and the glorification thence

derived, is manifested by these words, "Let us rejoice and exult, and give glory unto Him."—*Continuation. That in the natural world there are spaces and times, but in the spiritual world only appearances thereof:* the reason is, because all things which appear in the spiritual world, are immediately from the sun of heaven, which is the divine love of the Lord, whereas all things which appear in the natural world, are from the same, but by mediation of the sun of the world, which is pure fire: pure love, from which all things immediately exist in the spiritual world, is immaterial, but pure fire by which all things exist mediately in the natural world is material; hence it is, that all things which exist in the spiritual world, are, from their origin, spiritual, and that all things which exist in the natural world, are, by virtue of their secondary origin, material; and material things in themselves are fixed, stated, and mensurable; *fixed,* because they continue, however the states of men may be changed, as earths, mountains and seas; *stated,* because they constantly recur by turns, as seasons, generations, and germinations; and *mensurable,* because all things can be defined, as spaces by miles and furlongs, and these by feet and spans, and times by days, weeks, months, and years: but in the spiritual world all things are as it were fixed, as it were stated, and as it were mensurable, but still are not such in themselves, for they exist according to the states of the angels, and continue accordingly, so that they make one therewith, whence they are also varied, as the states are varied: but this is chiefly the case in the world of spirits, into which every man comes first after death, and not so in heaven and in hell: the reason why this takes place in the world of spirits, is, because every man there undergoes changes of state, whereby he is prepared for heaven or for hell, But the spirits do not reflect upon these changes and variations, inasmuch as they are spiritual, and thence in a spiritual idea, with which all and singular the things which they perceive by their outward senses, make one; likewise because they are separated from nature, and yet they see there things altogether similar to what they had seen in the world, as earths, mountains, vallies, waters, gardens, forests, vegetables, palaces, houses, garments with which they are clothed, food by which they are nourished, moreover animals of all kinds, and themselves as men: they see all these things in a clearer light than they saw the like things in the world, and also feel them with a more exquisite touch than in the world: hence man after his departure does not at all know that he has put off his material part, and that he has emigrated out of the world of his body into the world of his spirit: I have heard many saying, that they were not deceased, and that they could not understand how any thing of their body could be rejected in the grave, and this by reason that all things there are similar, not knowing, that those things which they there see and feel,

are not material, but substantial from a spiritual origin; and that yet they are still real things, being from the same origin as all things of the world, with this only difference, that those things which are in the natural world have an accessary [principle], as it were, super-induced from the sun of the world, from which they become material, fixed, stated, and mensurable: but still I can assert, that those things which are in the spiritual world are more real than those which are in the natural world, for the dead principle, which is added to the spiritual principle in nature, does not constitute reality, but diminishes it: this is manifestly evident from the state of the angels of heaven compared with the state of men of the earth, and from all things which are in heaven compared with all things which are in the world.

1219. "For the nuptials of the Lamb are come"—That hereby is signified the conjunction of the Lord with the Church, appears from the signification of nuptials, as denoting conjunction, of which we shall speak presently; and from the signification of the Lamb, as denoting the Lord as to the Divine Human [principle] concerning which see n. 314. It is said, the nuptials of the Lamb, because the conjunction of the Lord with the Church is the conjunction of His Divine Human [principle] therewith; for there cannot be given any immediate conjunction with His Divine [principle] which is called the Father, inasmuch as this cannot be received, being above every idea of human or angelic thought; but with the Divine Human [principle] conjunction can be given, for this can be admitted into the thought: hence it is, that it is said the nuptials of the Lamb and not the nuptials of the Lord God.——*Continuation.* Inasmuch as there are similar things in heaven, as in our world, therefore also there are spaces and times in the heavens, but the spaces there, as well as the earths themselves, and the things which are upon them, are appearances, for they appear according to the states of the angels, and the extensions of spaces and distance, according to the similitudes and dissimilitudes of states; by states are understood states of love and wisdom, or of affection and of the thoughts thence derived, which are manifold and various: according to these is the distance of the angelic societies in the heavens, and also of the heavens from the hells, likewise of the societies of the latter from each other. It has been given to see, how similitude of state conjoins and contracts the extension of space or distance, and how dissimilitude separates, and produces extension of space or distance: there those who to appearance are at the distance of a thousand miles from each other, can be present in a moment, when the love of one to the other is excited, and on the other hand those who are discoursing together can be separated in like manner the moment any aversion is excited. That spaces in the spiritual world are only appearances,

has also been made evident to me from this circumstance, that there have been present with me several, who were from remote lands, as from the various kingdoms of Europe, from Africa, and from India, likewise also the inhabitants of the different planets, and of the earths the most distant. Nevertheless spaces in the heavens still appear extended in like manner as the spaces of our earth; but whereas the spaces there are from a spiritual origin, and not at the same time natural, and thence appear according to the states of the angels, therefore the angels cannot have any idea of spaces, but instead thereof they have an idea of their own states; for when the spaces are changed, an idea thereof takes place from an origin which is spiritual, thus from a similitude and dissimilitude of affections, and of thoughts thence derived. The case is the same with respect to times, for as are spaces, so are times; progressions by spaces being also progressions by times: the reason why these also are appearances of states, is because the sun of heaven, which is the Lord, does not there make days and years by circumvolutions and progressions, as the sun of the world appears to do; wherefore in the heavens there is perpetual light and perpetual spring, and hence times there are not fixed, stated and mensurable: now whereas these also vary, according to the states of the affections and thoughts thence derived, for they are short and contracted in a delightful state of the affections, and long and protracted in an undelightful state, therefore neither can the angels have any idea of time from appearance, but an idea of state from the origin thereof. From these considerations it is evident, that the angels in heaven have no idea of space and time, but a spiritual idea concerning them, which is an idea of state. But the idea of state, and the consequent idea of the appearance of space and times, is given only in the ultimates of creation there, and from them; the ultimates of creation there are the earths, upon which the angels dwell; there spaces and times appear, and not in the spiritual things themselves, from which the ultimates are created, yea, neither do they appear in the affections themselves of the angels, unless the thought which flows from them pervades to ultimates. But it is otherwise in the natural world, where spaces and times are fixed, stated, and mensurable, and therefore enter into the thoughts of men, and bound them, whereby they are distinguished from the spiritual thoughts of angels. It is from this circumstance principally, that man cannot comprehend without difficulty the divine omnipresence and omniscience, for in the desire to comprehend them, he is apt to fall into the error, that God is the inmost principle of nature, and thus omnipresent and omniscient.

1220. "And His wife hath made herself ready"—That hereby is signified that the Church is now adorned with truths from good to receive, appears from the signification of wife, when the

Lord is treated of, as denoting the Church, concerning which see n. 1120; and from the signification of making herself ready, as denoting to be adorned with truths from good to receive, for it follows, that she was arrayed in fine linen, clean and shining, and by fine linen is signified truth from celestial good; the Church, by virtue of those truths, receives the Lord, for the Lord with man flows-in into the good of His love, and is received by man in truths, hence is all spiritual conjunction. It is said, to be adorned, and thereby is understood to be taught and to learn, for thus and no otherwise does the Church adorn herself, and make herself ready for the nuptials, and to receive the Lord.——*Continuation. That spaces and times are to be removed from the ideas, in order that the Lord's omnipresence with all and every one may be comprehended, and His omniscience of things present and future:* but whereas spaces and times can hardly be removed from the ideas of the thoughts of the natural man, it is better for a simple man to think of the divine omnipresence and omniscience not from any reasoning of the understanding. It is sufficient that he believe them simply from religion, and if he thinks from reason, let him say with himself, that they are, because they are of God, and God is every where and infinite, likewise because the Word teaches this; and if he thinks of them from nature, and its spaces and times, let him say with himself, that they are miraculously effected. But whereas at this day naturalism has nearly inundated the church, and this can only be shaken off by means of rational arguments, whereby man may see that a thing is so, therefore the divine attributes also shall be thereby brought forward out of the darkness which nature induces, and be set forth in light; which may also be effected, because, as was said before, man is endowed with an understanding, which is capable of being elevated into the interior light of heaven, if he does but desire to know truths from a principle of love: all naturalism arises from thinking concerning things divine from things proper to nature only, which are matter, space, and time; the mind which inheres in such things, and is not willing to believe any thing but what it understands, cannot do otherwise than blind its understanding, and from the darkness in which it immerses it, falls into a negation of the Divine Providence, and thence of omnipotence, omnipresence, and omniscience, when nevertheless these things are altogether as religion teaches, as well within nature as above it, but they cannot be comprehended in the understanding, unless spaces and times are removed from the ideas of its thought: for these have place in some manner or other in every idea of thought, and unless they are removed, man cannot think otherwise than that nature is all, that it is from itself, and that life is from it, and hence that the inmost principle of nature is what is called God, and that all besides is ideal. I know that

such persons will also wonder to hear, that any existence can be given where there is neither time nor space; and that the Divine [principle] itself is without time and space, and that spiritual beings are not in them, but only in appearances of them, when notwithstanding divine spiritual things are the very essences of all things, which have existed and which do exist, and natural things without them are as bodies without a soul, which become carcases. Every man who makes himself a naturalist by thoughts from nature, remains also such after death, and calls all things, which he sees in the spiritual world, natural, because they are similar; still however such persons are illustrated and taught by angels that they are not natural, but that they are appearances of things natural; they are also convinced so as to affirm that it is so; but still they relapse, and worship nature as in the world, and at length separate themselves from the angels, and fall into hell, nor can they be taken out thence to eternity; the reason is, because they have not a spiritual soul, but only a natural one, such as appertains to beasts, with the faculty however of thinking and speaking, because they were born men. Now whereas the hells are filled with such at this day, more than before, it is of importance that such dense darkness arising from nature, which at this day crowds and bars up the thresholds of men's understanding, be removed by rational light derived from spiritual.

1221. Verses 8, 9. "*And it was given her to be arrayed in fine linen, clean and shining, for fine linen is the justices of saints. And he said to me, Write, Blessed are they who are called to the supper of the nuptials of the Lamb: and he said unto me, These are the true words of God.*" "And it was given her to be arrayed in fine linen, clean and shining," signifies that that Church should be instructed by the Lord in truths from the Word: "for fine linen is the justices of saints," signifies, that by truths from the Word are procured goods of life to those who believe in the Lord: "and he said unto me, Write," signifies that these things shall be for a memorial to posterity: "Blessed are they who are called to the supper of the nuptials of the Lamb," signifies that they will come into heaven, who by truths from the Word are conjoined to the Lord, and become the Church: "and he said unto me, these are the true words of God," signifies that they are from the Lord, Who is the Word and Who is truth.

1222. "And it was given her to be arrayed in fine linen, clean and shining"—That hereby is signified that that Church should be instructed by the Lord in truths from the Word, appears from the signification of being arrayed, as denoting to be instructed in truths, for by garments, in the Word, are signified truths which invest good, whence by being arrayed is signified to be instructed in those truths, concerning which see n. 64, 65, 195, 271, 395, 951; and from the signification of fine linen, as

denoting truths from a celestial origin, concerning which see n. 1143; but whereas truth from that origin is truth divine, and all truth divine is from the Lord, and that is the Word, therefore by fine linen is signified truth from the Word: this truth is called clean from celestial good, and shining from spiritual good: all truth is from good, and there are two universal goods, from which are all truths, namely, celestial good, which is the good of love to the Lord, and spiritual good, which is the good of love towards the neighbour: truth from the latter good is understood by fine linen which is shining, but truth from the former good is understood by the fine linen which is clean, and both from the Word, for the Word in every part of it is such, that truth from celestial good, and truth from spiritual good, are conjoined, and within, in the truths, is celestial good with spiritual good.——*Continuation. That all the angels of heaven, and all men of the earth who make the church, are as one man, and that the Lord is the life of that man:* this may be seen confirmed in the work concerning *Heaven and Hell*, under the following articles: 1st. that the universal heaven, in a complex, has reference to one man, n. 59—67: 2nd. that each society in the heavens has reference to one man, n. 68—72: 3rd. that hence every angel is in a perfect human form, n. 73—77: and 4th. that heaven in the whole and in part has reference to man, which is from the Divine Human [principle] of the Lord, n. 78—87: likewise that there is a correspondence of all things of heaven with all things of man, n. 87—102: that the like may be said of the church of the Lord in the earth, n. 57. That heaven is as one man, experience has taught, and reason teaches. *Experience:* it has been granted me to see a society consisting of thousands of angels, as one man of a middling stature; likewise societies consisting of fewer in like manner: but this does not appear to the angels in the society, but to the angels who are out of that society at a distance, and at times when a society is to be purified from strangers, for when this is the case, all those who constitute the life of the society are within that man, but those who do not constitute the life are out of him, and these are removed, but the former remain. The case is similar with the universal heaven before the Lord: hence and from no other cause it is, that every angel and spirit is a man in a similar form in which he was a man on earth. That the Church in the earth also is before the Lord as a man, has not been seen, but heard; likewise that it is also distinguished into societies, and that every society is a man; likewise that all who are within that man are within heaven, but those who are out of him are in hell; the cause of this has also been mentioned, namely, that every man of the Church is also an angel of heaven, for he becomes an angel after death: moreover the Church in the earth, not only together with the angels, constitutes the interiors of that man,

but also the exteriors, which are called cartilaginous and bony: this the church constitutes, because men of the earth are endued with a body, in which the ultimate spiritual principle is clothed with the natural; this constitutes the conjunction of heaven with the church, and of the church with heaven. From *reason:* heaven and the church are a man, in the concrete or complex, greatest, lesser, and least, the sole cause whereof is, because God is a man, and hence the Divine Proceeding, which is the Divine [principle] from Him, is similar in every thing, least and greatest, which is man; for as was said above, the Divine [principle] is not in space and extended, but causes spaces and extensions to exist in the ultimates of His creation, in the heavens apparently, in the world actually: but still spaces and extensions are not spaces and extensions before God, for He is in His Divine [principle] every where: this is manifestly evident from this circumstance, that the universal angelic heaven, with the church, is, before the Lord as one man; in like manner a society consisting of thousands of angels, although their habitations appear extended through much space: the same is also evident from this consideration, that the universal heaven, likewise an entire society in heaven, can, at the good pleasure of the Lord, appear as a man, great or small, as a giant or as an infant, and yet it is not the angels, who so appear, but the Divine [principle] in them; for the angels are only recipients of the Divine from the Lord, and the Divine in them constitutes the angelic principle, and thence heaven. Inasmuch as angels are only recipients, and the Divine in them constitutes the angelic principle and heaven, it is evident that the Lord is the life of that man, that is, of heaven and the church.

1223. "For fine linen is the justices of the saints"—That hereby is signified that by truths from the Word are procured the goods of life to those who believe in the Lord, appears from the signification of fine linen, as denoting truths from the Word, concerning which see above n. 1222: from the signification of justices, as denoting the goods of love, and thence the goods of life, concerning which see above n. 204, 1199; and from the signification of saints, as denoting those who are in truths from good from the Lord, see n. 204, 325, 973, thus also who believe in the Lord.——*Continuation.* Consequently *that as life is in singular and most singular the things of man, and has knowledge of all the state thereof; so the Lord is in singular and the most singular things of the angels of heaven, and of the men of the church.* The reason why life is in singular and the most singular things of man, is, because the many various and divers things in man, which are called members, organs, and viscera, so make one, that man knows no otherwise than that he is a simple, and not a compound being. That life is in the most singular things of

man, is evident from this consideration, that from his own life he sees, hears, smells, and tastes, which could not be effected, unless the organs of those senses also lived from the life of his soul; likewise from this consideration, that the whole surface of the body is endued with the sense of touch, and it is the life which causes that sense, and not the skin without the life: it is evident also from this circumstance, that all the muscles under the skin are subject to the arbitrement of the life of man's will and understanding, and are moved at their nod, thus not only the hands and feet, and the whole body itself, but also the tongue, the lips, and the face, with the whole head; the latter things and the former cannot be moved by the body alone, but by the life from the will and understanding, together with the life in the members themselves: it is the same with every one of the viscera in the body, each of which performs therein its own office, and acts obsequiously according to the laws of order inscribed on it, which is from the actuation of the life, in a manner unknown to man, by its motion in all and singular things from the heart and lungs, and by its sense in all and singular things from the cerebellum. The reason why life is in singular and in most singular the things of man, is, because the animal form, of which we have treated of above, is the real form of life; for life from its first fountain, which is the sun of heaven or the Lord, is perpetually in the effort of forming a likeness and image of itself, that is, a man, and from man an angel, wherefore from the ultimates, which are created from it, it adjoins to itself things comformable, whereby man may exist, in whom it may live. Hence it is evident, that life is in singular and most singular the things of man; and that the part or even particle in which life is not, becomes dead and is dissociated. Now whereas men and angels are not lives, but only recipients of life from the Lord, and the universal heaven, with the church, before the Lord is as one man, it is evident that the Lord is the life of that man, that is of heaven and the church, and also that He is omnipotent and omniscient in singular and most singular the things of the angels of heaven and men of the church. Inasmuch as the universal heaven, with the church, before the Lord is as one man, and according to the divine arbitrement great or small, as a giant or as an infant, it is manifest that the life or spiritual [principle] which proceeds from the Lord, is not in space, or extended, with the angels of heaven and with men of the church; consequently that spaces and times are to be removed form the ideas, in order that omnipresence and omniscience of the Lord with all and every one may be comprehended.

1224. "And he said unto me, Write"—That hereby is signified, that these things shall be in memorial for posterity, appears from the signification of writing, as denoting to inscribe on the life and faith of man, concerning which see n. 222, and as denoting

what is certain, see n. 898; but in this case that it shall be in memorial for posterity, for the subject treated of is concerning the New Church to be established by the Lord, which is understood by the New Jerusalem, for this is what is understood by the wife of the Lamb, and is also called His wife, Apocalypse xxi. 9, 10.——*Continuation.* *That the Lord is also present with those who are out of heaven and the church, who are in hell, or will come into hell, and knows all their state, from the intellectual faculty with which every man is endowed, and from the opposite.* Every man has three degrees of life, a lowest in common with the beasts, and two superior which are not common with them; by these two superior degrees man is man: with the evil these degrees are closed, but open with the good, they are not however closed with the evil in regard to the light of heaven, which is wisdom, which proceeds from the Lord as a sun, but they are closed in regard to the heat, which is love, which together thence proceeds: from this circumstance it is that every man, even an evil one, has the faculty of understanding, but not the faculty of willing from celestial love, for the will is the receptacle of heat, that is, of love, and the understanding is the receptacle of light, that is, of wisdom, from that sun. The reason why every man is not intelligent and wise, is, because he who is not has by his life closed in himself the receptacle of that love; which being closed, he is not willing to understand any other thing than what he loves, for this he wills and loves to think of, and thence also to understand. Now inasmuch as every man, even an evil one, has the faculty of understanding, and that faculty is from the influx of light from the sun which is from the Lord, it is evident that the Lord is also present with those who are out of heaven and the church, who either are in hell or will come thither: from that faculty it also is, that man can think and reason concerning various things, which beasts cannot do: and also that he lives for ever. Another reason of the Lord's omnipresence in hell, is, because the universal hell is before the Lord, equally as the universal heaven, as one man, but as a man-devil, or a man-monster, with which all things are in opposition to those which are in the divine man-angel, wherefore from this latter man is known all that is in the former, that is, from heaven, all that is in hell; for from good is known evil, and from truth what is false, thus all the quality of the latter from the quality of the former. There are three heavens, and there are three hells; and as the heavens are distinguished into societies, so also are the hells, and every society of hell corresponds, from opposition, to a society of heaven; the correspondence is as between good affections and evil affections, for all societies are affections: thus, in like manner, as every society of heaven, in the view of the Lord, is as one man-angel, in the likeness of His own affection, as was said above, so every so-

ciety of hell, in the view of the Lord, is as one man-devil, in the likeness of his own evil affection: it has also been given me to see this: they appear indeed as men, but monstrous: I have seen three kinds of them, the fiery, the black, and the pallid, but all of them with deformed faces, dry tones of voice, external speech, and gestures corresponding: they are all in lascivious loves, and no one in chaste love, the delights of their will being evils, and the delights of their thoughts falses.

1225. "Blessed are they who are called to the supper of the nuptials of the Lamb"—That hereby is signified, that they will come into heaven, who, by truths from the Word, are conjoined to the Lord and become the church, appears from the signification of blessed, as denoting those who are in heaven, and who will come into heaven, for these are the blessed; and from the signification of supper, as denoting consociation by love, and communication, concerning which see n. 252; hence by the supper of the nuptials of the Lamb, is signified conjunction with the Lord, and thence communication with those who are of that church.——*Continuation. That from the omnipresence and omniscience of the Lord thus perceived, it may be apprehended by the understanding how the Lord is the all in all of heaven and the church, and that we are in the Lord, and He in us.* By all things of heaven and the church is understood divine truth and divine good, the former being from the light of the sun of heaven, which is wisdom, and the latter from the heat of the sun of heaven, which is love: the angels, in proportion as they are recipients of those principles, are heaven in general, and are themselves heavens in particular; and men, in proportion as they are recipients of them, are the church in general, and churches in particular: there is not given any thing with any angel, which makes heaven in him, nor any thing with any man, which makes the church in him, but the Divine [principle] proceeding from the Lord; for that all the good of love, and all the truth of faith is from the Lord, and nothing thereof from man, is a known thing. From these considerations it is evident, that the Lord is the all and in all of heaven and the church. That we are in the Lord, and He in us, the Lord Himself teaches in John: "*Jesus said, he who eateth My flesh, and drinketh My blood, dwelleth in Me and I in him,*" vi. 56: and again: "*In that day ye shall know, that ye are in Me, and I in you,*" xiv. 20, 21; and elsewhere, that "*in him we live, and move, and have our being.*" All the angels of heaven, and all the men of the church, are in the Lord, and the Lord in them, when they are in that celestial man spoken of above; angels and men are then in the Lord, because they are recipients of life from Him, thus are in His Divine [principle], and the Lord is in them, because He is the life in its recipients. From these considerations it is evident, that all those who are in a natural idea concerning the Lord, can

have no understanding of His divine omnipresence, otherwise than as intuitive, when notwithstanding it is actual, such as is the omnipresence of the Holy Spirit, which is the Divine Proceeding.

1226. "And he said to me, These are the true words of God" —That hereby is denoted that they are from the Lord, who is the Word, and who is the truth, appears from this consideration, that all the truths of God are from the Lord, and thence that the Lord is called the Word, which is divine truth; see John i. 1, 2, 14; and that He calls Himself the Truth, John xiv. 6. ——*Continuation. That the omnipresence and omniscience of the Lord may also be comprehended from the creation of the universe; for the universe was so created by Him that He is in first principles and in last, also in the centre and in the circumference, and that uses are what He is in.* This may appear evident to every one from the creation of the universe, from the life of man, and from the essence of uses. The *creation of the universe* cannot be better seen in any other way than from the types thereof in the heavens: there creation is perpetual and instantaneous, for in the spiritual world earths exist in a moment, and upon them paradisiacal gardens, and in these trees full of fruits, also shrubs, flowers, and plants of all kinds, which, when viewed by the eye of wisdom, are found to be correspondences of the uses in which the angels are, to whom they are given for reward; they have also houses bestowed on them, full of utensils and decorations according to their uses; raiment also is given to them according to their uses, and likewise food which is eatable and relishing according to uses, besides pleasant and delightful conversations, which also are uses, because they are recreations: all these things are given gratis, but still on account of the uses which they perform: in a word, the universal heaven is full of uses, so that it may be called the very kingdom of uses. On the other hand, those who do not perform uses, are sent into the hells, where they are compelled by a judge to labour, and if they refuse, no food is given them, nor clothing, nor a bed to lie on, and they are laughed at by their associates as servants by their masters; it is also permitted them by the judge to use them as their slaves, and if they withdraw others from their labours they are severely punished, until they are compelled to exertion; but those who cannot be so compelled, are cast out into deserts, where a piece of bread is daily given them, and water to drink, and they dwell solitary in miserable cottages or in caves; and whereas they perform no uses, the earth where they are, is so barren, that the least appearance of turf or grass is rarely seen upon it. In such deserts and hells I have seen several of noble descent, who in the world gave themselves up to idleness, or who courted offices, and performed the functions thereof, not for the sake of use, but for honour and gain, which were the

only uses they had in view. The uses which they perform in the heavens, and the labours to which they are compelled in the hells, are partly like those which exist in the world, but still the uses for the most part are spiritual uses, which cannot be described by any natural language, and, what I have often wondered at, do not fall into the ideas of natural thought: such is the spiritual [principle] in most cases. From the perpetual and instantaneous creation of all things in the heavens may be seen, as in a type, the creation of the whole world with its earths, and that there is nothing therein created but in and for use; in general, one kingdom of nature for another, the mineral kingdom for the vegetable, this for the animal, and both for the human race, that the latter may serve the Lord in performing uses to each other. The same may appear from the *life of man*, in which, if viewed from the creation of all things in him, there will not be found a part which is not for use, not a fibre or vessel in the brains, in the organs of the senses, in the muscles, nor in any of the viscera of the thorax and abdomen, or in the rest, which is not for some use in general and in particular, thus not for itself, but for all about it and the whole together: the greater forms themselves, which are called members, sensories, muscles, and viscera, composed and organized from fibres and vessels, are all formed from use, in use, and to use, so that they may be simply called uses, of which the whole man is composed and formed; whence it manifestly appears, that their origin is from use only, and that they have use for their end. That every man in like manner is created and born for use, is manifestly evident from the use of all things in him, and from his state after death, when, if he does not perform any use, he is accounted so vile, as to be cast down into infernal prisons, or into desert places: that man is born that he may be use, the life also manifests, for the man whose life is from the love of uses, is altogether different from him whose life is from the love of idleness, by which is meant a life consisting only in conversation, entertainments and diversions: the life of the love of use is the life of the love of the public good, and also of love towards the neighbour, and of the love of the Lord, for the Lord does uses to man by man, whence the life of the love of use is a divine spiritual life, wherefore every one who loves good use, and from the love thereof does it, is loved by the Lord, and is received with joy in heaven by the angels: but the life of the love of idleness is a life of the love of self and of the world, and hence is a merely natural life, which does not hold the thoughts together but diffuses them abroad into every vanity, and thereby turns man away from the delights of wisdom and immerses him in the delights of the body only, and of the world, with which evils cohere; wherefore after death he is let down into the infernal society to which he addicted himself in the world, and

there is compelled to labour through hunger and scarcity of food. By uses, in the heavens and earths, are understood ministries, functions, studies of life, employments, various family exercises and labours, consequently all things which are opposite to idleness and indolence. The same may also appear from the *essence of uses:* the essence of uses is the public good; the public good, in the most general sense, with the angels, is the good of the whole heaven, in a sense less general the good of the society, and in a particular sense the good of each individual of the society. But with men, the essence of uses, in the most general sense, is the good of the whole human race both spiritual and civil, in a sense less general the good of their country, in a particular sense the good of society, and in a singular sense the good of each individual; and whereas those goods constitute their essence, love is their life, inasmuch as all good is of love, and in love there is life: in this love is every one, who is delighted with the use in which he is for the sake of the use, whether he be a king, a magistrate, a priest, a minister, a general, a merchant, or labourer: every one who is delighted with the use of his function for the sake of the use, loves his country and fellow citizens, but he who is not delighted therewith for the sake of use, but only does it for the sake of himself, for honours and wealth, does not in his heart love his country, and fellow citizens, but only himself and the world; the reason is, because no one can be kept by the Lord in the love of his neighbour, unless he be in some love towards the public; and no one can be in that love, but he who is in the love of use for the sake of use, or in the love of use from use, thus from the Lord. Now whereas all and singular things in the world were created in the beginning for use, and also all things in man were formed for use, and the Lord from creation viewed all the human race as one man, in whom every one in like manner is for use, or a use, and whereas the Lord Himself is the life of that man, as was said above, it is evident, that the universe was so created, that the Lord is in first principles and in last, also in the centre and in the circumference, that is, in the midst of all, and that uses are what He is in. From these considerations also may be comprehended the omnipresence and omniscience of the Lord.

1227. Verse 10. "*And I fell down before his feet to adore him: and he said unto me, See* [*thou do it*] *not, I am thy fellow servant, and of thy brethren who have the testimony of Jesus; adore God; for the testimony of Jesus is the spirit of prophecy.*" "And I fell down before his feet to adore him," signifies perception from him of the Divine to which belongs adoration: "and he said to me, See, [thou do it] not," signifies the knowledge that he was not God but an angel: "I am thy fellow servant, and of thy brethren who have the testimony of Jesus," signifies that he is like to men on earth, who receive and have

received divine truth from the Lord: "adore God," signifies that the Lord alone is to be acknowledged and worshiped from the heart: "for the testimony of Jesus is the spirit of prophecy," signifies that the acknowledgment of the Lord and conjunction with Him is the life of all doctrine from the Word.

1228. "And I fell down before his feet to adore him" —That hereby is signified perception from him of the Divine, to which belongs adoration, appears from the signification of falling down before the feet and adoring, as denoting to acknowledge, confess, and worship the Divine [Being], concerning which see n. 805, 821, 1206: that it is only perception of the Divine [Being] from him, is evident from his saying that he is not to be adored, because he is only an angel, who is a servant of the Lord even in like manner as men. But the nature of the thing in itself is such, that the Lord when He sends angels to men, as He did to the prophets, fills them with His Divine [principle], and so causes them to speak; the angel who is sent, in this case, does not speak from himself, but from the Lord, but as soon as he has spoken, he returns into himself, and then knows that he is only an angel: thus the Word was written from the Lord by means of angels, and thus the Lord spake with the ancient people, as with Abraham, with Hagar his hand-maid, with Gideon, and in general with the prophets, wherefore also the angels are called by them Jehovah, and some were adored so long as they were filled with the Divine [principle]; this presence of the Lord is the same with the presence of the Holy Spirit: from these considerations it is evident what is signified by those words. ——*Continuation. Inasmuch as to the Lord appertains divine love and divine wisdom, therefore to Him also appertains divine omnipresence and divine omniscience from both, but omnipresence is principally from the divine love, and omniscience is principally from the divine wisdom.* Love and wisdom in the Lord are not two but one, and this one is divine love, which before the angels of heaven appears as a sun: but love and wisdom proceeding from the Lord as a sun appear as two distinct [principles], love appearing as heat, and wisdom as light: both these from their origin, which is the sun, act altogether as one, but are separated with angels of heaven and with men of the church; with some of them love, which is heat, is more received than wisdom, which is light, these are called celestial angels and men; and with some wisdom, which is light, is more received than love, which is heat, and these are called spiritual angels and men. These things may be illustrated from the sun of the world: in that sun, fire and the origin of light are altogether one, and this one is the fiery [principle] of that sun: from this proceeds heat, and at the same time light, which appear as two distinct things, but still from their origin they act as one: this one appears in the earth

in the time of spring and summer, but they are two distinct things according to the conversion of the earth to the sun, and thus also according to reception, direct or oblique: this correspondence is adduced by way of illustration. The case is similar with respect to omnipresence and omniscience; these in the Lord are one, but still they proceed from the Lord as two distinct attributes, for omnipresence has reference to love, and omniscience to wisdom, or, what is the same, omnipresence has reference to good, and omniscience to truth, inasmuch as all good is of love, and all truth is of wisdom. The reason why the omnipresence of the Lord has reference to love and good, is, because the Lord is present with man in the good of his love; and the reason why omniscience has reference to wisdom and truth, is, because the Lord from man's good of love is omnipresent in the truths of his understanding, and this omnipresence is called omniscience; as in particular with one man so in general with all.

1229. "And he said unto me, See [thou do it] not"—That hereby is signified the knowledge that he was not God but an angel, may appear without explication, for he said, See [thou do it] not, denoting that he was not God but an angel, before whom he was not to fall down, or who was not to be adored. ——*Continuation.* We have treated of the divine attributes, which are infinity, eternity, providence, omnipotence, omnipresence, and omniscience; it now remains that we treat of the divine love and divine wisdom, from which is the life of all things, and of which the above attributes are predicated; but that these two essentials of all things may be distinctly perceived, they shall be treated of in the following order. First concerning the divine love: I. That in the world it is but little comprehended what love is, when notwithstanding it is the life itself of man. II. That the Lord alone is love itself, because He is life itself, and that man and angel is only a recipient. III. That life, which is love, has no existence without a form, and that that form is the form of uses in every complex. IV. That man is such a form in general and in particular, and that heaven is in such a form, and also the world. V. That there are genera and species of uses, and differences of species ad infinitum, and also that there are degrees of uses. VI. That there are as many affections as there are uses, and that, consequently, there are genera and species of affections and differences of species ad infinitum; and that there are degrees of affections. VII. That every affection of use in itself is a man, according to the quality and quantity thereof. VIII. That every use derives its life from the common good, and that it flows in from it, and gives the necessaries, utilities, and delights of life. IX. That in proportion as man is in the love of uses, in the same proportion he is in the Lord, and loves the Lord and his neigh-

bour, and in like proportion is a man. X. That the active force of uses, according to their connection in their order, produces the vital heat, which is perceived in man as love. XI. That it is manifested by man's willing this thing or that, or by this or that being good to him, or not good, and at length by delight. XII. That all things in man are formed, likewise grow and are kept in connexion, by love and the heat thereof from the Lord. XIII. That man does not know what affection is, and still less that there are as many various affections as there are men born into the world, and as there will be born to eternity, thus that they are infinite. XIV. That man knows no other than that he is thought, when notwithstanding he is affection. XV. And that neither does he know that he has eternal life according to the affection of use.*

1230. "*I am thy fellow-servant, and of thy brethren who have the testimony of Jesus, worship God*," signifies that angels of heaven are associated with men, as brethren with brethren, with such as worship the Lord, and therefore that in consociation with them the Lord alone is to be worshiped. "I am thy fellow-servant and of thy brethren," signifies, that an angel of himself has not any thing divine, but that he is associated with man as one brother with another: by "having the testimony of Jesus," is signified that he is in like manner conjoined with the Lord, by acknowledging the Divinity in His Humanity, and by a life conformable to His precepts: that this is signified by having the testimony of Jesus, will be seen in the next article. The reason why the angels of heaven are not superior to men, but only their equals, and that therefore they are equally the Lord's servants as men are, is, because all angels have been

* *Annotation by the Editors* [*of the original Work in Latin*] *whose names are subscribed below.*

When Emanuel Swedenborg had hitherto extended these his Explications on the Apocalypse, it appears to us that he laid aside the work for a time, for the purpose of completing more distinctly and fully the subject of Angelic Wisdom, with other subjects commenced in this work; also that he might publish a shorter Explication of the Apocalypse, called the *Apocalypse Revealed*, which work was edited in the year 1766, or according to some copies, 1764, at Amsterdam. Nevertheless the Editors of this book, namely, the *Apocalypse Explained*, in order to make the work complete, have supplied the deficient Chapters from the *Apocalypse Revealed*, carefully observing to change the numbers of the articles cited in one work with the correspondent numbers in the other, and to pass over some others in silence.

At the end of the Explications follows the continuation concerning the Divine Love and the Divine Wisdom, before undertaken, which was found after the death of the Author amongst other fragments in Manuscript.

HENRY PECKITT,
WILLIAM SPENCE,
GEORGE ADAMS,
BENEDICT CHASTANIER,
ROBERT HINDMARSH.

London, June 17, 1790.

men born in the world, and not any of them immediately created such, as may appear from what is written and shewn in the work concerning *Heaven and Hell*; they do indeed excel men in wisdom, but this is because they are in a spiritual state, and thence in the light of heaven, and not in a natural state, and so in the light of the world, as men are upon earth; but in proportion as any angel excels in wisdom, in the same proportion he acknowledges that he is not above men, but like unto them; wherefore neither is there any conjunction of men with angels, but consociation with them; there is a conjunction only with the Lord. But in what manner there is conjunction with the Lord, and consociation with the angels by means of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 62—69.

1231. "*For the testimony of Jesus is the spirit of prophecy*," signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life conformable to His commandments, is, in a universal sense, the all of the Word and of doctrine derived from it. By the testimony of Jesus is signified the attestation of the Lord in heaven, that man is His, and thus that he is in heaven one among the angels there; and inasmuch as this attestation cannot be given to any others but those who are in conjunction with the Lord, and since they are in conjunction with the Lord, who acknowledge Him to be the God of heaven and earth, as He Himself teaches in Matt. xxviii. 18, and at the same time live conformably to His precepts or commandments, particularly conformably to the commandments of the decalogue, therefore these two things are signified by the testimony of Jesus: by this testimony being the spirit of prophecy, is signified that it is the all of the Word and of doctrine deduced from it; for the Word in a universal sense treats only of the Lord, and of a life conformable to His commandments; hence it is that the Lord is the Word, because the Word is from Him, and treats of Him alone, and only teaches how He is to be acknowledged and worshiped, and these are the commandments of the Word, which are called divine truths, according to which man ought to live, that he may be capable of coming into conjunction with the Lord. That the Word treats of the Lord alone, and that thence it is that the Lord is called the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, n. 1—7; n. 8—11; n. 19—28; n. 37—44: and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 80—90; n. 98—100. This is also what the Lord says, "*That the spirit of truth, which is the Holy Ghost, will testify of the Lord, and that he will not speak from himself, but that he will take of the things which are of the Lord, and shew them*," John xv. 26; xvi. 13, 15.

1232. Verse 11. "*And I saw heaven open, and behold a*

white horse," signifies the revealing of the spiritual sense of the Word by the Lord, and by it the discovery of the interior meaning of the Word, which is the coming of the Lord. By heaven being seen open, is signified a revelation from the Lord and consequent manifestation, as will be seen presently; by horse is meant the understanding or meaning of the Word, and by white horse the interior understanding of the Word; and as this is signified by white horse, and as the spiritual sense is the interior understanding of the Word, therefore that sense is here signified by white horse. The reason why this is the coming of the Lord, is, because by that sense it manifestly appears, that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and from Him alone the New Church has its existence. The Lord said, "*That they should see the Son of Man coming in the clouds of heaven with glory and power,*" Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27; Apoc. i. 7; Acts i. 9, 11: and this the Lord said also when He discoursed with His disciples concerning the consummation of the age, which is the last time of the church, when judgment takes place. Every one, who does not think beyond the sense of the letter, believes that, when the last judgment shall come to pass, the Lord will appear in the clouds of heaven with angels and sound of trumpets; nevertheless that this is not meant, but that He will appear in the Word, may be seen in the explanation above, n. 36, 905, 906; and the Lord appears manifestly in the spiritual sense of the Word: from that sense it is discovered not only that He is the Word, that is, divine truth itself, and further that He is the inmost of the Word, and thence the all thereof, but also that He is the one God, in whom there is a trinity, consequently the only God of heaven and earth, and moreover that He came into the world to glorify His Humanity, that is, to make it Divine: the Humanity which He glorified, that is, made Divine, was His natural Humanity, which He could not glorify, or make Divine, but by the assumption of the Humanity in a virgin in the natural world, to which He then united His Divinity, which He had from eternity; this union was effected by temptations admitted into His assumed Humanity, the last of which was the passion of the cross, and at the same time by the fulfilling of all things of the Word, not only by the fulfilling of all things of the Word in its natural sense, but also by the fulfilling of all things of the Word in its spiritual sense and in its celestial sense, in which, as was said above, He alone is treated of: but on this subject, see the particulars which are laid open in the *Doctrine of the New Jerusalem concerning the Lord*, and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture.* Now since the Lord is the Word, and the Word was made flesh, John i. 1, 2, 14; and

the Word was made flesh to fulfil the same, it is plain that the coming of the Lord in the Word is meant by His appearing in the clouds of heaven; that the clouds of heaven signify the Word in its literal sense, may be seen above, n. 36, 905, 906. It is evident that the Lord's appearing in the Word is meant, because by white horse is signified the interior understanding of the Word, and it is said that the name of Him who sat on the horse is the Word of God, and that His name is *King of kings and Lord of lords,* verses 13, 16. From these considerations then it is evident, that by I saw heaven open and behold a white horse, is signified the revealing of the spiritual sense of the Word by the Lord, and by it the discovery of its interior meaning, which also is the coming of the Lord. That the spiritual sense of the Word, concerning which no one in the Christian world knew any thing heretofore, is at this day revealed, may be seen in the *Arcana Cœlestia,* wherein the two books of Moses, Genesis, and Exodus, are explained according to that sense; also in the *Doctrine of the New Jerusalem concerning the Sacred Scriptures,* n. 5—26; in the tract *on the White Horse,* from beginning to end, and in the extracts there collected from the *Arcana Cœlestia,* concerning the Sacred Scripture; and moreover in *these explanations of the Apocalypse,* where not a single verse can be understood without the spiritual sense.

1233. "*And He who sat upon him is called faithful and true, and in justice He doth judge and combat,*" signifies the Lord as to the Word, that He is divine good and divine truth itself, from both which He executes judgment, and separates the good from the wicked. By Him who sat upon him, that is, upon the white horse, is meant the Lord as to the Word; that it is the Lord as to the Word who is meant, is plain from verse 13, where it is said, "*That He was clothed with a vesture dipped in blood, and His name is called the Word of God;*" by faithful and true is signified divine good and divine truth, by faithful divine good, because that is faithful; the faithful, speaking of men, are those who are in the inmost or third heaven, consequently who are in celestial good; that by true, when said of the Lord, divine truth is signified, is evident; by justice both are signified, as well good as truth, and when said of the Lord, divine good and truth, hence it follows, that by judging in justice, is signified to execute judgment from divine good and divine truth: all judgment is executed by the Lord through the Word, consequently the Word itself judges every one: the reason why to make war or to combat from justice, signifies to separate the good from the wicked, is, because the Lord does not fight against any one, but separates the good from the wicked, and when the good are separated from the wicked, then the wicked cast themselves into hell.

1234. Verse 12. "*And His eyes were as a flame of fire,*" signifies the divine wisdom of the Lord's divine love, as may

be seen above, n. 68, where the like occurs, and is said of the Son of Man, by whom is meant the Lord as to the Word.

1235. "*And on His head were many diadems,*" signifies the divine truths of the Word from Him. On His head, signifies from the Lord, for by head is signified wisdom originating in love, and from the head man is governed by wisdom originating in love; diadems were seen on His head, because the divine truths of the Word, which are signified by diadems, are from Him. The divine truths of the Word in the spiritual world correspond to diadems, and in consequence of this correspondence appear there, and in heaven, upon the head of those who coonsider the Word as holy; hence it is that diadems signify divine truths of the Word in its literal sense; the reason is, because the literal sense is translucent by virtue of its spiritual and celestial sense, as the jewels of a diadem are translucent by virtue of their light."

1236. "*Having a name written which no one knew but Himself,*" signifies that what the Word is in its spiritual and celestial sense, no one sees but the Lord, and they to whom He reveals it. By name is signified the quality of any one, in the present case the quality of the Word, or what the Word is internally, that is, in its spiritual and celestial sense: it is called a written name, because the Word exists as well among men upon the earth as among angels in heaven, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture,* n. 70 to 75: by no one knowing it but Himself, is signified that no one sees but the Lord Himself, and they to whom He reveals it, what the Word is in its spiritual sense. That no one sees the spiritual sense of the Word but only the Lord, and therefore that no one sees that sense but from the Lord, and that no one sees it from the Lord except he be in Divine truths from Him, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* n. 26.

1237. Verse. 13. "*And He was clothed in a vesture dipped in blood, and His name is called the Word of God,*" signifies divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered. By vesture is signified truth investing good, and when said of the Word, it signifies the Word in its literal sense, for that is like a garment, wherewith its spiritual and celestial sense is clothed: by blood is signified violence offered to the Lord's Divinity and the Word; the reason why this is signified, is, because blood signifies the Lord's divine truth in the Word, wherefore by shedding blood is signified to offer violence to the Lord's Divinity and His Word: by the Word of God is here signified the Word in its literal sense, for to that violence was offered, but not to the Word in its spiritual sense, because the latter sense was not known: if it had been known, violence would have been offered to it also, for which reason that sense was not revealed till after the last judgment

was executed, and a new church was to be established by the Lord; neither is it at this day revealed to any but such as are in divine truths from the Lord, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 26. That violence has been offered to the Lord's Divinity and Word, appears manifestly from the Roman Catholic religion, and from the religion of the Reformed respecting justification by faith alone: the Roman Catholic religion maintains that the Lord's Humanity is not Divine, for which reason they transferred to themselves all things appertaining unto the Lord; also that the Word is to be interpreted only by themselves, and their interpretation is every where contrary to the divine truth of the Word, as was shewn in the explanation of the foregoing chapter; hence it is plain that violence has been offered to the Word by that religion: and in like manner by the religion among the Reformed respecting faith alone, for neither does this make the Lord's Humanity Divine; it builds theology also upon a single expression of Paul falsely understood, and therefore as it were makes of no account all that the Lord taught respecting love and charity and good works, which nevertheless are so plain, that any one who has eyes may see. The same thing was done to the Word by the Jews, it being a religious tenet with them, that the Word was written for none but themselves, and therefore that no others were meant in it, and that the Messiah, who was to come, would exalt them above all the nations of the earth, by means of which prejudices, and many others, they falsified and adulterated every thing in the Word: this is meant by the following passages in Isaiah: "*Who is this that cometh from Edom, with stained garments from Bozrah? wherefore is He red in His apparel, and thy garments like Him that treadeth in the wine-fat? whence the victory of them is sprinkled upon my garments, and I have stained all My raiment,*" lxiii. 1, 2: by garments here also are signified the divine truths of the Word; by Edom is signified redness, in the present instance redness from blood; hence it is plain, that by being clothed in a vesture stained with blood, and His name being called the Word of God, is signified divine truth in its ultimate sense, or the Word in the letter, whereunto violence has been offered.

1238. Verse 14. "*And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean,*" signifies the angels in the new Christian heaven, who were conjoined with the Lord in the interior understanding of the Word, and thereby were in pure and genuine truths. By the armies in heaven are meant the angels who are in divine truths and goods; by heaven here is meant the new Christian heaven, which has been often treated of above; the reason why that heaven is meant, is, because it is the new heaven treated of in the Apocalypse: by following the Lord, is signified to be in conjunction with Him:

by the white horses upon which they appeared to be, is signified the interior understanding of the Word, as above, n. 1232: by fine linen white and clean, is signified pure and genuine truth through the Word from the Lord. It is also said of the new church, that she was arrayed in fine linen clean and bright, verse 8 of this chapter, and so it is here said of the new Christian heaven, through which that church will come from the Lord.

1239. Verse 15. "*And out of His mouth there went a sharp sword,*" signifies the dispersion of falses, by doctrine thence derived by the Lord, as is evident from the explanation above, n. 73, where the like is said of the Lord, who is there called the Son of Man, and by the Son of Man is meant the Lord as to the Word: in this passage the same is signified by Him who sat on the white horse; for the dispersion of falses is effected through the Word by the Lord.

1240. "*That with it He should smite the nations; and He shall rule them with a rod of iron,*" signifies that He will convince all who are in a dead faith, by truths of the literal sense of the Word, and by rational arguments. That this is signified, may appear from the like expression above, n. 726: that by the rod of iron, wherewith the nations were to be smitten, are signified truths from the literal sense of the Word confirmed by rational arguments from the natural man, may be seen in that passage. That faith alone without works is a dead faith, appears clearly in James ii. 17, 20; who also says, "*Be ye doers of the Word, and not hearers only, deceiving your own selves,*" Epistle i. 22. In like manner Paul says, "*Not the hearers of the law shall be justified by God, but the doers of the law shall be justified,*" Rom. ii. 13.

1241. "*And he treadeth the wine-press of the fury and anger of God Almighty,*" signifies that the Lord alone bore all the evils of the church, and all the violence offered to the Word, and thereby to Himself. By the wine of the fury and anger of God, are signified the goods and truths of the church, which are from the Word, profoned and adulterated, and therefore the evils and falses of the church; by treading the press of that wine, is signified to bear them, fight against them, and condemn them, and so to deliver angels in the heavens and men on the earths from infestation by them: for the Lord came into the world, to subdue the hells, which at that time had got to such a height, that they began to infest the angels, and He subdued them by combats against them, consequently by temptations; for spiritual temptations are nothing else but combats against the hells: and inasmuch as every man is consorted with spirits as to his affections and consequent thoughts, the wicked with spirits from hell, and the good with angels from heaven, therefore when the Lord subdued the hells, he not only delivered the angels of heaven from infestation, but

also the men of the earth: this then is what is signified by the following passage in Isaiah: "*He bore our diseases, and He carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities, and by His wounds health was given unto us; Jehovah hath laid on him the iniquity of us all: He suffered exaction; He was cut off from the land of the living; for the transgression of my people was He smitten, and He laid down his soul as in a state of guiltiness,*" liii. 4—9; speaking of the Lord and of His temptations from the hells, and at length from the Jews, by whom He was crucified. The Lord's conflicts are likewise described in Isaiah, lxiii. 1—10; where are also the following words: "*Thy garments are like Him that treadeth the wine-press, I have trodden the wine-press alone;*" by which is signified, that he alone bore the evils and falses of the church, and all the violence offered to the Word, and consequently to Himself. I say the violence offered to the Word, and consequently to Himself, because the Lord is the Word, and violence was offered to the Word and to the Lord Himself, by the tenets of the Roman Catholics, as also by the tenets of the Reformed respecting faith alone; the evils and falses of both these religions the Lord bore, when He executed the last judgment, whereby he again subdued the hells, and unless the hells had again been subdued, no flesh could have been saved, as He Himself says in Matt. chap. xxiv. 21, 22.

1242. Verse 16. "*And he hath on His vesture and on His thigh a name written, King of kings and Lord of Lords,*" signifies that the Lord teaches in the Word, what He is, that He is the divine truth of divine wisdom, and the divine good of divine love, consequently that He is the God of the universe. By the Lord's vesture is signified the Word as to its divine truth; by the Lord's thigh is signified the Word as to its divine good; the thighs and loins signify conjugial love, and inasmuch as that is the fundamental love of all loves, therefore the thighs and loins signify the good of love; this is from correspondence; therefore when thigh is mentioned, in speaking of the Lord, it signifies Himself as to the good of love; in the present instance it also signifies the Word as to the same; by name written, is signified the quality of the Lord; by King of kings is meant the Lord as to the divine truth of divine wisdom, and by Lord of Lords is meant the Lord as to the divine good of divine love; the like is signified by the kingdom and dominion of the Lord, when both are mentioned. Inasmuch as the expressions of King of kings and Lord of lords are used, and since by them is meant the Lord in regard to His divine truth and divine good, therefore it is also said, He had a name written on His vesture and on His thigh, and by a name written on His vesture is signified the Word as to divine truth, and by a name written on His thigh is signified the Word as to divine good; both these

principles are in the Word, the divine truth of the Word is in its spiritual sense, which is for the use of the angels of the middle or second heaven, who are in intelligence from divine truths, and the divine good of the Word is in its celestial sense, which is for the use of the angels of the supreme or third heaven, who are in wisdom from divine goods; but this last sense is very occult, and only perceptible to those who are principled in love to the Lord received from the Lord. That it is the Lord who is here meant, plainly appears above in the Apocalypse: "*They shall fight with the Lamb, but the Lamb shall overcome them, because He is Lord of lords and King of kings,*" xvii. 14. That thigh signifies the good of love, and, when speaking of the Lord, the divine good of divine love, appears from the following passages in the Word: "*Justice shall be the girdle of His loins, and truth the girdle of His thighs,*" Isaiah xi. 5: "*Over the head of the cherubs there was the appearance of a man upon a throne; from the appearance of his loins and upward, and from the appearance of his loins and downward, there was an appearance of fire and brightness round about*" Ezek. i. 26, 27, 28: by the man upon the throne is meant the Lord, by the appearance of fire from His loins upward and downward is signified His divine love, and by the brightness round about is signified divine wisdom thence proceeding. "*A man was seen by Daniel, whose loins were girded with gold of Uphaz,*" Dan x. 5; it was an angel in whom the Lord was; by gold of Uphaz is signified good of love. The same is signified by thigh in Isaiah, v. 27; Psalm xlv. 4, and in other places. Concerning the correspondence of the thighs or loins with conjugial love, which is the fundamental love of all others, see the *Arcana Cœlestia*, n. 5050—5062.

1243. Verse 17. "*And I saw one angel standing in the sun, and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God,*" signifies the Lord out of divine love, and thence out of divine zeal, calling and inviting all who are in the spiritual affection of truth, and think of heaven, to the new church, and to conjunction with Himself, and so to life eternal. By an angel standing in the sun, is meant the Lord in divine love; by angel is meant the Lord, and by sun His divine love; by crying with a great voice, is signified to cry out of divine zeal, for zeal is of love; by the birds that fly in the midst of heaven, are signified all who are in the spiritual affection of truth, and of course think of heaven; by coming and gathering themselves together to the supper of the great God, is signified a calling and invitation to the new church and to conjunction with the Lord; and since from conjunction with the Lord there is life eternal, therefore that also is signified; by crying Come, is signified a calling, and by gather yourselves together, is signified a calling together. That by angel, in the Word, is meant

the Lord, is manifest, because He was seen standing in the sun, and no angel appears in the sun, for the Lord is the sun of the spiritual world, wherefore the Lord only is there; that by crying with a great voice, when said of the Lord in divine love, is signified to speak or flow in from divine zeal, is plain, because divine zeal is of divine love, in the present case it is zeal for the salvation of men; that by birds are signified such things as relate to the understanding, and thence to the thought, see above, here they signify such as are in the spiritual affection of truth, and think of heaven, because it is said, birds that fly in the midst of heaven, and by flying in the midst of heaven, is signified to look about, attend, and think.

1244. Verse 18. "*That ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all, both free and bond, both small and great,*" signifies the appropriation of goods from the Lord by means of the truths of the Word and doctrine deduced therefrom, in every sense, degree, and kind. The subject treated of above, n. 1243, was conjunction with the Lord by the Word; the subject here treated of is the appropriation of goods from Him by the truths of the Word: by eating is signified appropriation; by the flesh they were to eat, are signified the goods of the Word and thence of the church; and by kings, captains, the mighty, horses, them that sit on them, free and bond, small and great, are signified truths in every sense, degree, and kind; by kings are signified those who are principled in the truths of the church derived from the Word, and, abstractedly, the truths of the church derived from the Word; by captains [over a thousand] are signified those who are in knowledges of things good and true, and, abstractedly, those knowledges; by the mighty are signified those who are in erudition from doctrine derived from the Word, and, abstractedly, erudition or learning derived from that source; by horses is signified the understanding of the Word, and by those who sit on horses are signified those who are principled in wisdom in consequence of understanding the Word, and, abstractedly, wisdom derived thence; by free and bond, are signified those who know from themselves and those who know from others; by great and small, are signified those who are such in a greater and in a lesser degree: from these considerations it is evident, that by their eating the flesh of these, is signified the appropriation of goods from the Lord by the truths of the Word and doctrine deduced from it, in every sense, degree, and kind. It is well to be noted, that no man has any spiritual good from the Lord, except by means of truths derived from the Word; for the truths of the Word are in the light of heaven, and goods are in the heat of that light, for which reason, unless the understanding be in the light of heaven through the Word,

the will cannot come into the heat of heaven: love and charity can no otherwise be formed than by truths derived from the Word, nor can man be reformed but by those truths: the church itself in man is formed by them, not however by those truths in the understanding only, but by a life conformable to them, for thus truths enter into the will, and become goods: by this means the face of truth is changed into the face of good: for that which is of the will and so of the love, the same is called good, and all that is of the will or of the love, the same is also of the life of man. Hence it may be seen, that the appropriation of goods by means of truths in every sense, degree, and kind, through the Word from the Lord, is here meant by eating the flesh of those who are mentioned. Who cannot see, that flesh is not here meant by *flesh*? Who can be so senseless as to think that the Lord calls and invites all to a great supper, to give them the flesh of kings, captains, mighty men, horses, them that sit thereon, free and bond, great and small, to eat? Who can help seeing that there is a spiritual sense in these words, and that without the help of that sense no one can know what they mean? Who can bear to deny that in its bosom the Word is spiritual, for would it not be more than material, if this passage were understood according to the literal sense, and not according to the spiritual sense? Similar to the above is this passage in Ezekiel: "*Thus saith the Lord Jehovih, Say unto the bird of every wing, and to every beast of the field, Assemble yourselves and come; gather yourselves from every side over My great sacrifice on the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I sacrifice for you: ye shall be satiated upon my table with horse, and with chariot, and with every man of war: so will I give My glory among the nations*" xxxix. 17—21; by flesh here in like manner is signified the good of the church from the Lord through the Word, and by blood the truth of the church: who does not see that blood could not be given them to drink till they were drunken, or that they would be filled at the table of the Lord Jehovih, with horses, chariots, mighty men, and every man of war? Since then by flesh is signified the good of the church, and by blood the truth of the church, it is clear that by the flesh and blood of the Lord, in the holy supper, is signified divine good and divine truth from the Lord, the same as by bread and wine, on which see John vi. 51—58. Flesh also signifies good in many other parts of the Word, as in these passages: "*I will remove the heart of stone out of their flesh, and give them a heart of flesh,*" Ezek. xi. 19; xxxvi. 26: "*My flesh desireth thee in a land of dryness,*" Psalm lxiii. 2: "*My heart and my flesh cry out for the living God,*" Psalm lxxxiv. 3:

"*My flesh shall dwell confidently,*" Psalm xvi. 9: "*When thou seest the naked and thou cover him, and thou hide not thyself from thy flesh,*" Isaiah lviii. 7.

1245. Verse 19. "*And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sat on the horse, and with His army,*" signifies that all the interiorly wicked, who have made profession of faith only, with their leading men and their adherents, will impugn the Lord's divine truths in His Word, and infest those who are to be of the Lord's new church. By the beast are signified those whose religion is grounded upon faith alone; that it means only those who are interiorly wicked, and profess that religion, will be seen below; by kings of the earth are signified those who are more deeply immersed than others in the falses of that religion, consequently the leading men in it; for by kings of the earth are signified those who are in truths of the church derived from the Word, and in an opposite sense those who are in falses, in the present instance those who are in falses; by their armies are signified all among them who in like manner are in falses; by making war is signified to impugn, because by war, in the Word, is signified spiritual war, which is a war of what is false against truth, and of truth against what is false; by Him who sat on the horse, is meant the Lord as to the Word; and inasmuch as they cannot make war against the Lord Himself, but against His divine truths which are in the Word, and thus they also make war against the Lord, because the Lord is the Word, therefore this is meant by making war with Him who sat on the horse: that by an army are signified those who are in divine truths, and so, in the abstract, divine truths themselves, consequently those who are of the Lord's new heaven and new church, because among them there are divine truths, may be seen above, n. 1238.

1246. Verse 20. "*And the beast was taken, and with him the false prophet, that wrought signs before him, whereby he seduced them that received the mark of the beast and worshiped his image,*" signifies all those who professed faith alone, and were interiorly wicked, as well the laity and common people as the clergy and the learned, who by reasonings and attestations that faith alone is the sole medium of salvation, have induced others both to receive that faith, and to live according to it. By the beast is here meant the beast out of the sea, mentioned Apoc. xiii. 1—10; and by the false prophet is meant the beast out of the earth, mentioned in the same chapter, from verse 11, to 12; that by the beast out of the sea are meant the laity and common people, who are in the religion that respects faith alone, and that by the beast out of the earth are meant the clergy and the learned who are in that religion, may be seen in the explanations of that chapter. That the false prophet here is the beast out of the

earth, mentioned in that chapter from verse 11 to 18, appears manifestly, because it is here said of the false prophet, that it was he who wrought signs before the other beast, with which he seduced them that received the mark of the beast and worshiped his image; for the like is said of the beast out of the earth, chap. xiii. namely, "*That he wrought great signs before the beast out of the sea, and seduced them that dwell on the earth to worship his image, and receive his mark on the right hand and on the forehead,*" verses 12, 13, 14, 15, 16, 17; from which it is evident, that by the false prophet are here signified the clergy and the learned, who have confirmed themselves in the religion of faith alone, and seduced the laity and common people; they are called the false prophet, because by prophet are signified those who teach and preach falses, by perverting the truths of the Word: by the signs wrought by that beast are signified reasonings and attestations that faith alone is the sole medium of salvation: by receiving the mark of the beast and worshiping his image, is signified to acknowledge and receive that faith.

1247. "*These two were cast alive into a lake of fire burning with sulphur,*" signifies that all these, as they were, were cast into hell, where are loves of the false and at the same time cupidities of evil. Alive signifies as they were; by these two, namely, the beast and the false prophet, are signified all those who have made profession of faith alone, and are interiorly evil, as well laity as clergy, as above; by a lake of fire burning with sulphur is signified the hell where they are, who are in the loves of that false principle, and at the same time in cupidities of evil; by lake are signified falses in abundance, as will be seen presently; by fire is signified love, in the present instance the love of their false principles: fire signifies love in both senses, as well good as bad, here the love of what is false, because it is called a lake of fire; by sulphur is signified the cupidity or lust of what is evil, and thence of what is false. The like is said of the dragon, and of these two, in the following words of the next chapter; "*The devil,* that is, the dragon, *who seduced them, was cast into a lake of fire and sulphur, where the beast and the false prophet are, and they shall be tormented days and nights to ages of ages*" xx. 10. It is to be noted, that the hell, where such as these are, appears at a distance as a fiery lake with a green flame like that of sulphur; but those who are in it do not see this, for they are there shut up in their houses of correction, where they have vehement altercations with one another; sometimes there appear knives in their hands, with which they menace, rather than yield: it is their love of false principles, together with their lusts of evil, which causes the appearance of such a lake; this appearance is owing to correspondence. That by lake is signified where there is truth in abundance, and, in an opposite sense, where the false principle abounds, may appear from the Word: that it

signifies where there is truth in abundance may be seen in the following passages: "*Waters shall break out from the wilderness, and rivers in the plain of the wilderness, and the dry places shall become a lake,*" Isaiah xxxv. 6, 7: "*I will make the wilderness a lake of waters, and the dry earth springs of waters,*" Isaiah xli. 18: Psalm cvii. 35, 33. "*I will make the rivers islands, and I will dry up the lakes,*" Isaiah xlii. 15: "*The God of Jacob, who converted the rock into a lake of waters, and the flint into a fountain of waters,*" Psalm cxiv. 7, 8: "*All that make a trade of lakes for the soul,*" Isaiah xix. 10. In an opposite sense from these passages: "*I will cut off from Babylon the name and remnant, and I will make it an inheritance for the bittern, and lakes of waters,*" Isaiah xiv. 22, 23; "*Death and hell were cast into the lake of fire,*" Apoc. xx. 15: "*Their part is in the lake of fire, burning with sulphur, which is the other death,*" Apoc. xxi. 8.

1248. Verse 21. "*And the remnant were slain with the sword of Him who sat upon the horse, which proceeded out of His mouth,*" signifies that all those of various heresies among the Reformed, who have not lived according to the commandments of the Lord in the Word, which they knew, being judged according to the Word, perish. By the remnant are meant all those of various heresies among the Reformed, who have not lived according to the commandments of the Lord in the Word, which they knew, which are the commandments of the decalogue, consequently who do not shun evils as sins; for they who do not shun them, are in all kinds of evils, for they are beset therewith from their birth, and thence from their infancy to their life's end, and the evils daily increase, if they be not removed by actual repentance; of these it is said, that they were slain by the sword of Him who sat upon the horse; by being slain is here signified, as in many instances before, to be spiritually slain, which is to perish in regard to the soul: by the sword of Him who sat upon the horse, which proceeded out of His mouth, are signified the truths of the Word fighting against the falses of evil; for by sword as expressed by the several terms, *gladius, machœra and romphœa,* is signified truth fighting against the false principle, and the false principle fighting against truth, but a sword (as expressed by *gladius*) is on the thigh, whence it means combat from love; *machœra* is a sword in the hand, whence it means combat from power; and *romphœa* is a sword out of the mouth, whence it means combat from doctrine; wherefore a sword *(romphœa)* proceeding out of the mouth of the Lord means combat from the Word against falses, for the Word proceeded out of the mouth of the Lord. The reason why combat with the Reformed, and not with the Babylonians, is here treated of, is because the Reformed read the Word, and acknowledge the truths therein to be divine truths; not so the Babylonians, these do indeed

acknowledge the Word, but yet they do not read it, and every one respects what the pope dictates in the first place, for which reason they cannot wage any combat out of the Word; moreover they place themselves above it, and not under it; but still they are judged from the Word, and from the dictates of the pope, so far as these accord with the Word.

1249. "*And all the birds were satiated with their flesh*," signifies that the infernal genii are as it were nourished with their concupiscences of evil, which are their properties of propriums. By birds are signified falses which are from hell, and since the infernal genii are in these falses, who are together with man in his falses which are grounded in his love, therefore these are here signified by birds; moreover every man, who is in such falses, after death becomes such a genius; that by the useless and mischievous birds, especially the unclean and rapacious which feed upon dead carcases, are signified falsities which are of the love, which may be seen above, n. 1100; by flesh are here signified evils of concupiscences, which are of man's proprium; by being satiated with them is signified to be nourished with them as it were, and to draw them in with delight, for the infernal genii, who are in similar concupiscences of evil, greedily inhale and snuff up into their nostrils, and thence into their life, the concupiscences which exhale from such men's thoughts and respiration, for which reason also they live and dwell together.

1250. Let every one therefore beware of this heresy, that man is justified by faith without the works of the law, for he who is in it, and does not fully recede from it before his life's end, after death associates with infernal genii; for they are the goats, of whom the Lord says, "*Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels*," Matt. xxv. 42; for of the goats the Lord does not say, that they did evil, but that they did not do good; the reason why they did not do good, is, because they say to themselves, "I cannot do good from myself, the law does not condemn me, the blood of Christ cleanses me and delivers me, the passion of the cross has taken away the sentence of sin, the merit of Christ is imputed to me through faith, I am reconciled to the Father, am under grace, am regarded as a son, and our sins He reputes as infirmities, which He instantly forgives for the sake of His Son, thus does He justify by faith alone, and unless this was the sole medium of salvation, no mortal could be saved; for what other end did the Son of God suffer on the cross and fulfil the law, but to remove the sentence of condemnation for our transgressions?" Thus do they reason with themselves, and in consequence thereof do not do any good which is good in itself, for out of their faith alone, which is nothing but a faith of knowledges, in itself historical faith, consequently nothing but science, no good

works proceed; for it is a dead faith, into which no life and soul enters, unless a man immediately approaches the Lord, and shuns evils as sins as of himself, in which case the good which he does as of himself, is from the Lord, and consequently is good in itself; on which subject it is thus written, in Isaiah: "*Wo unto the sinful nation, laden with iniquity, a seed of evil doers, children that are corrupted; when ye spread forth your hands, I hide mine eyes from you, even though ye multiply prayers I hear not: wash you, make you clean, remove the evil of your works from before mine eyes, cease to do evil, learn to do good; then though your sins be as scarlet, they shall be as white as snow; though they be red like purple, they shall be as wool,*" (i. 4, 15, 16, 17, 18): and in Jeremiah: "*Stand in the gate of the house of Jehovah, and proclaim there this word; Trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these,* the church of God, the church of God, the church of God is where our faith is, *will ye steal, kill, commit adultery, and swear to a lie, and then come and stand before Me in this house, upon which My name is named, and say, We are delivered, while ye do these abominations? Is this house made a den of robbers? Even I, behold I have seen it, saith Jehovah,*" viii. 2, 3, 4, 9, 10, 11.

CHAPTER XX.

1. AND I saw an angel coming down from heaven having the key of the abyss, and a great chain on his hand.

2. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him a thousand years.

3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more, until the thousand years should be consummated; and after that he must be loosed a little time.

4. And I saw thrones, and they sat upon them, and judgment was given unto them; and the souls of them that were smitten with the axe for the testimony of Jesus, and for the Word of God, and who did not worship the beast, nor his image, neither received his mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years.

5. And the rest of the dead revived not, until the thousand years were consummated: this is the first resurrection.

6. Blessed and holy is he who hath part in the first resurrection; over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7. And when the thousand years are consummated, Satan shall be loosed out of his prison.

8. And he shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war; the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed about the camp of the saints, and the beloved city; and fire came down from God out of heaven and consumed them.

10. And the devil, who seduced them, was cast into the lake of fire and sulphur, where the beast and the false prophet are: and they shall be tormented days and nights for ages of ages.

11. And I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away; and there was no place found for them.

12. And I saw the dead, small and great, standing before God: and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works.

13. And the sea gave up the dead who were in it, and death and hell gave up the dead who were in them; and they were judged every one according to their works.

14. And death and hell were cast into the lake of fire: this is the second death.

15. And if any one was not found written in the book of life, he was cast into the lake of fire.

EXPLICATION.

1251. Verse 1. "*And I saw an angel coming down from heaven, having the key of the abyss, and a great chain on his hand,*" signifies the Lord's divine operation upon lower principles, in consequence of His divine power of shutting and opening, and of binding and loosing. By an angel coming down from heaven, is meant the Lord, also the Lord's operation, in the present case on lower principles, because it is said descending or coming down; by having the key of the abyss, is signified the divine power of opening and shutting hell; and by having a great chain on his hand, is signified the endeavour and consequent act of binding and loosing: hence it follows, that there was not any key in the Lord's hand, nor yet a chain, but its appearing so to John was representative of the Lord's divine power; the opening and shutting of hell is also treated of two or three times in this chapter.

1252. Verse 2. "*And he laid hold on the dragon, the old serpent, which is the devil and Satan,*" signifies that they were withheld who are meant by the dragon, who, because they think sen-

sually and not spiritually on matters of faith, are called the old serpent, and because they are in evils as to life, are called the devil, and because they are in falses as to doctrine, are called Satan. Who they are who are meant by the dragon, may be seen above, n. 714; the reason why both there and in this passage he is called the old serpent, the devil, and Satan, is, because serpent signifies those who think sensually and not spiritually: devil signifies those who are in evils as to life, and Satan those who are in falses as to doctrine. For all those who do not immediately approach the Lord, think sensually of things which relate to the church, and cannot think spiritually; for the Lord is light itself, wherefore those who do not immediately approach the Lord, cannot think from spiritual light, which is the light of heaven, but from natural light separated from spiritual light, which is to think sensually; hence it is that they are called the old serpent; those who do not immediately apply to the Lord, nor shun evils as sins, continue in their sins, for which reason the dragon is called the devil; and whereas the same are in falses as to doctrine, for this reason the dragon is called Satan.

1253. "*And bound him a thousand years*," signifies that those who are here meant by the dragon, were withdrawn and separated from the others in the world of spirits, that for some time there might be no communication with them. That by binding is here signified to withdraw and separate from the others in the world of spirits, in order to prevent communication, will be seen in the next article. The reason why by a thousand years are not meant a thousand years, but some time, is, because a thousand, without other numbers added to it, in the spiritual world has that signification: he who thinks that a thousand years signify a thousand years, does not know that all numbers in the Word signify things, and so may be mistaken, especially in the Apocalypse, with respect to the sense of those passages in which numbers occur, as where the numbers 5, 7, 10, 12, 144, 666, 1200, 1600, 12000, 144000, and many others occur; in which latter numbers thousand only signifies a certain adjunct, and when the word thousand is used in pointing out times, it signifies somewhat more; but when it is used by itself, as in the present instance, it signifies some time; that this is the case, I have been informed from heaven, where, in the Word which is there, not any number occurs, but instead of a number the thing signified, and instead of a thousand some time; they are surprised there, that when the men of the church have seen in the Apocalypse so many numbers, which cannot but signify things, they have still adhered to the conjectures of the Millennians and thereby impressed their minds with vain ideas respecting the last state of the church.

1254. Verse 3. "*And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no*

more," signifies that the Lord entirely removed those who were in faith alone, and put a stop to all communication between them and others, lest they should inspire into those, who were to be taken up into heaven, any thing of their heresy. By the dragon are here meant those who are in the falses of faith, as above, n. 1242: it is said of the dragon that he was taken, bound, cast into the abyss, shut up, and a seal set upon him, and thereby is signified, that he was entirely removed, and that all communication was cut off between him and others; by his being taken or apprehended, is signified that those who are meant by him were collected and withheld; by his being bound, is signified that they were withdrawn and separated from the rest; by his being cast into the abyss, is signified that they were let down towards hell; by his being shut up is signified that they were entirely removed; by a seal being set upon him, is signified that all communication with others was entirely cut off. The reason why the dragon was entirely removed for a time, was, that they might be taken up from the lower earth, who had been concealed by the Lord, and who are treated of in verses 4, 5, 6, lest when they were so taken up, they should be seduced by the dragonists; wherefore it is also said, that he might not seduce the nations any more, by which is signified that he might not infuse into them any thing of his heresy. The reason why this was done in the world of spirits, which is in the midst between heaven and hell, is, because there the wicked have communication with the good, and the good are prepared in that world for heaven, and the wicked for hell, and there the good are proved by having some intercourse with the wicked, and explored and tried as to their quality and constancy. By the nations, which they were to be prevented from seducing, are meant the good; that by nations are meant they who are good as to life, and in an opposite sense the evil, may be seen above, n. 625. From these considerations it may appear, that by he cast him into the abyss, and shut him up and set a seal upon him, is signified that the Lord entirely removed those were in falses of faith, and cut off all communication between them and the rest, lest they should infuse any thing of their heresy into those who were to be taken up into heaven.

1255. "*Until a thousand years should be consummated; and after that he must be loosed a little time,*" signifies this only for some time, until they were taken up by the Lord into heaven who were in truths originating in good, after which those, who are meant by the dragon, for a short time were to be loosed, and a communication opened between them and others. The reason why till a thousand years should be consummated, signifies for some time, is, because by a thousand years, are not signified a thousand years, but some time, as above, n. 1253:

he must be loosed a little time, signifies that after that, those who are meant by the dragon, as above, are to be released from their confinement, and that then a communication is to be opened between them and others: that this is what is signified, is evident from what has been said above, consequently from the series of things, and from their connection with what follows in the spiritual sense: what now follows from verses 4 to 6, treats of those who were taken up by the Lord into heaven, on whose account the dragon was removed and shut up.

1256. Verse 4. "*And I saw thrones, and they sat upon them, and judgment was given unto them,*" signifies that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the lower earth, who had been concealed by the Lord, that they might not be seduced by the dragon and his beasts. The reason why this is the signification of these words, is, because by the thrones on which they sat, are not signified thrones, but judgment according to the truths of the Word; that nothing else is signified by the thrones, upon which the four-and-twenty elders sat, and upon which the twelve apostles are to sit, and that all men are judged according to the truths of the Word, may also be seen above, n. 270: from which it is plain, that by judgment was given unto them, is signified that judgment was given unto the truths of the Word. The reason why they are meant who were taken up by the Lord out of the lower earth into heaven, and who in the interim had been concealed there, that they might not be seduced by the dragon and his beasts, is, because this is said of the souls which had been smitten with the axe, and of the dead, afterwards mentioned, not that they were dead to themselves, but to others. The place where they were concealed is called the lower earth, which is next above hell, under the world of spirits, and there, by means of communication with heaven and conjunction with the Lord, they are in safety; there are many places of this kind, and there they live cheerfully with one another, and worship the Lord, nor do they know any thing of hell; those who are there, after the last judgment are at times taken up by the Lord into heaven and when they are taken up, those who are meant by the dragon are removed; it has frequently been given to see them taken up and consociated with angels in heaven; this is what is meant in the Word where it is said, that the graves were opened, and they that were dead rose again.

1257. "*And the souls of them who were smitten with the axe for the testimony of Jesus and for the Word of God,*" signifies that they were rejected by those who are principled in falses originating in self-derived intelligence, because they worshiped the Lord, and lived according to the truths of His Word. By the souls of them that were smitten with the axe for the tes-

timony of Jesus and for the Word of God, are meant men after death, who are then called spirits, or men indued with a spiritual body, who were concealed by the Lord in the lower earth, until the wicked were removed by means of the last judgment; they are called smitten with the axe, because they were rejected by those who were in falses from self-derived intelligence, all of whom are such as are in evils and consequent falses, or in falses and thereby in evils, and yet as to externals in divine worship: that by axe this kind of false principle is signified, will be seen in the next article; by the testimony of Jesus and the Word of God is signified the acknowledgment of the Lord's Divine [principle] in His Human, the same as by these passages in the preceding parts of the Apocalypse: "*John testified the Word of God and the testimony of Jesus Christ,*" Apoc. i. 2: "*Michael and his angels overcame the dragon by the blood of the Lamb and the Word of His testimony,*" xii. 11: "*The dragon went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ,*" chap. xii. 17: "*I am thy fellow-servant, and of thy brethren that have the testimony of Jesus Christ, the testimony of Jesus is the spirit of prophecy,*" chap. xix. 10: that what is meant in these passages, is the acknowledgment of the Lord's Divine [principle] in His Human, and a life conformable to the truths of His Word, and in particular conformable to the commandments of the decalogue, may be seen in the explanations of those passages: these souls are the same to whom these passages relate in the former part of this book: "*I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they had: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth: and there were given to each of them white robes, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled,*" chap. vi. 9, 10, 11; the explanation of which may be seen, n. 391—397.

1258. In many parts of the Word mention is made of people being slain, pierced or transfixed, yea dead, and yet it is not meant that they were slain, transfixed, and dead, but that they were rejected by those who were in evils and falses; the like is signified by the dead in the subsequent verse, where it is said, that the rest of the dead lived not again until the thousand years were consummated: from which consideration it is plain, that by those who are said to have been smitten with the axe, are signified such as were rejected by those who were in falses proceeding from self-derived intelligence. That by axe is signified the false principle originating in self-derived intelligence, appears from the following passages: "*The statutes of the na-*

tions are vanity, for he cutteth wood out of the forest, the work of the hands of the workman, with an axe," Jerem. x. 3: "*The voice of Egypt shall go like that of a serpent, they came with axes, like hewers of wood,*" Jerem. xlvi. 22: "*He is known as one that lifteth up axes against the tangled wood, and now they break down the carved work thereof with hammers and the axe; they have profaned unto the ground the habitation of Thy name*" Psalm lxxiv. 5, 6, 7: "*When thou shalt besiege a city, thou shalt not destroy the tree thereof by forcing an axe against it,*" Deut. xx. 19: by axe, in these passages, is signified the false principle originating in self-derived intelligence; the reason is, because iron signifies truth in ultimates, which is called sensual truth, which, when it is separated from rational and spiritual truth, is converted into what is false: the reason why it means the false principle which proceeeds from self-derived intelligence, is, because what is sensual is in man's proprium. On account of this signification of iron and of axe, it was commanded, that if "*an altar was built of stone, it should be built of whole stones, and that iron should not be lifted up upon the stones, that it might not be profaned,*" Exod. xx. 22; Deut. xxvii. 5: wherefore it is said of the temple at Jerusalem, "*The house itself was built of whole stones, and there were neither hammers, nor axe, nor any instruments of iron, heard in the house while it was building,*" 1 King vi. 7: and on the contrary, when graven images are treated of, by which is signified the false principle originating in self-derived intelligence, it is said, "*that he maketh it with an iron, with the tongs, or the axe and hammers,*" Isaiah xliv. 12: the false principle originating in self-derived intelligence is signified by a graven image and idol.

1259. "*And who did not worship the beast, nor his image, neither received his mark upon their forehead, and upon their hand,*" signifies who did not acknowledge and receive the doctrine of faith alone, as is evident from the explanation above, n. 885, 886, where the like words occur.

1260. "*And they lived and reigned with Christ a thousand years,*" signifies, who have been already for some time in conjunction with the Lord and His kingdom. Who lived with Christ, signifies who were in conjunction with the Lord, because these do live; who reigned with Christ, signifies who were in His kingdom, as will be seen presently: that by a thousand years is signified some time, may be seen above, n. 1253; this is said of those who during their life in the world worshiped the Lord, and lived according to His commandments in the Word, and after death were preserved and guarded, that they might not be seduced by the dragonists, consequently who had been already for some time in conjunction with the Lord, and consociated as to their interiors with the angels of heaven. To reign with the Lord does not mean to reign with Him, but to

be in His kingdom through conjunction with Him; for the Lord alone reigns, and every one in heaven, who is in any function, does his duty in the exercise of his office in the society he belongs to, as in the world, but under the auspices or guidance of the Lord: they act indeed seemingly from themselves, but inasmuch as they have respect to uses primarily, they act from the Lord, from whom all usefulness proceeds.

1261. Verse 5. "*And the rest of the dead revived not until the thousand years were consummated,*" signifies that besides these, now spoken of, not any were taken up into heaven, till after the dragon was loosed, and that such were then proved and explored what sort of persons they were. By the rest of the dead are signified they who are also rejected by those who are principled in faith alone, because they worshiped the Lord, and lived according to His commandments, but who were not yet proved and explored to see what sort of persons they were; that by the dead in this passage these are signified, may be seen above, n. 1258; for all, after their departure out of the world, come first into the world of spirits, which is in the midst between heaven and hell, and are there proved and explored, and so prepared, the wicked for hell, and the good for heaven; it is said of these that they did not yet revive, that is, they were not yet so much in conjunction with the Lord, and in consociation with the angels of heaven, as the former. That afterwards also many were saved, appears from verses 12 and 15 of this chapter, where it is said that the book of life also was opened, and if any one was not found written in the book of life, he was cast into the lake of fire.

1262. "*This is the first resurrection,*" signifies that salvation and life eternal primarily consist in worshiping the Lord, and living according to His commandments in the Word, because thereby conjunction is formed with the Lord, and consociation with the angels of heaven. The reason why all this is signified by *this is the first resurrection,* is, because it follows as a conclusion from the premises, and therefore comprehends them: the premises, which these words comprehend and include, are contained in verse 4, and partly also in verse 5: in verse the 4th they are as follows: "*He saw the souls of them that were smitten with the axe for the testimony of Jesus and for the Word of God, and which did not worship the beast, nor his image, neither received his mark upon their forehead and upon their hand, and they lived and reigned with Christ:*" that by the souls of them that were smitten with the axe for the testimony of Jesus and for the Word of God, are signified such as were rejected by those who are in falses arising from self-derived intelligence, because they worshiped the Lord, and lived according to His commandments in the Word, may be seen above, n. 1257, 1258; that by their not worshiping the beast nor his image,

neither receiving his mark upon their forehead and upon their hand, is signified that they rejected the heresy of faith alone, may be seen above, n. 1259; and that by their living and reigning with Christ a thousand years, is signified that they are in conjunction with the Lord and in consociation with the angels of heaven, may be seen above, n. 1260; these things then are the premises, which are comprehended and included in these words, *this is the first resurrection;* by resurrection is signified salvation and life eternal, and by first is not meant the first resurrection, but the real and primary essential of resurrection, consequently salvation and life eternal; for there is only one resurrection unto life, neither is there given a second: wherefore neither is a second resurrection any where mentioned; for they who are once in conjunction with the Lord, are eternally in conjunction with Him, and in heaven, for the Lord says, "*I am the resurrection and the life, he who believeth in Me, though he die, shall live; every one that liveth and believeth in Me, shall not die to eternity,*" John xi. 25, 26. That this is what is meant by the first resurrection, appears also from the verse which now follows.

1263. Verse 6. "*Blessed and holy is he who hath part in the first resurrection,*" signifies that they who go to heaven, enjoy the felicity of life eternal, and illustration, in consequence of conjunction with the Lord. He is called blessed, who has the felicity of life eternal; and he is called holy, who has illustration in divine truths by conjunction with the Lord, for the Lord only is holy; and the divine truth which proceeds from Him, from which there is illustration, is what is called the Holy Spirit; by the first resurrection, is signified elevation into heaven by the Lord, and of course salvation, as above, n. 1262: hence it is evident, that by *blessed and holy is he who hath part in the first resurrection,* is signified that they who go to heaven, enjoy the felicity of life eternal, and illustration, by conjunction with the Lord.

1264. "*Over these the second death hath no power,*" signifies that they are not damned. By the second death nothing else is signified but spritual death, which is damnation; for the first death is natural death, which is the death of the body, but the second death is spiritual death, which is the death of the soul, and that this is damnation is well known; and whereas the second death is damnation, and the first death is the decease of the body, and since this death is not spiritual, therefore the first death is no where mentioned in the Apocalypse, but the second death is mentioned again in this chapter, verse 14; also in chap. xxi. 8; and likewise before, chap. ii. 11. He who does not observe this, may easily suppose that there are two spiritual deaths, because a second death is spoken of, when nevertheless there is only one spiritual death, which is here

meant by the second death; and in like manner that there are two resurrections, because a first resurrection is spoken of, when nevertheless there is only one resurrection, wherefore neither is a second resurrection any where mentioned, see above, n. 1262. Hence it is plain, that by these words, over these the second death hath no power, is signified that they are not damned.

1265. "*But they shall be priests of God and of Christ,*" signifies because they are kept by the Lord in the good of love and thence in truths of wisdom. By priests, in the Word, are meant those who are in the good of love, and by kings those who are in the truths of wisdom: wherefore it is said above, "*Jesus Christ hath made us kings and priests,*" Apoc. i. 6; and likewise, "*the Lamb hath made us kings and priests, that we may reign over the earth,*" v. 16; and it may be seen plainly, that the Lord will not make men kings and priests, but that He will make angels of those who are in truths of wisdom, and in the good of love from Him; that by kings are meant those who are in truths of wisdom from the Lord, and that the Lord is called a king in consequence of His divine truth, may be seen above, n. 31, 625, 941, 1242: but the reason why by priests are meant those who are in the good of love from the Lord, is, because the Lord is divine love and divine wisdom, or, what amounts to the same, divine good and divine truth; and the Lord, in consequence of His divine love or divine good, is called a priest, and in consequence of His divine wisdom or divine truth is called a king: hence it is, that there are two kingdoms, into which the heavens are distinguished, the celestial and the spiritual; and the celestial kingdom is called the Lord's priestly kingdom, for the angels there are recipients of divine love or divine good from the Lord, and the spiritual kingdom is called the Lord's royal kingdom, for the angels there are recipients of divine wisdom or divine truth from the Lord. It is said that they are recipients of divine good and divine truth from the Lord, but it is to be observed, that they are continually receiving them, for divine good and divine truth cannot be appropriated to any angel or man, so as to be his own, but only so that they may seem to be his, because they are divine; wherefore no angel or man can produce from himself any thing good or true, which is really good and true in itself; whence it is plain, that they are kept in what is good and true by the Lord, and that they are so kept continually; for which reason, if any one comes to heaven, and thinks that good and truth are appropriated to him as his own, he is immediately let down from heaven and instructed. From these considerations then it may appear, that by their being priests of God and Christ, is signified because those are kept by the Lord in the good of love, and thereby in the truths of wisdom. That by priests, in the Word, are meant those who are in the good of love from the Lord, may appear from many passages

therein, but forasmuch as they are adduced in the *Arcana Cœlestia*, I will only produce the following extracts from that work; "That priests represented the Lord as to His divine good, n. 2015, 6148. That the priesthood represented the Lord as to the work of salvation, because that proceeded from the divine good of His divine love, n. 9809. That the priesthood of Aaron, of his sons, and the Levites, represented the Lord's work of salvation in successive order, n. 10017. That therefore by priests and priesthood is signified the good of love from the Lord, n. 9806, 9809. That by the two names, Jesus and Christ, is signified as well the priesthood as the royalty of the Lord, n. 3004, 3005, 3009. That priests are to superintend the ecclesiastical administration, and kings the civil administration, n. 10794. That priests are to teach truths, and thereby lead to good, and so to the Lord, n. 10794. That they are not to claim to themselves any power over the souls of men, n. 10795. That priests ought to have dignity on account of holy things, but that they ought not to attribute the dignity to themselves, but to the Lord, from whom alone they are holy, because the priesthood is not in the person, but adjoined to the person, n. 10906, 10907. That priests, who do not acknowledge the Lord, have in the Word a contrary signification, n. 3670."

1266. "*And they shall reign with him a thousand years*," signifies that they were already in heaven, when the rest, who have not yet revived, that is, received heavenly life, were in the world of spirits. By reigning with Christ, is not signified to reign with Christ, but to be in His kingdom, or in heaven, see above; by a thousand years is not meant a thousand years, but it signifies some time, as above, n. 1253; that a thousand years signifies nothing else but that space of time which intervened between the shutting up of the dragon in the abyss, and his release, is evident, because it is said, "*That he was cast into the abyss, shut up, and a seal set upon him a thousand years, and that then he was to be loosed*," verses 3 and 7; this same space of time is signified here also; therefore they shall reign with Christ a thousand years, signifies that they were already in heaven, when the rest of the dead who have not yet revived, of whom mention is made in verse 5, were still in the world of spirits. But these things are not comprehended by those who do not know that by numbers, in the Apocalypse, are not meant numbers, but things: I can aver that angels do not understand any number naturally, as men do, but spiritually; yea, that they do not know what a thousand years are, only that it is some interval of time, small or great, which can no otherwise be expressed but by some time.

1267. Verse. 7. "*And when the thousand years are consummated, Satan shall be loosed out of his prison*," signifies that after they, who had hitherto been concealed and preserved in the lower

earth, were taken up by the Lord into heaven, and the new heaven increased by their numbers, all who had confirmed themselves in false principles of faith were to be let loose. When a thousand years are consummated, signifies after that they are taken up by the Lord into heaven, who had hitherto been concealed and preserved in the lower earth; the reason why when a thousand years are consummated has this signification, is, because the salvation of those who worshiped the Lord, and lived according to His commandments, is the only subject treated of in the fourth, fifth and sixth verses preceeding, and this interval of time is meant by a thousand years. It is not indeed said that they were taken up from the lower earth, but yet it is evident from chap. vi. 9, 10. 11, where they were seen under the altar, and under the altar is in the lower earth; wherefore also they are here called priests of God and of Christ, verse 6: see above, n. 1257. Neither is it here said, that the new heaven was increased by their numbers, yet this appears evidently from chap. xiv. which treats of the new Christian heaven, as may be seen from the explanation thereof. The reason why by Satan being loosed out of his prison, is signified that those who had confirmed themselves in faith alone, as to doctrine, were to be let loose, is, because the dragon is here called Satan, and not at the same time devil, as above, verse 2: and by the dragon as the devil are meant those who are in evils of life, and by the dragon as Satan are meant those who are in false principles of faith, see above, n. 1252: but what is the nature of the one and what of the other, will be seen in the next article.

1268. Verse 8. "*And he shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war,*" signifies that those who are here meant by the dragon, would draw to their party all those who were from the earth throughout the universal world of spirits, and had lived there only in external natural worship, and in no internal spiritual worship, and would stir them up against those who worshiped the Lord, and lived according to His commandments in the Word. By his going forth to seduce the nations which are in the four corners of the earth, is signified that those who are meant by the dragon, of whom above, n. 1267, 1268, would draw to their party all who were in the universal world of spirits; by seducing is here signified to bring over to their party; by nations are signified as well the good as the evil; by the four corners of the earth is signified the universal spiritual world, in the present instance those who were in the universal world of spirits, which is in the midst between heaven and hell, and where all, after their departure from the earth, first assemble; for those who were in hell could not come in sight of the dragon, neither those who were in the heavens: by Gog and Magog are signified those who are in external natural worship separate from internal

spiritual worship, who will be spoken of in the next article; by gathering them together to war, is signified to excite or stir up those who are meant by the nations, against those who worship the Lord and live according to His commandments in the Word, because all who do not worship the Lord, and do not live according to His commandments, are evil, and the evil act as one with the dragon or dragonists. By war is signified spiritual war, which is of the false against truth, and of truth against the false.

1269. That by Gog and Magog are signified those who are in external worship and not in any internal worship, may appear in Ezekiel from chap. xxxviii. which treats of Gog from beginning to end; and from chap xxxix. of the same prophet, verse 1—16; but that these are signified, does not appear clear there, except from the spiritual sense; which sense, inasmuch as it has been revealed to me, shall be laid open; and first what is signified by what is contained in those two chapters: the xxxviiith chapter of Ezekiel "treats of those who are only in the literal sense of the Word, and thence in a worship which is external without any internal, which is Gog, verse 1, 2; that all and singular things appertaining to that worship will perish, verse 3—7; that that worship will take possession of the church, and waste it, and thus it will be in externals without internals, verse 8—16; that the state of the church will thereby be changed, verse 17, 18, 19; that thence the truths and goods of religion will perish, and be succeeded by falses, verse 20—23." The substance of the xxxixth chapter of the same prophet is as follows: "Of those who are only in the literal sense of the Word, and in external worship; that they will come into the church, which is Gog, but will perish, verse 1—6; that this will come to pass when the Lord comes and establishes a church, verse 7, 8; that this church will then disperse all their evils and falses, verse 9, 10; that it will totally destroy them, verse 11—16; that the New Church to be established by the Lord will be instructed in all kinds of truths and goods, and will imbibe all kinds of goods, verse 17—21: and that the former church will be destroyed on account of its evils and falses; verse 23, 24: that then a church will be collected by the Lord from all nations, verse 25—29." But something shall be said of those who are in external worship without internal spiritual worship: these are they who frequent churches on Sundays and festivals, and on such occasions sing and pray, hear sermons, and in hearing attend to the language and delivery, and little or nothing to the substance of what is said, who are somewhat moved with prayers uttered with affection, as in confessing that they are sinners, but never reflect upon themselves and the lives they lead; as also who receive the sacrament of the Lord's supper every year; pour out prayers morning and evening, and also pray at dinner and supper, and

sometimes discourse about God, heaven, and life everlasting, and at such times can quote passages from the Word, and act the christian, although they are not such; for as soon as they have done these things, they make nothing of adultery and obsceneness, revenge and hatred, clandestine thefts and depredations, lies and blasphemies, and concupiscences and intentions leading to evils of every kind; such people do not believe in any God, much less in the Lord; if they are asked what the good and truth of religion consist in, they know nothing of the matter, and think it also not worth inquiring into; in short, they live to themselves and the world, consequently to their bodies and inclinations, and not to God and their neighbour, therefore not to the spirit and soul; from which it is plain, that their worship is external without internal worship: these also readily receive the heretical doctrine of faith alone, especially where they hear that man cannot do any good of himself, and that they are not under the yoke of the law: this is the reason why it is said, that the dragon will go forth to seduce the nations, Gog and Magog. Moreover, by Gog and Magog, in the Hebrew language, is signified what is covered and boarded, which is what is external.

1270. "*The number of whom is as the sand of the sea*," signifies the multitude of such. The multitude of them is compared to the sand of the sea, because by sea is signified the external of the church, and by sand that which is of no use in the sea but to compose the bottom of it. Because the number of them is so great, therefore *the valley of their burial* is called *the multitude of Gog, and the name of the city where they are, Multitude*, Ezek. xxxix. 15.

1271. Verse 9. "*And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city*," signifies that being stirred up by the dragonists, they held in contempt all the truth of the church, and endeavoured to destroy all things of the New Church, and even its very doctrine respecting the Lord and respecting life. By going up over the breadth of the earth, is signified to hold in contempt or despise all truth of the church, for by going up over is signified to climb over and pass by, consequently to despise; and by the breadth of the earth is signified the truth of the church, as will be seen presently; by compassing the camp of the saints about, is signified to besiege and desire to destroy all things of the New Church, as will appear in the next article; and by the beloved city is signified the doctrine of the New Church, which is called beloved, because it treats of the Lord and of life, for it is the doctrine of the New Jerusalem which is here meant. That this is the signification of these words, no one can see except by the spiritual sense, for it could never enter into any one's thought, that by the breadth of the earth is signified the truth of the church, and that by the camp of the saints are sig-

nified all things appertaining to the New Church, as well the truths as the goods thereof, and that by city is signified its doctrine; wherefore lest the mind should remain in doubt, it is necessary to demonstrate what the breadth of the earth and camp of the saints signify in the spiritual sense, from which it may be seen that the above is the meaning of these words. The reason why the breadth of the earth signifies the truth of the church, is, because in the spiritual world there are four quarters, east, west, south and north, and the east and west constitute its length or longitude, and the south and north is breadth or latitude; and because they dwell in the east and west who are in the good of love, and thence by east and west is signified good, therefore the same is meant by length; and because they dwell in the south and north who are in the truths of wisdom, and thence by south and north is signified truth, therefore the same is meant by breadth; but on this subject more may be seen in the work on *Heaven and Hell*, n. 141—153. That by breadth or latitude is signified truth, may appear from the following passages in the Word: "*Thou hast not shut me up, O Jehovah, in the hand of the enemy, Thou hast made my feet to stand in breadth,*" Psalm xxxi. 9: "*Out of straitness I called upon Jah, he answered me in breadth,*" Psalm cxviii. 5: "*Jehovah brought me forth into breadth, He delivered me,*" Psalm xviii. 20: "*I am stirring up the Chaldæans, a bitter and swift nation, walking upon the breadths of the earth,*" Habak. i. 5: "*Ashur shall go through Judah, he shall overflow and go over, and the extensions of his wings shall be the fulness of the breadth,*" Isaiah viii. 8: "*Jehovah shall feed them as sheep in the breadth,*" Hosea iv. 16; not to mention other passages, as Psalm iv. 2; Psalm lxvi. 12; Deut. xxxiii. 23. Nor is any thing else meant by the "*breadth of the city New Jerusalem,*" Apoc. xxi. 16; for when by the New Jerusalem is meant the New Church, by the breadth and length of it cannot be signified breadth and length, but the truth and good thereof; for these are things which relate to a church; as in Zechariah also: "*I said unto the angel, whither goest thou? He said, To measure Jerusalem, that I may see what is the length thereof, and what is the breadth thereof,*" ii. 6. The same is meant by the breadth and length of the new temple and of the new earth, in Ezekiel, chap. xl., xli., xlii., xliii., xliv., xlv., xlvi. xlvii. Also by the length and breadth of the altar of burnt-offering, of the tabernacle, of the table of shew-bread, of the altar of incense, and of the ark therein; and likewise by the length and breadth of the temple at Jerusalem, and of many other things, which are described by measurement.

1272. It was observed, that their compassing about the camp of the saints and the beloved city, signifies that they would endeavour to destroy all things appertaining to the New Church, as well the truths as the goods thereof, and even its very doc-

trine respecting the Lord and respecting life, as is mentioned in the preceding article; the reason why these are signified, is, because by the camp of the saints are signified all the truths and goods of the church, which is meant by the New Jerusalem. That camp, in a spiritual sense, signifies all things of the church, which have relation to the good and truth thereof, may appear from the following passages: "*The sun and moon are darkened, and the stars have withdrawn their shining, Jehovah hath uttered His voice before His army, for very great is His camp, for innumerable are they that do His Word,*" Joel ii. 10, 11: "*I will encamp of the army about my house,*" Zech. ix. 8: "*God hath scattered the bones of them that encamp against me, for God hath rejected them,*" Psalm liii. 6: "*The angel of Jehovah encampeth about them that fear Him, and delivereth them,*" Psalm xxxiv. 8: "*The angel of God met Jacob, and Jacob said, This is God's camp, therefore he called the name of that place Machanaim*" (the two camps), Genesis xxxii. 2, 3; besides other places, as Isaiah xxix. 3; Ezek. i. 24; Psalm xxvii. 3. That by armies, in the Word, are signified the truths and goods of the church, also the falses and evils thereof, may be seen, n. 1238, 1245; therefore the same is signified by camps. Inasmuch as by the sons of Israel, and the twelve tribes of them, is signified the church as to all its truths and goods, therefore they were called the army of Jehovah, Exod. vii. 4; chap. xii. 41, 51; and when they were assembled and set down, they were called the camp, as in Levit. iv. 12: chap. viii. 17; chap. xii. 46; chap. xiv. 8; chap. xvi. 26, 28; chap. xxiv. 14, 23; Numb. i., chap. ii.; chap. iii.; chap. iv. 4, seq.; chap. v. 2—26; chap. ix. 17 to the end; chap. x. 1—11, 29; chap. xi. 31, 32; chap. xii. 14, 15; chap. xix. 19—25; chap. xxxiii. 2—58; Deut. xxiii. 10—15; Amos iv. 10. From these considerations, then, it is plain, that by their compassing about the camp of the saints, and the beloved city, is signified that they would endeavour to destroy all the truths and goods of the New Church, meant by the New Jerusalem, and also its doctrine respecting the Lord and respecting life. The like is signified by this passage in Luke: "*When ye shall see Jerusalem compassed with armies, then know that the devastation is nigh; at length Jerusalem shall be trodden down by the nations, until the times of the nations be fulfilled,*" xxi. 20, 24; speaking of the consummation of the age, which is the last time of the church: by Jerusalem here also is signified the church. That Gog and Magog, that is, those who are in external worship separated from internal worship, will then invade the church, and endeavour to destroy it, is also said in Ezek. chap. xxxviii. 8, 9, 11, 12, 15, 16; chap. xxxix. 2; and that then there will be a New Church from the Lord, verse 16 to the end.

1273. "*And fire came down from God out of heaven, and consumed them,*" signifies that they were destroyed by concu-

piscences of infernal love. By fire coming down out of heaven and consuming them, are signified concupiscences of evils, or of infernal love, because they who are in external worship separated from internal worship, are in all sorts of evils and concupiscences, by reason that in them evils are not removed by any actual repentance, n. 1269. It is said that fire came down from God out of heaven: this was the case in ancient times, when all things appertaining to the church were visibly represented before their eyes, consequently when churches were representative; but at this day, when representatives have ceased, it is in like manner so said, and the same thing is signified by it as formerly, when the thing was represented. The same is said of Gog and Magog in Ezekiel: "*I will cause it to rain fire and sulphur upon Gog, and upon his wings, and upon much peoples that are with him,*" xxxviii. 21: "*I will send fire upon Magog,*" xxxix. 6.

1274. Verse 10. "*And the devil who seduced them was cast into the lake of fire and sulphur, where the beast and the false prophet are, and shall be tormented days and nights for ages of ages,*" signifies that they who were in evils as to life and in falses as to doctrine, were cast into hell, where they will always be infested interiorly for ever by the love of their false principles and by the cupidities of their evil. By the devil who seduced them, is meant the dragon, as is evident from what goes before, and by the dragon are meant in general those who are in evils as to life and in falses as to doctrine, n. 1252; he is called the devil who seduced them, that it might be known that it was the dragon, because he seduced them, as appears from verses 2, 3, 7, 8, of this chapter; by the lake of fire into which he was cast, is signified hell where are the loves of what is false and the cupidities of what is evil, n. 1247; by the beast and the false prophet are signified those who are in faith alone both as to life and doctrine, as well the unlearned as the learned, by the beast the unlearned, and by the false prophet the learned, n. 1246; by being tormented days and nights, is signified to be interiorly infested always, and by for ages of ages, is signified to all eternity; and whereas it is said that they were cast into the lake of fire and sulphur, and by it is signified where the loves of what is false and cupidities of what is evil are, n. 1247; these loves and cupidities are what they will interiorly be infested by; for every one in hell is tormented by his love and its concupiscences, for the life of every one there is made up of them, and it is the life which is tormented, wherefore there are in hell degrees of torment according to the degrees of the love of evil and its consequent false principle.

1275. Verse 11. "*And I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away,*" signifies the universal or general judgment executed by the

Lord upon all the former heavens, that were inhabited by such as were in civil and moral good but in no spiritual good, consequently who feigned themselves Christians in externals, but in internals were devils; which heavens, together with the earth belonging to them, were totally dissolved, so that nothing of them appeared any more. Before these things are explained in their order according to the letter, something must be premised concerning the universal judgment here treated of. From the time of the Lord's being in the world, when He executed a last judgment in person, it was permitted that they who were in civil and moral good, though in no spiritual good, so that in externals they had the appearance of being Christians, notwithstanding they were devils in internals, should continue longer than the rest in the world of spirits, which is in the midst between heaven and hell; and at length they were allowed to make there for themselves fixed habitations, and also by the abuse of correspondences, and by means of phantasies, to form as it were heavens to themselves, which they likewise did form in great abundance; but when these were multiplied to such a degree, as to intercept the spiritual light and spiritual heat in their descent from the superior heavens to men upon earth, then the Lord executed the last judgment, and dispersed those imaginary heavens; which was done in such manner, that the externals, by means of which they put on the appearance of being Christians, were removed and taken away, and the internals, in which they were devils, were laid open, and then they appeared such as they were in themselves, and they who proved to be devils were cast into hell, every one according to the evils of his life; this was done in the year 1757: but more concerning this universal judgment may be seen in the little work on the *Last Judgment*, and in the *Continuation of the same*. We shall now proceed to the explanation: by the great white throne, and Him who sat on it, is signified the universal judgment executed by the Lord; by throne heaven is signified and likewise judgment; by Him who sat on the throne is meant the Lord; the reason why the throne appeared white, is, because judgment was executed from divine truths, for white is predicated of truths; the reason why the throne appeared great, is, because judgment was likewise executed from divine good, for great is predicated of what is good; from whose face the earth and the heaven fled away, signifies that those heavens which they had made for themselves, as mentioned above, together with their earths, were dispersed: for there are earths in the spiritual world as well as in the natural world, but the earths, like every thing else there, are of a spiritual origin; and there was no place found for them, signifies that those heavens with their earths were so totally dispersed, that nothing of them appeared any more. Hence it is evident, that by I saw a great white throne,

and Him who sat on it, from whose face the earth and the heaven fled away, and there was no place found for them, is signified the universal judgment executed by the Lord upon all the new heavens, that were inhabited by such as were in civil and moral good but in no spiritual good, of course who put on the appearance of Christians in externals, though in internals they were devils; which heavens, together with the earth belonging to them, were totally dispersed, so that nothing of them appeared any more.

1276. Verse 12. "*And I saw the dead small and great stand before God,*" signifies all who had died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, assembled by the Lord to judgment. By the dead are signified all who were deceased from the earth, or who had died as to the body, of whom more will be said presently; by small and great are signified of what condition or quality soever; by standing before God, that is, before Him who sat on the throne, is signified to be present and assembled to judgment. By the dead, in the Word, the same thing is signified as by deaths, and deaths have a variety of signfications; for by death is not only signified extinction of natural life, or decease, but also extinction of spiritual life, which is damnation; by death is also signified extinction of the loves of the body or concupiscences of the flesh, after which there is a renewal of life; in like manner by death is signified resurrection, because man after death immediately rises again; by death is likewise signified neglect, non-acknowledgment, and rejection by the world; but in the most common sense by death is signified the same as by the devil, wherefore also the devil is called death, and by the devil is meant the hell where they are who are called devils, thence by death is likewise meant evil of the will which causes man to be a devil; death is used in this last sense in the next verse, where it is said that death and hell gave up their dead, and that they were cast into the lake of fire: hence it may appear what is meant by the dead in a variety of senses; here it signifies all those who were departed out of the world, or who had died from the earth, and were then in the world of spirits. It is said, in the world of spirits, because into that world all enter immediately after their decease, and are there prepared, the good for heaven, and the evil for hell, and some abide there only a month or a year, and others from ten to thirty years; and they, who were permitted to make imaginary heavens to themselves, several centuries; but at this day not longer than twenty years: there is in that world a vast multitude, and societies there as in the heavens and in the hells. Upon those who were in that world, the last judgment was executed, and not upon those who were in heaven, nor upon those who were in hell, for they who were in heaven were saved be-

fore, and they who were in hell were damned before. From these considerations it may be seen, how much they are deceived who think the last judgment is to take place upon earth, and that then the bodies of men are to rise again; for all who have lived from the first creation of the world, are in the spiritual world together, and every one of them invested with a spiritual body, which in the sight of those who are spiritual appears as a man, just as they who are in the natural world appear in the sight of natural men.

1277. "*And the books were opened, and another book was opened which is the book of life,*" signifies that the interiors of the minds of all of them were unclosed, and by the influx of light and heat from heaven it was seen and perceived what their nature and quality was, as to their affections which are of the love or will, and thence as to their thoughts which are of the faith or understanding, as well the evil as the good. By books are not meant books, but the interiors of the minds of those who are judged, by the books the interiors of the minds of those who are evil, and are judged to death, and by the book of life such as are good, and are judged to life: they are called books, because in the interiors of the mind of every one are written all the things that he thought, intended, spoke, and did, in the world, from the will or the love, and thence from the understanding or faith; all these things are written in the life of every one with so much exactness that not one of them is wanting; what the nature and quality of all these things is, appears to the life, when spiritual light, which is wisdom from the Lord, and spiritual heat, which is love from the Lord, flow-in through heaven; spiritual light discovers the thoughts which are of the understanding and faith, and spiritual heat discovers the affections which are of the will and love; and spiritual light together with spiritual heat discovers the intentions and endeavours: that this is the case, I do not say that the rational man can see from the light of his own understanding, but he can if he will, if only he be willing to understand that there is such a thing as spiritual light which illuminates the understanding, and spiritual heat which kindles the will.

1278. "*And the dead were judged out of those things which were written in the books according to their works,*" signifies that all were judged according to their internal life, in externals. By the dead are signified all who had died out of the earths, and were then in the world of spirits, as above, n. 1276; out of those things which were written in the books, signifies out of the interiors of every one's mind, then laid open, as above, n. 1277; according to their works, signifies according to the internal life of every one in externals, for this is signified by works in the Word. There are works of the mind and works of the body, both of them at once internal and external; the works of the

mind are intentions and endeavours, and the works of the body are words and actions; both the one and the other of these proceed from the internal life of man, which is of his will or love; whatsoever does not close in works, either internal works of the mind, or external works of the body, is not in the life of man, for it flows from the world of spirits but is not received, wherefore it is like an object which strikes the eye, or like a smell which affects the nose, from which a man turns away his face. Besides the numerous passages adduced above from the Word, to prove that man is judged according to his works, the following may be added from Paul: "*In the day of wrath and revelation of the just judgment of God, who will render to every one according to his works,*" Rom. ii. 5, 6: "*We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil,*" 2 Corinth. v. 10.

1279. Verse 13. "*And the sea gave up the dead that were in it,*" signifies the external and natural men of the church called to judgment. By the sea is signified the external of the church, which is natural, therefore by those whom the sea gave up, are signified the external and natural men of the church; by the dead are meant those who had died out of the earth, as above, n. 1276, 1278. The reason why by the dead whom the sea gave up, are meant the external men of the church, is, because no others were judged but those who were in some kind of worship; for all who held in contempt the holy things of the church, and denied a God, the Word, and a life after death, were judged immediately after death, and conjoined to those who were in hell, into which they were afterwards cast; but they who had been external and natural men, and professed with their mouths that there is a God, that there are such places as heaven and hell, and had in some sort acknowledged the Word, these are they who were called to judgment. Out of these who were from the sea, several were saved, for we do not read that all these were cast into the lake of fire, as death and hell were, but that if any one of them was not found written in the book of life, he was cast therein, verse 16. Such of these as were saved, are also meant by the rest of the dead which lived not again until the thousand years were consummated, verse 5. Hence then it may appear, that by the sea gave up the dead that were in it, are signified the external and natural men called to judgment.

1280. "*And death and hell gave up the dead which were in them,*" signifies the men of the church who were impious at heart, and who in themselves were devils and satans, called to judgment. By death and hell no others are meant, but those who interiorly in themselves were devils, and by hell those who interiorly in themselves were satans, consequently all those who were impious at heart, and yet in externals appeared like men of

the church; for no others were assembled to this universal judgment; for they who in externals are like men of the church, whether they be of the laity or clergy, and in internals are devils and satans, are judged, because in them externals are to be separated from internals, and such likewise can be judged, because they have known and professed the things appertaining to the church. That by death are meant the impious at heart who in themselves were devils, and by hell they who in themselves were satans, is plain from its being said, that death and hell were cast into the lake of fire, verse 14, and neither death nor hell can be cast into hell, but they can, who as to their interiors are death and hell, that is, in themselves devils and satans. Who are meant by the Devil and Satan, may be seen above, n. 1252, 1267; and that they are death who in themselves are devils, above, n. 1276. In other places also mention is made of death and hell, as in the following: "*The Son of Man said, I have the keys of hell and death,*" Apoc. i. 18: "*The name of him who sat on the pale horse was Death, and hell followed him,*" Apoc. vi. 8: in like manner Hosea xiii. 14; Psalm xviii. 5, 6; Psalm xlix. 15, 16; Psalm cxvi. 1.

1281. "*And they were judged every one according to their works,*" signifies that they were all judged according to their internal life in externals, as appears from the explanation above, n. 1278, where words of a similar import occur; to which I will further add, that every one is judged according to the nature and quality of his soul, and the soul of man is his life, for it is the love of his will, and the love of every one's will is entirely according to his reception of divine truth proceeding from the Lord, and this reception is taught by the doctrine of the church derived from the Word.

1282. Verse 14. "*And death and hell were cast into the lake of fire,*" signifies that the impious at heart, who in themselves were devils and satans, and yet seemed in externals like men of the church, were cast into hell among those who were in the love of evil, and thereby in the love of the false principle accordant with that evil. By death and hell are signified the impious at heart, who interiorly in themselves were devils and satans, and yet in externals like men of the church, as above, n. 1280; by the lake of fire is signified the hell where they are who are in the love of evil, and thereby in the love of the false principle which accords with that evil, consequently who love evil, and confirm it by reasonings from the natural man, and still more they who confirm it by the literal sense of the Word; these cannot interiorly in themselves do otherwise than deny God, for such denial lurks concealed in evils of life confirmed by falses; lake there signifies the false principle in abundance, and fire signifies love of evil, as above, n. 1252, 1274. Its being said that death and hell were cast into the lake of fire, is con-

formable to the angelic manner of speaking, in which a person is not named, but that which is in a person, and is constituent of him, in the present case, that in a person which constitutes his death and hell; that this is the case, may be seen from this consideration, that it is impossible to cast hell into hell.

1283. *"This is the second death,"* signifies that these have actual damnation. That by the second death is signified spiritual death, which is damnation, may be seen above, n. 1264: this is said, because they who are impious in heart, and in themselves are devils and satans, and yet appear like men of the church, are more damned than others.

1284. Verse 15. *"And if any one was not found written in the book of life, he was cast into the lake of fire,"* signifies that they who did not live according to the Lord's commandments in the Word, and did not believe in the Lord, were condemned. By the book of life is signified the Word, and by being judged out of that book, is signified to be judged according to the truths of the Word; and no others are found written in the book of life, than they who have lived according to the Lord's commandments in the Word, and have believed in the Lord, this therefore is meant: that he who does not live according to the Lord's commandments in the Word, is condemned, the Lord teaches in John: *"If any man hear My words and believe not, I judge him not; he hath that which shall judge him; the Word that I have spoken, that shall judge him in the last day,"* xii. 47, 48. And that he who does not believe in the Lord, is condemned, also in John: *"He that believeth in the Son, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him,"* iii. 36.

CHAPTER XXI.

1. AND I saw a new heaven, and a new earth, for the former heaven and the former earth passed away; and the sea was no more.

2. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and He Himself will be with them their God

4. And God shall wipe away all tears from their eyes; and death shall be no more, neither shall wailing nor crying, nor labour (sorrow) be any more, for the former things are passed away.

5. And He who sat upon the throne said, Behold I make all

things new; and He said unto me, Write, for these words are true and faithful.

6. And he said unto me, It is done; I am Alpha and Omega, the Beginning and the End; I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall hereditarily possess all things, and I will be to him a God, and he shall be to Me a son.

8. But the fearful, and the unfaithful, and the abominable, and murderers, and whoremongers, and inchanters, and idolaters, and all liars, shall have their part in the lake which burneth with fire and sulphur; which is the second death.

9. And there came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride the Lamb's wife.

10. And he carried me away in the spirit upon a great and high mountain, and shewed me the great city, Holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and the light thereof was like unto a stone most precious, as it were a jasper-stone, resplendent as chrystal.

12. Having a wall great and high, having twelve gates, and over the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel.

13. On the east three gates, on the north three gates, on the south three gates, on the west three gates.

14. And the wall of the city having twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he who talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof

16. And the city lieth four-square, and the length thereof is as great as the breadth; and he measured the city with the reed as far as twelve thousand furlongs: the length and the breadth and the height of it were equal.

17. And he measured the wall thereof a hundred and forty-four cubits, the measure of a man, which is of an angel.

18. And the building of the wall of it was jasper, but the city was pure gold like pure glass.

19. And the foundations of the wall of the city were adorned with all precious stones; the first foundation was a jasper, the second a sapphire, the third a calcedony, the fourth an emerald,

20. The fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chrysoprasus, the eleventh a hyacinth, the twelfth an amethyst.

21. And the twelve gates were twelve pearls; each gate was one pearl: and the street of the city was pure gold like transparent glass.

22. And I saw no temple therein, for the Lord God Almighty is the temple of it, and the Lamb.

23. And the city hath no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb.

24. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it.

25. And the gates of it shall not be shut by day, for there shall be no night there; and they shall bring the glory and honour of the nations into it.

26. And there shall not enter into it any thing unclean, and that worketh abomination and a lie, but they who are written in the Lamb's book of life.

EXPLICATION.

1285. Verse 1 "*AND I saw a new heaven and a new earth,*" signifies that a new heaven was formed out of Christians by the Lord, which at this day is called the Christian heaven, where they are who had worshiped the Lord and lived according to His commandments in the Word, who therefore have charity and faith; in which heaven also are all the infants of Christians. By a new heaven and a new earth, is not meant a natural heaven visible to the eye, nor a natural earth inhabited by men, but a spiritual heaven is meant and an earth belonging to that heaven, where angels are; that such a heaven and an earth belonging to it is meant, every one sees and acknowledges, if he can only be abstracted a little from ideas purely natural and material when he reads the Word. That an angelic heaven is meant, is evident, because it is said in the next verse, that he saw the city holy Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband, by which is not meant any Jerusalem that came down, but a church, and the church upon earth comes down from the Lord out of the angelic heaven, because the angels of heaven and men of the earth, in all things relating to the church, make one. Hence it may be seen, how naturally and materially they have thought and do think, who from these words and those which follow in the same verse, have fabricated a notion that the world is to be destroyed, and that there will be a new creation of all things. This new heaven is sometimes treated of above in the Apocalypse, especially in chap. xiv. and xv.; it is called the Christian heaven, because it is distinct from the ancient heavens, which were composed of men of the church before the Lord's coming; these ancient heavens are above the Christian heaven: for the heavens are like expanses, one above another: it is the same with each particular heaven; for each heaven by itself is distinguished into three heavens, an inmost or third, a middle or second, and a

lowest or first, and so it is with this new heaven; I have seen them and conversed with them. In this new Christian heaven are all those who, from the first establishment of the Christian church, worshiped the Lord, and lived according to His commandments in the Word, and who thereby were in charity and at the same time in faith from the Lord through the Word, consequently who were not in a dead faith but in a living faith. In that heaven likewise are all the infants of Christians, because they have been brought up by angels in those two essentials of the church, which consist in acknowledging the Lord to be the God of heaven and earth, and in leading a life conformable to His commandments in the decalogue.

1286. "*For the former heaven and the former earth passed away,*" signifies the heavens which were made not by the Lord, but by those who came out of Christendom into the spiritual world, all which were dispersed at the day of the last judgment. That these heavens and no others are meant by the former heaven and the former earth which passed away, may be seen above, n. 1275, where these words are explained: "*I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away,*" chap. xx. verse 11, where it is shewn, that by those words is signified the universal judgment executed by the Lord upon all the former heavens, in which they were who were in civil and moral good and in no spiritual good, consequently who in externals put on the appearance of Christians, but in internals were devils; which heavens, with the earth belonging to them, were entirely dissolved. The rest of what relates to this subject may be seen in the small work on the *Last Judgment*, and in the *Continuation of the same;* to which it is unnecessary here to add any thing further.

1287. "*And the sea was no more,*" signifies that the external of heaven, collected from among Christians, since the first establishment of the church, was in like manner dispersed or dissolved, after they who were written in the Lord's book of life were taken thence and saved. By sea is signified the external of heaven and of the church, in which are the simple, who have thought naturally and but little spiritually of things relating to the church; the heaven in which these are is called external; here by sea is meant the external of heaven collected out of Christians from the first establishment of the church; but the internal of the heaven of Christians was not fully formed by the Lord, till a little before the last judgment, and also after it, as may appear from chap. xiv. and xv. where it is treated of, and from chap. xx. verse 4, 5; the explanation of which see; the reason why this was not done before, was, because the dragon and his two beasts domineered in the world of spirits, and burned with the desire of seducing whomsoever they could, for which reason it was hazardous before to collect them into a

heaven; the separation of the good from the dragonists, and the damnation of the latter, and finally the casting of them into hell, are treated of in many places, and lastly in chap. xix. verse 20; and in chap. xx. verse 10; and after this it is said, that "*the sea gave up the dead that were in it*," verse 13, by which are meant the external and natural men of the church called to judgment, see above, n. 1279, and then the separating and saving of those who were written in the Lord's book of life, concerning which see the same article; this is the sea which is here meant. It is also said in another place, where the new heaven of Christians is treated of, that it extended itself to the sea of glass mingled with fire, chap. xv. 2, by which sea is also signified the external of the heaven of Christians. From these considerations it may appear, that by the sea being no more, is signified that the external of heaven collected out of Christians from the first establishment of the church, after they were taken thence and saved who were written in the Lord's book of life, was in like manner dissolved. Concerning the external of heaven collected out of Christians from the first establishment of the church, it has been given to know many particulars which it would be tedious here to adduce; save only that the former heavens, which passed away at the day of the last judgment, were permitted for the sake of those who were in that external heaven or sea, because they were connected by externals but not by internals. The reason why the heaven, where the men of the external church are, is called sea, is, because their habitation in the spiritual world appears at a distance as it were in the sea; for the celestial angels, who are angels of the supreme heaven, dwell as it were in an ethereal atmosphere, the spiritual angels, who are angels of the middle heaven, dwell as it were in an aereal atmosphere and the spiritual natural angels, who are angels of the ultimate heaven, dwell as it were in a watery atmosphere, which, as was observed, at a distance appears like a sea: hence it is, that the external of heaven is understood by sea in many other places also in the Word.

1288. Verse 2. "*And I John saw the holy city New Jerusalem coming down from God out of heaven*," signifies a New Church to be established by the Lord at the end of the former church, which will be associated with the new heaven in divine truths as to doctrine and as to life. The reason why John here names himself, saying, I John, is, because by him as an apostle is signified the good of love to the Lord, and consequent good of life, for which reason he was loved more than the other apostles, and at supper lay on the bosom of the Lord, John xiii. 23: chap. xxi. 20; and in like manner this church which is now treated of. That by Jerusalem is signified the church, will be seen in the next article; which is called a city and de-

scribed as a city from doctrine and a life according therewith, for city in a spiritual sense signifies doctrine; it is called holy from the Lord, who alone is holy, and from the divine truths which are in it derived from the Word from the Lord, which are called holy; and it is called new, because He who sat upon the throne said, *behold I make all things new*, verse 5; and it is said to come down from God out of heaven, because it descends from the Lord through the new Christian heaven, treated of in the 1st verse of this chapter, n. 1285, for the church upon earth is formed through heaven by the Lord, that they may act as one and be associated.

1289. The reason why by Jerusalem, in the Word, is meant the church, is, because in that city in the land of Canaan, and in no other place, was the temple, and the altar, and sacrifices were offered, consequently divine worship performed; wherefore also three feasts were held yearly there, and every male throughout the whole land was commanded to come to them: hence it is, that Jerusalem signifies the church as to worship, and therefore also the church as to doctrine, for worship is prescribed in doctrine, and performed according to it; also because the Lord was in Jerusalem, and taught in His own temple, and afterwards glorified His Humanity there. That by Jerusalem is meant the church as to doctrine and consequent worship, appears from many passages in the Word: as from the following in Isaiah: "*For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the justice thereof go forth as brightness and the salvation thereof as a lamp burneth: then shall the nations see thy justice, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall utter; and thou shalt be a crown of glory in the hand of thy God: Jehovah shall be well pleased in thee, and thy land shall be married. Behold thy salvation cometh, behold his reward is with him: and they shall call them, the people of holiness, the redeemed of Jehovah: and thou shalt be called the city sought for, not deserted,*" lxii. 1, 2, 3, 4, 11, 12: this whole chapter treats of the Lord's advent, and of the New Church to be established by Him; it is this New Church which is meant by Jerusalem, which shall be called by a new name which the mouth of Jehovah shall utter, and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God, in which Jehovah shall be well pleased, and which shall be called a city sought after and not forsaken: by these words cannot be meant that Jerusalem which, when the Lord came into the world, was inhabited by the Jews, for that was opposite in every particular, and might more properly have been called Sodom, as it also is called in the Apoc. xi. 8; Isaiah iii. 9; Jerem. xxiii. 14; Ezek. xvi. 46, 48. So in another part of Isaiah: "*Behold I am creating a new heaven and a new earth, the former shall*

not be remembered: rejoice and be glad for ever in that which I create. Behold I am about to create Jerusalem a rejoicing and her people a joy, that I may rejoice over Jerusalem, and joy over My people. Then the wolf and the lamb shall feed together: they shall do no evil in all the mountain of My holiness," lxv. 17, 18, 19, 25: this chapter also treats of the Lord's advent or coming, and of the church to be established by Him, which was not established among those who were in Jerusalem, but among those who were out of it, wherefore this church is meant by the Jerusalem which shall be unto the Lord a rejoicing, and whose people shall be unto Him a joy; also where the wolf and the lamb shall feed together, and where they shall do no evil: it is likewise said here, as in the Apocalypse, that the Lord will create a new heaven and a new earth, and also that He will create Jerusalem, which things have a similar signification. So in another part of Isaiah: "*Awake, awake, put on thy strength, O Zion, put on the garments of thy beauty, O Jerusalem, the city of holiness; for the uncircumcised and the unclean shall not add to come into thee; shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know My name in that day, for I am He that doth speak, behold I: Jehovah hath comforted His people, He hath redeemed Jerusalem,*" lii. 1, 2, 6, 9: this chapter also treats of the Lord's advent, and of the church to be established by Him, wherefore by Jerusalem, into which the uncircumcised and the unclean shall no more come, and which the Lord will redeem, is meant the church, and by Jerusalem the city of holiness, the church as to doctrine from the Lord and concerning the Lord. So in Zephaniah: "*Sing, O daughter of Zion, rejoice with all the heart, O daughter of Jerusalem; the King of Israel is in the midst of thee, fear not evil any more; He will rejoice over thee with joy, He will rest in his love, He will joy over thee with singing; I will give you for a name and a praise to all the people of the earth,*" iii. 14, 15, 16, 17, 20; speaking in like manner of the Lord and the church derived from Him, over which the King of Israel, who is the Lord, will rejoice with joy, will joy with singing, and in whose love he will rest, and who will give them for a name and a praise to all the people of the earth. Again in Isaiah: "*Thus saith Jehovah thy Redeemer and thy Former, saying to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built up,*" xliv. 24, 26: and in Daniel: "*Know and perceive from the going forth of the word until the restoring and building up of Jerusalem, until the Messiah the Prince, shall be seven weeks,*" ix. 25: that by Jerusalem here also the church is meant, is plain, because that was restored and built up by the Lord, but not Jerusalem the seat of the Jews. By Jerusalem is likewise meant a church from the Lord in the following passages; in Zechariah: "*Thus saith Jehovah, I will return unto Zion, and will dwell in the midst*

of Jerusalem; whence Jerusalem shall be called, the city of truth, and the mountain of Jehovah of hosts, the mountain of holiness," viii. 3, 20—23: in Joel: "*Then shall ye know, that I Jehovah your God am dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness; and it shall be in that day, that the mountains shall distil new wine, and the hills shall flow with milk, and Jerusalem shall sit down from generation to generation,*" iv. 17—21; and in Isaiah: "*In that day shall the germ of Jehovah be for beauty and for glory; and it shall come to pass, that he who is left in Zion, and he who remaineth in Jerusalem, shall be called holy: every one that is written for life in Jerusalem,*" iv. 2, 3; and in Micah: "*In the extremity of days, shall the mountain of the house of Jehovah be constituted the head of the mountains; for out of Zion shall go forth doctrine, and the Word of Jehovah out of Jerusalem; unto thee shall come the first kingdom, the kingdom of the daughter of Jerusalem,*" iv. 1, 2, 8; and in Jeremiah: "*At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together by reason of the name of Jehovah to Jerusalem, neither shall they go any more after the confirmation of their evil heart,*" iii. 17; again in Isaiah: "*Look upon Zion the city of our stated feast; thine eye shall see Jerusalem a quiet habitation, a tabernacle which shall not be dispersed: the stakes thereof shall not be removed for ever, and all the cords thereof shall not be broken,*" xxxiii. 20; not to mention other passages, as Isaiah xxiv. 23; chap. xxxvii. 32; chap. lxvi. 10—14; Zechariah xii. 3, 6, 8, 9, 10; chap. xiv. 8, 11, 12, 21; Malachi iii. 2, 4; Psalm cxxii. 1—7; Psalm cxxxvii. 4, 5, 6. That by Jerusalem, in these passages, is meant the church, which was to be established by the Lord, and not Jerusalem in the land of Canaan which was inhabited by the Jews, may appear from those passages in the Word, where it is said of the latter that it was entirely ruined, and that it was to be destroyed; as in Jeremiah v. 1; chap. vi. 6, 7; chap. vii. 17, 18 and seq. chap. viii. 6, 7, 8 and seq. chap. ix. 10, 11, 13 and seq. chap. xiii. 9, 10, 14; chap. xiv. 16; Lament. i. 8, 9, 17; Ezek. iv. 1 to the end; chap. v. 9 to the end; chap. xii. 18, 19; chap. xv. 6, 7, 8; chap. xvi. 1—63; chap. xxiii. 1—49; Matt. xxiii. 37, 38; Luke xix. 41—44; chap. xxi. 20, 21, 22; chap. xxiii. 28, 29, 30; and in many other places.

1290. "*Prepared as a bride adorned for her husband,*" signifies that church joined by the Word unto the Lord." It is said that John saw the holy city New Jerusalem coming down from God out of heaven, and in this passage that he saw that city prepared as a bride adorned for her husband, from which it is also evident, that by Jerusalem is meant the church, and that he saw it first as a city, and afterwards as an espoused virgin, as a city representatively, and as an espoused virgin spiritually, consequently, under a two-fold idea, one within or above the

other, just as the angels do, who, when they see or hear or read in the Word of a city, in the idea of their inferior thought perceive a city, but in the idea of their superior thought perceive the church as to doctrine, and the latter, if they desire it and pray to the Lord, they see as a virgin whose beauty and apparel are in agreement with the quality of the church: thus has it also been given me to see the church. By prepared is signified apparelled for her espousals, and the church is no otherwise apparelled for her espousals, and afterwards for conjunction or marriage, than by the Word, for it is the only medium of conjunction or marriage, because the Word is from the Lord and of the Lord, and therefore is the Lord, for which reason it is also called the covenant, and a covenant implies spiritual conjunction; moreover the Word was given for this very purpose. That by husband is meant the Lord is plain from verses 10 and 11 of this chapter, where Jerusalem is called the bride the Lamb's wife. That the Lord is called the bridegroom and husband, and the church the bride and wife, and that this marriage is like the marriage of good and truth, and is effected through the Word, may be seen above, n. 1189. From these considerations it may appear, that by Jerusalem prepared as a bride adorned for her husband, is signified that church conjoined to the Lord by the Word.

1291. Verse 3. "*And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men,*" signifies the Lord out of love speaking and declaring the glad tidings, that He will now be present Himself among men in his Divine Human [principle]. This is the celestial sense of these words; the celestial angels, who are the angels of the third heaven, understand them no otherwise, for by hearing a great voice out of heaven speak, they understand the Lord out of love speaking and declaring glad tidings, because out of heaven no other speaks but the Lord; for heaven is not heaven by virtue of any property of the angels, but by virtue of the Divine [principle] of the Lord, whereof they are recipients; by a great voice is meant speech from love, for great is predicated of love; by behold the tabernacle of God is with men, is meant that now the Lord is present in his Divine Humanity; by the tabernacle of God is meant the celestial church, and in a universal sense the Lord's celestial kingdom, and in a supreme sense His Divine Human [principle]. The reason why tabernacle in a supreme sense means the Lord's Divine Human [principle], is, because that is signified by temple, as may appear from John ii. 18, 21; Malachi iii. 1; Apoc. xxi. 22, and elsewhere; the same is signified by tabernacle, with this difference, that by temple is meant the Lord's Divine Human [principle] with respect to divine truth or divine wisdom, and by tabernacle is meant the Lord's Divine Human [principle] with respect to

divine good or divine love; hence it follows, that by behold the tabernacle of God is with men, is meant that the Lord will now be present among men in His Divine Human [principle].

1292. "*And He will dwell with them, and they shall be His people, and He Himself will be with them their God,*" signifies conjunction of the Lord, which is of such a nature, that they are in Him, and He in them. He will dwell with them, signifies conjunction of the Lord with them, as will be seen presently; by they shall be His people, and He Himself will be with them their God, is signified that they are the Lord's, and the Lord their's; and inasmuch as by dwelling with them is signified conjunction, it signifies that they will be in the Lord and the Lord in them, otherwise no conjunction is produced; that this is the nature of conjunction, appears clearly from the Lord's words in John: "*Abide in Me, and I in you: I am the vine, ye are the branches, he that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing,*" John xv. 4, 5; and in another place: "*In that day ye shall know that I am in My Father, and you in Me, and I in you,*" xiv. 20; "*He that eateth My flesh and drinketh My blood, dwelleth in me and I in him,*" John vi. 56. That the putting on of the Humanity, and the uniting of it with the Divinity, which was in Him by birth, and is called the Father, had for its end and object a conjunction with men, appears also in John: "*For their sakes I sanctify Myself, that they also may be sanctified in the truth, that they may be one as We are one, I in them, thou in Me,*" xvii. 19, 21, 22, 26; from which it is plain, that there is a conjunction with the Lord's Divine Humanity, and that it is reciprocal, and that thus and no otherwise there is a conjunction with the Divinity which is called the Father. Moreover the Lord teaches that conjunction is effected by means of truths from the Word, and a life agreeing with them, John xiv. 20—24; chap. xv. 7. This then is what is meant by He will dwell with them, and they shall be His people, and He will be with them their God; it is the same in other places where the like words occur, as Jerem. vii. 23; chap. xi. 4; chap. xiv. 11; chap. xxiv. 7; chap. xxx. 22; Ezek. xi. 20; chap. xxxvi. 28; chap. xxxvii. 23, 27; Zech. viii. 8; Exod. xxiv. 15. The reason why to dwell with them signifies conjunction with them is, because to dwell signifies conjunction from love, as may appear from many passages in the Word; also from the habitations of the angels in heaven: heaven is arranged into innumerable societies, all connected with each other according to differences of the affections, which are of love in general and in particular; each society is one species of affection, and there they dwell distinctly according to the propinquities and affinities of that species of affection, and they who are in the nearest

state of propinquity in the same house; therefore co-habitation, when predicated of a married pair, in a spiritual sense signifies conjunction by love. It is well to be noted, that conjunction with the Lord is one thing, and His presence another; conjunction with the Lord is not given to any but those who approach Him immediately, but His presence to others.

1293. Verse 4. "*And God shall wipe away all tears from their eyes, and death shall be no more, neither shall wailing, nor crying, nor labour, be any more, for the former things are passed away,*" signifies that the Lord will take from them all grief of mind, fear of damnation, of evils and falses from hell, and of temptations arising from them, and they shall not remember them, because the dragon, who had occasioned them, is cast out. God will wipe away all tears from their eyes, signifies that the Lord will take away from them all grief or uneasiness of mind, for tears proceed from uneasiness of mind; by death, which shall not be any more, is signified damnation, in the present instance the fear of it; by wailing, which shall not be any more, is signified the fear of evils from hell, for wailing has various significations, in all cases having relation to the subject treated of, in the present case to the fear of evils from hell, because the fear of damnation is mentioned just before, and the fear of falses from hell, and of temptations proceeding from them, immediately after; by crying is signified the fear of falses from hell, as will be seen in the next article; by labour, which shall be no more, are signified temptations; by their not being any more, because the former things are passed away, is signified that they shall not remember them, because the dragon, who had occasioned them, is cast out, for these are the former things which had passed away. But it may be expedient to illustrate this; every man after death comes first into the world of spirits, which is in the midst between heaven and hell, and is there prepared, the good for heaven and the wicked for hell, concerning which world, see above, n. 1254, 1261, 1276, 1279; and inasmuch as they associate with one another there, as they do in the natural world, it could not but happen, before the last judgment, that they who in externals were civil and moral, but in internals wicked, should be together and converse with those who in like manner were civil and moral in externals, but in internals good; and since there is in the wicked a continual desire of seducing, therefore the good, who were consorted with them, were by various means infested; but they who were aggrieved by their infestations, and brought into fear of damnation, and of evils and falses from hell, and of grievous temptation, were removed by the Lord from consort with them, and placed in a certain earth under the other, where there are also societies, and there guarded, and this till such time as all the wicked were separated from the

good, which was effected by the last judgment; and then they who were preserved and guarded in the lower earth, were taken by the Lord up into heaven. These infestations were especially induced by those who are meant by the dragon and his beasts, wherefore when the dragon and his two beasts were cast into the lake of fire and sulphur, then, inasmuch as all infestation and consequent uneasiness and fear of damnation and of hell ceased, it is said to those who had been infested, that God will wipe away all tears from their eyes, and that death shall not be any more, neither wailing, nor crying, nor labour, for former things are passed away, by which is signified that the Lord will take from them all grief or uneasiness of mind, and fear of damnation, and of evils and falses from hell, and of grievous temptations from them, and they shall not remember them, because the dragon, who had induced them, was cast out. That the dragon and his two beasts were ejected, and cast into the lake of fire and sulphur, may be seen above, chap. xix. 20; chap. xx. 10; and that the dragon infested, appears from many places; for he fought with Michael, and wanted to devour the child which the woman brought forth, and persecuted the woman, and went to make war with the remnant of her seed, chap. xii. 4, 5, 7, 8, 9, 13—18; also chap. xvi. 13—16; and in other places. That many, who were interiorly good, were guarded and preserved by the Lord that they might not be infested by the dragon and his beasts, appears from chap. vi. 9, 10, 11; and that they were infested, chap. vii. 13—17; and that they were afterwards taken up into heaven, chap. xx. 4, 5, and elsewhere. The same are also meant by the prisoners and by them that are bound in the pit, and delivered by the Lord, Isaiah xxiv. 22; chap. lxi. 1; Luke iv. 18, 19; Zech. ix. 11; Psalm lxxix. 11. This is also signified in the Word, where it is said that the graves were opened; also where the souls are spoken of that expect the last judgment, and then resurrection.

1294. That crying, in the Word, is said of grief and the fear of falses from hell, and the consequent fear of devastation by them, appears from the following passages: "*The former troubles shall be forgotten, and they shall be hid from mine eyes, then the voice of weeping shall not be heard in her, nor the voice of crying,*" Isaiah lxv. 16, 19; speaking of Jerusalem in like manner as here in the Apocalypse. "*They are black unto the ground, and the cry of Jerusalem goeth up,*" Jerem. xiv. 2 and seq., which treats of lamentation over the falses which waste the church. "*Jehovah looked for judgment, but behold the scab, for justice, but behold a cry,*" Isaiah v. 7: "*A voice of the cry of the shepherds, for Jehovah is laying waste their pasture,*" Jerem. xxv. 36: "*The voice of a cry from the fish-gate, for their goods are become a booty, and their houses a desolation,*" Zeph. i. 10, 13; besides other places, as Isaiah xiv. 31; chap. xv. 4, 5, 6, 8; chap. xxiv. 11;

chap. xxx. 19; Jerem. xlvi. 2, 4. But it is to be noted, that cry, in the Word, is said of every affection that breaks out from the heart, wherefore it is the voice of lamentation, of imploring, of supplication grounded in grief, of contestation, of indignation, of confession, yea of exultation.

1295. Verse 5. "*And He who sat upon the throne said, Behold I make all things new: and He said unto me, Write, for these words are true and faithful,*" signifies the Lord declaring concerning the last judgment to those who should come into the world of spirits, or who should put off the body, from the time of His being in the world till now, as follows, viz., that the former heaven and former earth, and the former church, with all and every thing in them, will perish, and that He will create a new heaven together with a new earth, and a new church, which is to be called the New Jerusalem, and that this they may know for certain, and remember it, because the Lord Himself hath testified and said it. The things in this verse, and in those which follow, as far as the eighth inclusive, were said to those who where to come out of Christendom into the world of spirits, as is the case immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists; for, as was observed above, all are assembled after death in the world of spirits and are fond of associating with one another there, just as in the natural world, where they are together with the Babylonians and dragonists, who continually burn with the desire of seducing, and who were also allowed to form to themselves heavens as it were, by imaginary and delusive arts, whereby they might also have been able to seduce; to prevent this, these things were said by the Lord, that they might know for certain, that those heavens with the earths belonging to them were to perish, and that the Lord would create a new heaven and a new earth, when they were to be saved who had not suffered themselves to be seduced or led away: but it is to be observed, that this was said to those, who lived from the Lord's time till the last judgment, which was executed in the year 1757, because these might have been seduced, which henceforward cannot be done there, because the Babylonians and Dragonists are separated and cast out. We shall now proceed to the explanation. By Him who sat on the throne is meant the Lord; the reason why the Lord here spake upon a throne, is, Because He said, behold I make all things new, by which is signified that He was about to execute the last judgment, and then to create a new heaven and a new earth, and a new church, with all and every thing in them; that throne is judgment in a representative form, may be seen, n. 1275; and that the former heaven and former church were destroyed on the day of the last judgment, n. 1275, 1286; He said unto me Write, for these words are true and faithful, signifies that they

might know this for certain, and remember it, because the Lord Himself testified and said it; the Lord's making use of the word *said* a second time, signifies that they might know it for certain; by write, is signified for remembrance or that they might remember; and by these words are true and faithful, is signified that they ought to be believed, because the Lord Himself testified and said it.

1296. Verse 6. "*And He said unto me, It is done,*" signifies that it is divine truth. The reason why by He said unto me, is signified that it is divine truth, is, because the Lord said a third time, *He said* unto me, also because He said, It is done, in the present tense; and what the Lord says a third time, is what ought to be believed because it is divine truth, as also what He says in the present tense; for three times signifies what is complete to the end; in like manner, when being about to do a thing, He saith, It is done.

1297. "*I am Alpha and Omega, the beginning and the end,*" signifies that they are to know that the Lord is God of heaven and earth, and that all things in the heavens and earths were made by Him, and are governed by His divine providence, and done according to it. That the Lord is Alpha and Omega, the beginning and the end, and that thereby is meant, that by Him all things were made and are governed and done, &c., may be seen above, n. 23, 41, 42. That the Lord is God of heaven and earth is evident from His words in John: "*Power is given Me over all flesh,*" xvii. 2: and in Matthew: "*All power is given Me in heaven and in earth,*" xxviii. 18: and "*that all things were made by Him that were made,*" John 1, 3, 14. That all things which were made or created by Him, are governed by His divine providence, is evident.

1298. "*I will give unto him who is athirst of the fountain of the water of life freely,*" signifies that to those who desire truths from any spiritual use, the Lord will give from Himself through the Word all things conducive to that use. By him who is athirst, is signified he who desires truth for the sake of any spiritual use, as will be seen presently; by the fountain of the water of life, is signified the Lord and the Word: by giving it freely or gratuitously, is signified from the Lord, and not from any intelligence proper to man. The reason why by being athirst is signified to desire for the sake of some spiritual use, is, because there exists a thirst or desire of knowledges of truth from the Word grounded in natural use, and also grounded in spiritual use; grounded in natural use, with those who have for their end and object learning, and by means of learning fame, honour, and lucre, consequently self and the world; but grounded in spiritual use with those whose end and object is to serve their neighbour out of love to him, to consult the good of their souls, and of their own, consequently who have in view the

Lord, their neighbour, and salvation; to these is given truth, in such quantity as is conducive to that use, from the fountain of the water of life, that is, from the Lord through the Word; to others truth is not given from thence; they read the Word, and every doctrinal truth therein they either do not see, or if they see, they turn it into what is false, not so much in speech when it is uttered from the Word, but in the ideas of their thought concerning it.

1299. Verse 7. "*He who overcometh shall hereditarily possess all things, and I will be unto him a God and he shall be to Me a son,*" signifies that they who overcome evils in themselves, that is, the devil, and do not yield or sink when they are tempted by the Babylonians and dragonists, will go to heaven, and there live in the Lord and the Lord in them. By overcoming here is meant to overcome evils in themselves, consequently the devil, and not to yield when they are tempted by the Babylonians and dragonists; the reason why to overcome evils in one's self is also to overcome the devil, is, because by the devil is meant all evil; by hereditarily possessing all things, is signified to go to heaven, and then come into possession of the good things which are there from the Lord, consequently of the good things which are from the Lord and of the Lord, as a son and heir, whence heaven is called an inheritance, Matt. xix. 29; chap. xxv. 34: I will be to him a God, and he shall be to Me a son, signifies that in heaven they will be in the Lord and the Lord in them, as above, n. 1291, where the like words occur, save only that it is there said, that they shall be His people, and He will be their God. The reason why they who immediately approach the Lord, are His sons, is because they are born anew from Him, that is, regenerated, wherefore He called His disciples sons, John xii. 36; chap. xiii. 33; chap. xxi. 5.

1300. Verse 8. "*But the fearful, and the unfaithful, and the abominable,*" signifies those who are in no faith, and in no charity, and thence in all kinds of evils. By the fearful, are signified they who are in no faith, as will be seen presently; by the unfaithful are signified they who are in no charity towards their neighbour, for these are insincere and fraudulent, consequently unfaithful; by the abominable are signified they who are in all kinds of evils, for abominations, in the Word, signify in general the evils which are named in the six last commandments of the Decalogue, as may be seen in Jeremiah: "*Trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these; will ye steal, kill, and commit adultery, and swear to a lie, and then come and stand before Me in this house, when ye do these abominations,*" Jeremiah vii. 2, 3, 4, 9, 10, 11; and so in all other places. That by the fearful are signified they who are in no faith, is evident from the following passages; "*Jesus said to his disciples, Why are ye fearful, O men of little*

faith," Matt. viii. 26; Mark iv. 39, 40; Luke viii. 25: "*Jesus said unto the ruler of the synagogue, fear not, believe only, and thy daughter shall be made whole,*" Luke viii. 49, 50; Mark v. 36: "*Fear not little flock, for it is your Father's good pleasure to give you the kingdom,*" Luke xii. 32. The same is meant by fear not, in Matt. xvii. 6, 7; chap. xxviii. 3, 4, 5, 10; Luke i. 12, 13, 30; chap. ii. 9, 10; chap. v. 8, 9, 10, and elsewhere. Hence it may appear, that by the fearful, and the unfaithful, and the abominable, are signified those who are in no faith, and in no charity, and thence in all kinds of evils.

1301. "*And murderers, and whoremongers, and enchanters, and idolaters, and liars,*" signifies all those who make no account of the commandments of the decalogue, and not shun any evils therein mentioned as sins, and therefore live in them. What is signified by these four commandments of the decalogue, thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, and thou shalt not bear false witness, in their triple or three-fold sense, namely, natural, spiritual, and celestial, may be seen in the *Doctrine of Life for the New Jerusalem*, n. 62 — 91, for which reason there is no occasion to explain them here again; but instead of the seventh commandment, which is thou shalt not steal, are here mentioned enchanters and idolaters, and by enchanters are signified those who enquire after truths, which they falsify, that by means of them they may confirm falses and evils, as they do who take up this truth, that no one can do good from himself, and by it confirm faith alone, for this is a species of spiritual theft; what incantation or enchantment further signifies, may be seen above, n. 590; by idolaters are signified those who establish worship, or are in worship, not from the Word, consequently not from the Lord, but from self-derived intelligence, as is the case with those, who, from a single passage in Paul, falsely understood, and not from any word of the Lord, fabricated the whole of their church doctrine, which also is a species of spiritual theft: by liars are signified those who are in falses originating in evil, n. 1333.

1302. "*Shall have their part in the lake which burneth with fire and sulphur,*" signifies their portion in hell, where are the loves of what is false and lusts of what is evil, as appears from the explanation above, n. 1247, 1284, where the like words occur.

1303. "*Which is the second death,*" signifies damnation, as also appears from what is explained above, n. 1264, 1283.

1304. Verse 9. "*And there came unto me one of the seven angels, who had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride the Lamb's wife,*" signifies influx and manifestation from the Lord out of the inmost of heaven, respecting the new church, which is to be joined to the Lord by the Word. By one of

the seven angels who had the seven vials full of the seven last plagues talked with me, is meant the Lord flowing in from the inmost of heaven and speaking through the inmost heaven, in this instance manifesting the things which follow; that by this angel is meant the Lord, appears from the explanation of chap. xv. verse 5, 6, where it is written, "*After this I looked, when behold the temple of the tabernacle in heaven was opened, and there came out seven angels having the seven plagues;*" that hereby is signified that the inmost of heaven was seen, where the Lord is in His holiness, and in the law which is the decalogue, may be seen above, n. 948, 949; also from the explanation of chap. xvii. verse 1, where it is said, "*And there came one of the angels who had the seven vials, and talked with me, saying, Come, I will shew thee the judgment of the great whore;*" that by these words is signified influx and revelation from the Lord out of the inmost of heaven concerning the Roman Catholic religion, may be seen above, n. 1031, 1032: hence it is evident that by these words, there came to me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me, saying, is meant the Lord flowing-in out of the inmost of heaven, and that by Come, I will shew thee, is signified manifestation, and that by the bride the Lamb's wife, is signified the New Church, which will be conjoined to the Lord through the Word, as in n. 1290: that the church is called the bride while it is establishing, and the wife when it is established, in the present instance the bride wife, because it is to be established for certain.

1305. Verse 10. "*And he carried me away in the spirit upon a great and high mountain, and shewed me the great city, the Holy Jerusalem, descending out of heaven from God,*" signifies that John was translated into the third heaven, and his sight there opened, before which was made manifest the Lord's new church as to its doctrine in the form of a city. He carried me away in the spirit upon a great and high mountain, signifies that John was translated into the third heaven, where they are who are in love to the Lord, and in genuine doctrine of truth derived from Him; moreover great is predicated of the good of love, and high of truths: the reason why being taken up into a mountain signifies to be taken up into the third heaven, is, because it is said, in the spirit, and he who is in the spirit is, as to his mind and the sight thereof, in the spiritual world, and there the angels of the third heaven dwell upon mountains, the angels of the second heaven upon hills, and the angels of the ultimate heaven in vallies, between the hills and mountains; wherefore when any one in the spirit is taken up into a mountain, it signifies that he is taken up into the third heaven; this elevation is effected in a moment, because it is done by a change in the state of mind; by he shewed me, is signified his sight then opened, and mani-

festation; by the great city, the Holy Jerusalem, coming down out of heaven from God, is signified the Lord's new church, as above, n. 1288, 1289, where also is explained what is the reason of its being called holy, and said to come down out of heaven from God; its being seen in the form of a city, is, because city signifies doctrine, n. 223, 1019, and the church is a church by virtue of doctrine and a life agreeing therewith; it was also seen as a city, that it might be described as to all its qualities, which are described by its wall, its gates, its foundations, and various dimensions. The church is described in a similar manner in Ezekiel, where it is also said, that the prophet "*in visions of God was carried upon a very high mountain, and saw a city on the south, which the angel also measured as to its wall and gates, and as to its breadth and height,*" chap. xl. 2 and seq. The like is meant by this passage in Zechariah: "*I said unto the angel, Whither goest thou, and he said, to measure Jerusalem, that I may see what is the breadth thereof, and what is the length thereof,*" ii. 2.

1306. Verse 11. "*Having the glory of God, and the light thereof was like unto a stone most precious, as it were a jasper stone resplendent as crystal,*" signifies that in that church the Word will be understood, by reason of its being translucent from the spiritual sense thereof. By the glory of God is signified the Word in its divine light, as will be seen presently; by the light thereof is signified the divine truth therein, for that is meant by light in the Word; like a stone most precious, as it were a jasper stone resplendent as crystal, signifies the same shining and translucent by reason of its spiritual sense, as will also be seen in what follows. By these words is described their understanding of the Word, who are in the doctrine of the New Jerusalem, and in a life agreeing with it; with such the Word shines as it were when it is read; it shines from the Lord by means of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven which proceeds from the Lord as a sun, and the light, which proceeds from the Lord as a sun, is in its essence the divine truth of His divine wisdom. That in every particular of the Word there is a spiritual sense, in which the angels are, and from which their wisdom is derived, and that the Word is transparent from the light of that sense to those who are in genuine truths from the Lord, is shewn in the *Doctrine of the New Jerusalem concerning the Sacred Scripture.* That by the glory of God is meant the Word in its divine light, may appear from the following passages: "*The Word was made flesh, and we saw his glory, the glory as of the only-begotten of the Father,*" John i. 14: that by glory is meant the glory of the Word or divine truth in Him, is evident, because it is said the Word was made flesh: the same is meant by glory in what follows, where it is said, "*the glory of God did lighten it, and the lamp thereof*

is the Lamb," verse 23. The same is meant by "*the glory, in which they shall see the Son of Man when he shall come in the clouds of heaven,*" Matt. xxiv. 30; Mark xiii. 25: nor is any thing else meant by "*the throne of glory upon which the Lord will sit when He shall come to the last Judgment,*" Matt. xxv. 31, because He will judge every one according to the truths of the Word, wherefore it is also said, that He will come in His glory. When the Lord was transformed, it is also said that "*Moses and Elias were seen in glory,*" Luke ix. 30, 31: by Moses and Elias is there signified the Word; the Lord Himself likewise gave Himself then to be seen by His disciples as the Word in its glory: that glory signifies divine truth, may be seen from many passages out of the Word above, n. 874. The reason why the Word is compared to a stone most precious as it were a jasper stone resplendent as crystal, is, because precious stone signifies the divine truth of the Word, and jasper stone signifies the divine truth of the Word in its literal sense translucent from the divine truth in its spiritual sense: this is what is signified by jasper stone in Exodus xxviii. 20; Ezek. xxviii. 13, and afterwards in this chapter, where it is said, "*that the building of the wall of the holy Jerusalem was jasper,*" verse 18; and whereas the Word in its literal sense is transparent from its spiritual sense, it is said a jasper resplendent as crystal; all illustration, which they have who are in divine truths from the Lord, is derived thence.

1307. Verse 12. "*Having a wall great and high,*" signifies the Word in its literal sense, from which the doctrine of the New Church is deduced. When by the city Holy Jerusalem is meant the Lord's New Church as to doctrine, by its wall nothing else is meant but the Word in its literal sense, from which doctrine is derived, for that sense defends the spiritual sense, which lies concealed within it, just as a wall defends a city and its inhabitants: that the literal sense is the basis, continent and firmament of its spiritual sense, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 27—36; and that that sense is a guard, to prevent the interior divine truths of its spiritual sense from being injured, n. 97, of the same tract: also that the doctrine of the church is to be drawn from the literal sense of the Word, and confirmed by it, n. 50—61, of the same. It is called a wall great and high, because it means the Word as to its divine good and divine truth, for great is predicated of what is good, and high of what is true, as above, n. 1305. By wall is signified that which defends, and where the church is treated of, it signifies the Word in its literal sense in the following passages also: "*I have set guards upon thy walls, O Jerusalem, day and night they shall not hold their peace, commemorating Jehovah,*" Isaiah lxii. 6: "*They shall call thee the city of Jehovah, the Zion of the Holy One of Israel, and thou shalt call thy walls salvation, and thy gates praise,*" Isaiah lx. 14, 18: "*Jehovah will be*

for a wall of fire round about, and for a glory in the midst of it," Zech. ii. 9: "*The sons of Arvad were upon thy walls, and the Gommadims hanged their shields upon the walls round about, and made thy beauty perfect,*" Ezek. xxvii. 11; speaking of Tyre, by which is signified the church as to knowledges of truth out of the Word: "*Run to and fro through the streets of Jerusalem, and see if there be any that seeketh truth, go up upon her walls, and cast down,*" Jerem. v. 1, 10: "*Jehovah hath purposed to destroy the wall of the daughter of Zion, he hath made the rampart and the wall to mourn, they languish together, the law and the prophets are no more,*" Lament. ii. 8, 9: "*They shall run to and fro in the city, they shall run upon the wall, they shall climb up into the houses, they shall enter in at the windows,*" Joel, ii. 9, speaking of falsifications of truth: "*Day and night the wicked go about in the city, upon the walls thereof, destructions are in the midst of them,*" Psalm lv. 11, 12, not to mention other places, as Isaiah xxii. 5; chap. lvi. 5; Jerem. i. 15; Ezek. xxvii. 11; Lament. ii. 7. That the Word in its literal sense is signified by wall, appears clearly from what follows in this chapter, where the wall, its gates, foundations and dimensions are much treated of; the reason is, because the doctrine of the New Church, which is signified by the city, is derived solely from the literal sense of the Word.

1308. "*Having twelve gates,*" signifies therein all knowledges of what is true and good, by which man is introduced into the church. By gates are signified knowledges of what is true and good from the Word, because by them man is introduced into the church; for the wall, in which the gates were, signifies the Word, as above, n. 1307, and afterwards it is said, "*That the twelve gates were twelve pearls, each of the gates a pearl,*" verse 21, and by pearls are signified knowledges of what is true and good, n. 1044; that man is introduced through them into the church, as through gates into a city, is evident; that twelve signifies all, may be seen above, n. 430. By gates are also signified knowledges of what is true and good, in the following passages: "*I will lay thy foundations in sapphires, and will make thy suns pyropus, and thy gates carbuncles,*" Isaiah liv. 11, 12: "*Jehovah loveth the gates of Zion more than all the habitations of Jacob, glorious things are to be preached in thee, O city of God,*" Psalm lxxxvii. 2: "*Enter through his gates in confession, confess Him, bless His name,*" Psalm c. 4: "*Our feet have been standing in thy gates, O Jerusalem, Jerusalem is builded as a city which coheres in one,*" Psalm cxxii. 2, 3: "*Praise Jehovah, O Jerusalem, for He strengtheneth the bars of thy gates, He blesseth thy sons in the midst of thee,*" Psalm cxlvii. 12, 13: "*That I may enumerate all thy praises in the gates of the daughter of Zion,*" Psalm ix. 15: "*Open ye the gates, that the just nation keeping faithfulness may enter in,*" Isaiah xxvi. 3: "*Lift up the voice*

that they may come to the gate of the princes," Isaiah xiii. 2: "*Blessed are they that do His commandments, and enter through the gates into the city,*" Apoc. xxii. 14: "*Lift up your heads, O gates, that the King of glory may come in,*" Psalm xxiv. 7, 9: "*The ways of Zion are mourning, all her gates are laid waste, her priests groan,*" Lament. i. 4: "*Judah mourneth and the gates thereof languish,*" Jerem. iv. 2: "*Jehovah hath purposed to destroy the wall of the daughter of Zion, her gates are sunk into the ground,*" Lament. ii. 8: "*Who make a man sin in the Word, and lay a snare for him that delivereth in the gate,*" Isaiah xxix. 21: "*He chose new gods, then did he begin to assault the gates,*" Judg. v. 8: besides other places, as Isaiah iii. 25, 26; chap. xiv. 31; chap. xxii. 7; chap. xxiv. 12; chap. xxviii. 6; chap. lxii. 10; Jerem. i. 15; chap. xv. 7; chap. xxxi. 38, 40; Mic. ii. 13; Nahum iii. 13; Jud. v. 11. Because gates signified introducing truths, which are knowledges out of the Word, therefore the elders of the city sat in the gates, and judged, as appears from Deut. xxi. 18—22; chap. xxii. 15; Lament. v. 14; Amos v. 12, 15; Zech. viii. 16.

1309. "*And over the gates twelve angels, and names written thereon which are the names of twelve tribes of the sons of Israel,*" signifies divine truths and goods of heaven, which are also divine truths and goods of the church, in those knowledges, and also guards to prevent any one from entering except he be in them from the Lord. By twelve angels are signified here all truths and goods of heaven, because by angels, in the supreme sense, is signified the Lord, in a common sense the heaven of angels, and in a particular sense truths and goods of heaven from the Lord; in the present case truths and goods of heaven, because it follows, and names written thereon, which are the names of the twelve tribes of the sons of Israel, by which are signified all truths and goods of the church. By over the gates, is signified in those knowledges, because over or upon, in the Word, signifies within, the reason is, because that which is supreme in successive order becomes inmost in simultaneous order, wherefore the third heaven is called as well the supreme as the inmost heaven; hence it is, that over the gates signifies in the knowledges of truth; by names written thereon is signified every quality of them, consequently also in them, for every quality is from internals in externals. The reason why by the same words are signified guards to prevent any one from entering into the church, unless he is in those knowledges from the Lord, is evident, because the angels were seen standing upon the gates, and the names of the tribes of the sons of Israel were likewise written upon them. It is said that the truths and goods of heaven and the church are in the knowledges which are derived from the Word, whereby introduction into the church is effected, because knowledges of what is

true and good from the Word, when there is in them a spiritual principle out of heaven from the Lord, are not called knowledges, but truths, but if there is not in them any spiritual principle out of heaven from the Lord, they are nothing but scientifics.

1310. Verse 13. "*On the east three gates, on the north three gates, on the south three gates, and on the west three gates,*" signifies that the knowledges of what is true and good, in which there is spiritual life out of heaven from the Lord, and by which introduction into the New Church is effected, are for those who are more or less in love or the affection of good, and for those who are more or less in wisdom or the affection of truth. By gates now are signified knowledges of what is true and good, in which there is spiritual life out of heaven from the Lord, because over the gates there were twelve angels, and the names written of the twelve tribes of the sons of Israel, by which that life in those knowledges is signified, as is evident from what was explained above, n. 1309; that gates signify knowledges of what is true and good, by which there is introduction into the New Church, may be seen above, n. 1308: the reason why there were three gates on the east, three on the north, three on the south, and three on the west, is, because by east is signified love and the affection of good in a superior degree, consequently more, and by the west is signified love and the affection of good in an inferior degree, consequently less, by the south is signified wisdom and the affection of truth in a superior degree, consequently more, and by the north is signified wisdom and the affection of truth in an inferior degree, consequently less: the reason of this signification of east, west, north, and south, is, because the Lord is the sun of the spiritual world, and in front of Him are the east and west, and on the sides are the south and north, on the right side the south, and on the left side the north; wherefore they who are in love to the Lord, and thence more in affection, dwell in the east, they who are less so in the west, they who are more in wisdom from the affection of truth, dwell in the south, and they who are less so in the north. That the habitations of the angels of heaven are arranged in this order, may be seen in the work concerning *Heaven and Hell,* n. 141—153. The reason why there were three gates towards each quarter, is, because three signify all.

1311. Verse 14. "*And the wall of the city having twelve foundations,*" signifies that the Word in its literal sense contains all the doctrine of the New Church. By the wall of the city is signified the Word in its literal sense, n. 1307; and by twelve foundations are signified all the particulars of the doctrine of the church, by foundations are signified doctrinals, and by twelve all: moreover the church is founded upon doctrine, for doctrine teaches how we are to believe and how we are to

live, and doctrine is to be drawn from no other source but the Word; and that this is to be done from the literal sense of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 50—61. Inasmuch as all the particulars of doctrine are signified by the twelve foundations of the wall of the city New Jerusalem, and as the church is a church by virtue of doctrine, therefore its foundations are particularly treated of below, verses 19, 20. In the Word sometimes are named the foundations of the earth, and by them are not meant the foundations of the earth, but the foundations of the church; for the earth signifies the church, and the foundations of the church are no other than what are derived from the Word, and are called doctrinals; for it is the Word itself which founds the church. Doctrinals derived from the Word are also signified by foundations in the following passages: "*Do ye not understand the foundations of the earth,*" Isaiah xl. 21: "*I will put My words in thy mouth, to plant the heavens and to lay the foundations of the earth,*" Isaiah li. 16: "*They acknowledge not, they understand not, they walk in darkness, all the foundations of the earth totter,*" Psalm lxxxii. 5: "*The Word of Jehovah, which stretcheth forth the heavens and layeth the foundations of the earth, and formeth the spirit of man in the midst of him,*" Zech. xii. 1: "*Jehovah kindleth a fire in Zion, which devoureth the foundations thereof,*" Lament. iv. 2: "*The wicked shoot in the dark at those who are right at heart, because the foundations are destroyed,*" Psalm xi. 2, 3: "*Hear, O ye mountains, the controversy of Jehovah, strengthen, ye foundations of the earth, for Jehovah hath a controversy with His people,*" Mic. vi. 2: "" *The cataracts from on high are opened, and the foundations of the earth do shake, the earth is broken down, the earth is dissolved, the earth is moved,*" Isaiah xxiv. 18, 19, 20: besides other places, as Isaiah xiv. 32; chap. xlviii. 13; chap. li. 13; Psalm xxiv. 2; Psalm cii. 26; Psalm civ. 5, 6; 2 Sam. xxii. 8, 16. He who does not think that earth signifies the church, cannot but think merely naturally, yea materially, in reading the above passages speaking of the foundations of the earth; and the case would be the same, if he did not think that the city Jerusalem signified the church, when he reads of its wall, gates, foundations, streets, dimensions, and other appurtenances, which in this chapter are described as belonging to a city, when nevertheless they belong to the church, and therefore are to be understood not materially but spiritually.

1312. "*And in them the names of the twelve apostles of the Lamb,*" signifies all things of doctrine out of the Word concerning the Lord and concerning a life conformable to His commandments. The reason why in the foundations were written the names of the twelve apostles of the Lamb, is, because by the twelve apostles is signified the Lord's church as to all things

appertaining to it, in the present instance as to all things of its doctrine, because their names were written upon the twelve foundations, by which are signified all things or all particulars of the doctrine of the New Jerusalem, n. 1311; by twelve names are signified every quality thereof, and every quality thereof has relation to two things in doctrine and thence in that church, respecting the Lord and respecting a life according to His commandments, therefore these are signified. The reason why all the doctrine of the New Church has relation to these two things, is, because they are the universals thereof, on which all its singulars depend, and they are the essentials from which all formalities proceed, therefore they are as it were the life and soul of all its doctrine: they are indeed two, but yet one cannot be separated from the other, for to separate them would be like separating the Lord from man, and man from the Lord, and in that case there is no church: these two things joined together are like the two tables of the law, one of which contains the things on the Lord's part, and the other on the part of man, wherefore they are called the covenant, and covenant signifies conjunction; think what would become of those tables of the law, if the first only was extant, and the second was torn off from it, or if the second was extant and the first was torn off from it, would it not be as if God did not see man, or as if man did not see God, and as if they retired from one another? These observations are made, that it may be known that the all of the doctrine of the New Jerusalem relates to love to the Lord and love towards our neighbour; love to the Lord consists in trusting in the Lord and doing His commandments, and the doing of His commandments is love towards our neighbour, because to do His commandments, is to be useful to our neighbour; that they love the Lord who do His commandments, the Lord Himself teaches in John, chap. xiv. 21—24; and that love to God and love towards our neighbour, are the two commandments upon which hang all the law and the prophets, Matt. xxii. 35—38: by the law and the prophets is meant the Word in its whole complex.

1313. Verse 15. "*And He who talked with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof,*" signifies that there is given by the Lord, to those who are in the good of love, a faculty of knowing and understanding what the quality of the Lord's New Church is, as to doctrine and its introductory truths, and as to the Word from which they are derived. And He who talked with me, signifies the Lord speaking out of heaven, because He was one of the seven angels which had the seven vials, mentioned above, verse 9, by whom is meant the Lord speaking out of heaven, n. 1304; by golden reed is signified a power or faculty originating in the good of love, by reed a power or faculty, n. 627, and by gold the good

of love, n. 242, 1043; by measuring is signified to know the quality of a thing, consequently to understand or know it, n. 629: by city, that is, the Holy Jerusalem, is signified the church as to doctrine, n. 1288, 1289; by gates are signified knowledges of what is true and good from the literal sense of the Word, which, from the spiritual life in them, are truths and goods, n. 1308; and by wall is signified the Word in its literal sense, from which they are derived, n. 1307: hence it is evident, that by these words, he who talked with me had a golden reed, to measure the city and the gates thereof and the wall thereof, is signified that there is given by the Lord to those who are in the good of love, a faculty of understanding and knowing what is the quality of the Lord's New Church, as to doctrine and its introductory truths, and as to the Word from which they are derived. That these things are signified, cannot at all be seen in the letter, for in that it is only seen, that an angel talking with John had a golden reed, to measure the city, its gates and wall, but yet that another sense, which is spiritual, is contained in these words, is plain from this circumstance, that by the city Jerusalem is not meant any city, but a church, wherefore all things which are said of Jerusalem as a city, signify such things as relate to the church, and all things which relate to the church in themselves are spiritual. Such a spiritual sense there is also in what is said above, chap. xi. where these words occur: "*There was given unto me a reed, like unto a staff, and an angel stood by, saying, Arise, and measure the temple of God, and the altar, and them that worship in it,*" verse 1. There is also a similar spiritual sense in all the "*Things which the angels measured with a reed,*" in Ezek. chap. xl. to xlviii. And likewise in these words in Zechariah: "*I lifted up mine eyes and looked, when behold a man with a measuring line in his hand, and I said, Whither goest thou? who said unto me, To measure Jerusalem, that I may see what is the breadth thereof and what is the length thereof,*" chap. ii. 1, 2. Yea such a spiritual sense is there in all the particulars of the tabernacle and in all the particulars of the temple in Jerusalem, whose mensuration we read of, and also in the measures themselves; and yet nothing of them can be seen in the literal sense.

1314. Verse 16. "*And the city lieth four-square,*" signifies justice in it. The reason why the city seemed four-square, is, because what is quadrangular or four-square signifies what is just, for what is triangular signifies what is right, all these in the ultimate degree, which is the natural: what is quadrangular or four-square, signifies what is just, because it has four sides, and its four sides look towards the four quarters, and to look towards or respect equally the four quarters, is to respect all things from justice, for which reason three gates opened into the city from each quarter, and it is said in Isaiah, "*Open ye the gates, that the*

just nation, which keepeth fidelities, may enter in," xxvi. 3. The city lay four-square that the length and breadth thereof might be equal, and by length is signified the good of that church, and by breadth its truth, and when good and truth are equal, then it is just. It is owing to this signification of four-square, that in common discourse a man is said to deal upon the square, when he is a man who does not from injustice incline either to this or that party. Because four-square signifies what is just, therefore *the altar of burnt offering*, by which was signified worship grounded in good and consequent truth of a celestal origin, *was four-square*, Exod. xxviii. 1; also the *altar of incense*, by which was signified worship, grounded in good and consequent truth of a spiritual origin, *was likewise four-square*, Exod. xxx. 1, 2; chap. xxxix. 9. Moreover *the breast plate of judgment*, in which was the urim and thummim, was four-square doubled, Exod. xxviii. 15; not to mention other circumstances of a like nature.

1315. "*The length thereof is as great as the breadth,*" signifies that good and truth in that church make one like essence and form. By the length of the city Jerusalem is signified the good of the church, and by its breadth is signified the truth of the church; that by breadth is signified truth, is shewn from the Word, above, n. 1271. The signification of length, as denoting good, in this case the good of the church, is grounded in the same cause as the signification of breadth; the cause is, because the extent of heaven from east to west is signified by length, and the extent of heaven from south to north is signified by breadth, and the angels who dwell in the east and west of heaven are in the good of love, and the angels who dwell in the south and north of heaven are in the truths of wisdom, see above, n. 1310. It is the same with the church on earth, for every man who is in the goods and truths of the church derived from the Word, is associated with angels of heaven, and as to the interiors of his mind dwells with them, they who are in the good of love, in the east and west of heaven, and they who are in the truths of wisdom, in the south and north of heaven; this indeed man does not know, but yet every one after death comes into his place; hence then it is, that by length, when speaking of the church, is signified the good thereof, and by breadth the truth thereof: that length and breadth cannot be predicated of the church, but that they can of a city, by which the church is signified, is evident. The reason why it signifies that good and truth in that church make one like essence and form, is, because it is said, that the length thereof is as great as the breadth, and by length is signified the good of the church, and by breadth the truth of it, as has been observed: the reason why they make one like essence and form, is, because truth is the form of good, and good is the essence of truth, and essence and form make one.

1316. "*And he measured the city with the reed as far as twelve*

thousand furlongs, the length and the breadth and the height of it were equal," signifies that the quality of that church from doctrine was shewn, and that all things appertaining to it originated in the good of love. By measuring with a reed, is signified to be acquainted with the quality of a thing, n. 1313; and because the angel measured it before John, thereby is signified to shew that he might know it; by city, in this case the city Jerusalem, is signified the Lord's New Church as to doctrine, n. 1288, 1289; by twelve thousand furlongs, are signified all the goods and truths of that church; that twelve thousand signify the same as twelve, and that twelve signify all goods and truths, and that it is a number which has relation to the church, may be seen above, n. 430; by furlongs are signified the same as by measures, and by measures are signified quality, n. 373, 374, 629. The reason why it is said that the length, breadth, and height of it are equal, is, that it may be signified that all things of that church were from the good of love; for by length is signified the good of love, and by breadth truth derived from that good, n. 1315; and by height is signified good and truth together in every degree, for height is from the supreme to the lowest, and the supreme descends to the lowest by degrees, which are called degrees of height or of altitude, in which the heavens are, from the supreme or third heaven to the ultimate or first heaven; these degrees may be seen treated of in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom* part the third. The reason why the length and breadth and height of it being equal signifies that all is from the good of love, is, because length, which signifies the good of love, goes first, and the breadth is equal to it, thus as the length, and so the height also; otherwise to what purpose would it be said that the height of the city was twelve thousand furlongs, for in such case it would rise immensely above the clouds, yea above the aereal atmosphere, whose height does not exceed 30 furlongs, yea it would ascend immensely into the ether towards the zenith. That by these three being equal, is signified that all things appertaining to that church originate in the good of love, appears also from what follows, for it is said, that *the city was pure gold like pure glass,* verse 18; and also that *the street of the city wus pure gold transparent as glass,* verse 21; and by gold is signified the good of love. That all things of heaven and the church are from the good of love, and that the good of love is from the Lord, will be seen in the next article.

1317. That all things of heaven and of the church are from the good of love, and that the good of love is from the Lord, cannot be seen, and therefore neither can it be known, except it be demonstrated: the reason why it is not known because it is not seen, is, because good does not enter into the thought of

man like truth, for truth is seen in thought, inasmuch as it is in the light of heaven, but good is only felt, because it is from the heat of heaven, and it rarely happens that any one, when he reflects upon what he thinks, attends to what he feels, but only to what he sees: this is the reason why the learned have attributed every thing to thought and nothing to affection, and why the church has attributed every thing to faith, and not to love; when nevertheless truth, which at this day in the church is said to be of faith, or is called faith, is only the form of good which is of love: now inasmuch as man does not see good in his thought, for good, as was observed, is only felt, and is felt under various species of delight, and whereas man does not attend to the things which he feels in thought, but to the things which he sees in it, therefore he calls all that good which he feels with delight, and he feels evil with delight, because evil is ingenerate or inherent in him by birth, and proceeds from the love of self and of the world; this is the reason why it is not known that the good of love is the all of heaven and of the church, and that this in man is only from the Lord, and that it does not flow from the Lord into any, but such as shun evils and the delights thereof as sins. This is what is meant by the Lord's words, that the law and the prophets hang upon these two commandments, *Thou shall love God above all things and thy neighbour as thyself*, Matt. xxii. 35—38; and I can aver, that there does not exist a grain of truth, which in itself is really truth, in man, except so far as it proceeds from the good of love from the Lord, and therefore neither is there a grain of faith, which in itself is really faith, that is, living, salutary, and spiritual, except so far as it proceeds from charity which is from the Lord. Inasmuch as the good of love is the all of heaven and the church, therefore the universal heaven and the universal church are regulated by the Lord according to the affections of love, and not according to any thing of thought separated from them; for thought is affection in form, just as speech is sound in form.

1318. Verse 17. "*And he measured the wall thereof a hundred and forty-four cubits,*" signifies that it was shewn what the quality of the Word is in that church, and that from it they have all their truths and goods. By he measured, is signified that the nature or quality was shewn, as above n. 1317; by wall is signified the Word in its literal sense, n. 1307; by a hundred and forty-four, are signified all the truths and goods of the church from the Word, n. 430; by cubits is signified quality, the same as by measure: for by 144 is signified the same as by 12, because from 12, multiplied by 12, arises the number 144, and multiplying it does not take away its signification.

1319. "*The measure of a man, which is of an angel,*" signifies the quality of that church as making one with heaven. By

measure is signified the quality of a thing, n. 373, 374, 629; by man here is signified the church as consisting of men, and by angel is signified heaven as consisting of angels; therefore by the measure of a man which is of an angel, is signified the quality of the church as making one with heaven. By man, in the Word, is signified intelligence and wisdom derived from the Word, and intelligence and wisdom derived from the Word in man, is the church in him; hence by man in the concrete or in common, that is, when a society or assembly is called a man, in a spiritual sense is meant the church; from this ground it is, that the prophets were called sons of man, and that the Lord Himself called Himself the Son of Man, and the Son of Man is the truth of the church derived from the Word, and when said of the Lord is the Word itself, from which the church has its existence. By angel three things are signified, in a supreme sense the Lord, in a common sense heaven or a heavenly society, and in a particular sense divine truth; in the present case it signifies heaven with which the Lord's New Church will make one. That the church, which is a church from the Word and so from the Lord, is in consociation with heaven, and in conjunction with the Lord, may be seen above, n. 1230; but it is otherwise with a church which is not from the Word of the Lord.

1320. Verse 18. "*And the building of the wall of it was jasper,*" signifies that all divine truth in the literal sense of the Word, among the men of that church, is transparent from the divine truth in its spiritual sense. By wall is signified the Word in its literal sense, n. 1307; by the building or structure of it, is signified the all of it, because the all of it is in the building; by jasper is signified the same as by precious stones in general, and by precious stones, when speaking of the Word, is signified divine truth in the literal sense of the Word transparent or translucent from the divine truth in its spiritual sense, n. 1306. The reason why it is translucent, is, because divine truth in the literal sense is in natural light, and divine truth in the spiritual sense is in spiritual light, wherefore when spiritual light flows into natural light with a man who is reading the Word, he is illuminated, and sees truths there, for the objects of spiritual light are truths; moreover the Word in its literal sense is of such a nature, that the more a man is illuminated by the influx of the light of heaven, so much the more does he see truths from the connection and consequent form of them, and the more he so sees them, so much the more interiorly is his rational mind opened, for the rational mind is the very receptacle of the light of heaven.

1321. "*And the city was pure gold like pure glass,*" signifies that thence the all of that church is good of love flowing in together with light out of heaven from the Lord. By the city, or

Jerusalem, is meant the Lord's New Church considered as to the all of it interiorly or within the wall; by gold is signified the good of love from the Lord, as will be seen presently; and like pure glass, signifies pelluced from divine wisdom, and whereas the latter appears in heaven as light, and flows from the Lord as a sun, by like clear glass, is signified flowing-in together with light out of heaven from the Lord. It was shewn above n. 1317, that all things of heaven and the church are from the good of love, and that the good of love is from the Lord; here now it is said, that the city seemed pure gold, by which is signified, that the all of the New church, which is the New Jerusalem, is good of love from the Lord; but inasmuch as the good of love does not exist solitary, or abstracted from the truths of wisdom, but to the end it may be good of love, must be formed, and since it is formed by truths of wisdom, therefore it is here said pure gold like pure glass: for good of love without truths of wisdom has not any quality, because it has not any form, and its form is according to its truths flowing in their order and connection together with good of love from the Lord, and so entering into man according to reception; it is said into man, but it is to be understood not as being of man as his own, but of the Lord in man. From these considerations then it is plain, that by the city being pure gold like pure glass, is signified that thence the all of that church is good of love flowing-in together with light out of heaven from the Lord.

1322. The true reason why gold signifies the good of love, is, because metals, as well as all and singular the things which appear in the natural world, correspond, gold to the good of love, silver to the truths of wisdom, copper or brass to the good of charity, and iron to the truths of faith; hence it is, that these metals exist also in the spiritual world, because all the things that appear there are correspondences, for they correspond to the affections and consequent thoughts of angels, which in themselves are spiritual. That gold, by correspondence, signifies the good of love, may appear from the following passages: "*I persuade thee to buy of me gold tried in the fire, that thou mayest be enriched,*" Apoc. iii. 18; "*How is the gold become dim, and the best fine gold changed, the stones of holiness are poured out in the head of every street: the sons of Zion esteemed equal to pure gold,*" Lament. iv. 1, 2: "*He shall preserve the souls of the poor, and give them of the gold of Sheba,*" Psalm lxxii. 14, 15: "*For brass I will bring gold, and for iron silver, and for wood brass, and for stones iron, and I will make thine officers peace, and thine exactors justice,*" Isaiah lx. 17: "*Behold thou art wise, no secret hath been hid from thee, in thy wisdom and in thine intelligence thou hast gotten gold and silver into thy treasures; thou hast been in the garden of Eden, every precious stone was thy covering,*

and gold," Ezek. xxviii. 3, 4, 13: "*The multitude of camels shall cover thee, all they from Sheba shall come, they shall bring gold and incense, and shall shew forth the praises of Jehovah,*" Isaiah lx. 6, 9; Matt. ii. 11: "*I will fill this house with glory, the silver is Mine and the gold is Mine, the glory of this latter house shall be greater than that of the former,*" Hag. ii. 7, 8, 9. "*King's daughters were among Thy precious ones, at Thy right hand stood the queen in the best gold of Ophir, her clothing is of wrought gold,*" Psalm xlv. 10, 14; Ezek. xvi. 13: "*Thou hast taken the vessels of thine ornament, of My gold and of My silver, which I had given thee, and hast made to thyself images of a male,*" Ezek. xvi. 17: "*Ye have taken My silver and My gold, and have carried into your temples My desirable good things,*" Joel iii. 5. Because gold signifies the good of love, therefore *when Belshazzar with his nobles drank wine out of the vessels of gold which were brought out of the temple of Jerusalem, and at the same time praised gods of gold, silver, brass, and iron, the hand writing was written upon the wall, and he was slain that night,*" Dan. v. 2 and seq. besides many other places. Because gold signifies the good of love, therefore "*the ark in which the law was, was overlaid with gold within and without,*" Exod. xxv. 11: "*And therefore the propitiatory, and the cherubs over the ark were of pure gold,*" Exod. xxv. 18: "*The altar of incense was of pure gold,*" Exod. xxx. 3: "*In like manner the candlestick with the lamps,*" Exod. xxv. 31, 38: "*And the table on which was the shew bread was overlaid with gold,*" Exod. xxv. 23, 24. Because gold signified the good of love, silver the truth of wisdom, brass the good of natural love, which love is called charity, and iron the truth of faith, therefore the antients called the succession of times, from the most antient to the last, the ages of gold, silver, brass, and iron; the same are signified by the image of Nebuchadnezzar which he saw in a dream, "*Whose head was pure gold, its breast and arms silver, its belly and thighs brass, its legs iron, and its feet partly iron and partly clay,*" Dan. ii. 32, 33: hereby are signified the successive states of the church in this world from the most antient times down to the present: the present state of the church is thus described: "*And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as iron is not mixed with clay,*" verse 43: by iron is signified the truth of faith, as was observed, but when there is no truth of faith, but faith without truth, then is iron mixed with miry clay, which do not cohere; by the seed of man with which they will mingle themselves, is signified the truth of the Word; this is the state of the church at this day; what will come to pass afterwards is briefly described there in verse 45, but more fully in chap. vii. 13—18, 27.

1323. Verse 19. "*And the foundations of the wall of the city*

were adorned with all precious stones," signifies that all things of the doctrine of the New Jerusalem taken from the literal sense of the Word, among those who are in it, will appear in light according to reception. By the twelve foundations are signified all things of doctrine, n. 1311; by wall is signified the Word in its literal sense, n. 1307: by the city New Jerusalem, is signified the Lord's new church, n. 1288, 1289; by precious stone is signified the Word in its literal sense translucent from its spiritual sense, n. 1320; and as this is the case in proportion to reception, therefore it signifies that all things of doctrine derived from the Word with them, will appear in light according to reception. Persons who do not think sanely, cannot believe that all things relating to the New Church can appear in light, but let them know that this is possible, inasmuch as every man has exterior and interior thought; interior thought is in the light of heaven, and is called perception, and exterior thought is in the light of the world; and the understanding of every man is such, that it can be elevated even into the light of heaven, and also is elevated, if from any principle of delight he desires to see the truth; that this is the case, has been given to know from much experience, concerning which, wonderful things may be seen in the *Wisdom of Angels concerning the Divine Providence;* and still more in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom:* for the delight of love and wisdom elevates the thought, enabling it to see as in the light that a thing is so, although the man had never heard of it before: this light, which illuminates the mind, flows from no other source but out of heaven from the Lord; and whereas they who are to be of the New Jerusalem will directly approach the Lord, that light will flow-in in the way of order, which is, through the love of the will into the perception of the understanding. But they who have confirmed themselves in this tenet, that the understanding in matters of a theological nature is to see nothing, but that people ought blindly to believe what the church teaches, cannot see any truth in the light, for they have obstructed the passage of the light into themselves: this tenet the church of the Reformed retained from the Roman Catholic religion, which declares that no one but the church itself, by which they mean the pope and papal consistory, ought to interpret the Word, and that whosoever does not in faith embrace all the doctrine delivered by the church, is to be considered as a heretic, and anathematised: that this is the case, is evident from a clause of the council of Trent, in which all the tenets of that religion are established, wherein the following words occur towards the end: "*Then the president Moronus said, Go in peace, and this was followed by acclamations, and among others by this declaration of the cardinal of Loraine and the fathers: This is what we all believe, we are all of this*

very opinion, we all with one consent abide by and subscribe to it; this is the faith of the blessed Peter and of the apostles, this is the faith of the fathers, this is the faith of those who are orthodox, so be it, amen, amen, anathema to all heretics, anathema, anathema: the decrees of that council are what are adduced in a summary way in the beginning of the *Apocalypse Revealed,* in which nevertheless there is scarce a single truth. These things are cited to shew, that the Reformed retained a blind faith, that is, a faith separated from understanding, as derived from the Roman Catholic religion, and they who retain it henceforth, cannot be enlightened by divine truths from the Lord. So long as the understanding is held a prisoner in subjection to faith, or so long as the understanding is removed from seeing the truths of the church, theology becomes nothing but a thing of man's memory, and a thing which is barely of man's memory is dissipated, like every thing disunited from his judgment, and perishes from its obscurity; hence it is, that "*they are blind leaders of the blind, and when the blind leads the blind, they both fall into the ditch,*" Matt. xv. 14; and they are blind, because they do not enter in at the door, but another way; for Jesus says, "*I am the door, by Me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture,*" John x. 9; to find pasture is to be taught, illustrated, and nourished in divine truths: all who do not enter in through the door, that is, through the Lord, are called *thieves and robbers;* but they who enter in through the door, that is, through the Lord, are called *shepherds of the sheep,* in the same chapter, verse 1, 2; therefore do thou, my friend, approach the Lord, and shun evils as sins, and reject the doctrine of faith alone, and then thy understanding will be opened, and thou wilt see wonderful things, and be affected by them.

1324. Verse 20. "*The first foundation was a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, the fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chrysoprase, the eleventh a hyacinth, the twelfth an amethyst,*" signifies all things of that doctrine in their proper order from the literal sense of the Word, among those who immediately approach the Lord, and live according to the commandments of the decalogue by shunning evils as sins; for these and no others are in the doctrine of love to God, and of love towards their neighbour, which two loves are the foundations of religion. That by the twelve foundations of the wall is signified the all of the doctrine of the New Jerusalem derived from the literal sense of the Word, may be seen above, n. 1311, 1323; that by precious stones in general are signified all truths of doctrine derived from the Word, translucent through the spiritual sense, see above, n. 1320, 1323; here by each stone is signified some truth in particular,

thus translucent; that the Word in its literal sense as to its doctrinals corresponds to all kinds of precious stones, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 43—46. There are two colours in general which prevail in precious stones, the colour red and the colour white, the other colours, as green, yellow, blue, and many others, are composed of them, with the intervention of black, and by the colour red is signified the good of love, and by the colour white is signified the truth of wisdom; the reason why the colour red signifies the good of love, is, because it derives its origin from the fire of the sun, and the fire of the sun of the spiritual world is in its essence the divine love of the Lord, consequently the good of love; and the reason why the colour white signifies the truth of wisdom, is, because it derives its origin from the light which proceeds from the fire of that sun, and that proceeding light is in its essence divine wisdom, consequently the truth of wisdom; and black derives its origin from the shade of these, which is ignorance. But to explain particularly what of good and what of truth is signified by each stone, would be too prolix; but yet that it may be known what of good and truth each stone in this order signifies, see what is explained above chap. vii. from verse 5 to 8, where the twelve tribes of Israel are treated of; for the like is here signified by each stone, as by each tribe there named, because by the twelve tribes there described are signified in like manner all the goods and truths of the church and of its doctrine in their order; for which reason it is also said in this chapter, verse 14, "*That in these twelve foundations were written the names of the twelve apostles of the Lamb*," and by the twelve apostles are signified all things of doctrine concerning the Lord, and concerning a life conformable to His commandments, n. 1312. The same is also signified by these twelve stones, as by the twelve precious stones in the breast-plate of Aaron, which was called Urim and Thummim, as recorded in Exod. xxviii. 15—21; which are explained in the *Arcana Cœlestia*, from n. 9856 to 9882, with this difference, that upon the latter were the names of the twelve tribes of Israel, but upon the former the names of the twelve apostles of the Lamb. That foundations are of precious stones is also said in Isaiah: "*O thou afflicted, behold I will lay thy stones with stibium, I will lay thy foundations with sapphires, and thy gates with carbuncle stones; all thy sons shall be taught of Jehovah*," Isaiah liv. 11, 12; by the afflicted is meant the church to be established by the Lord among the gentiles. Again in the same prophet: "*Thus saith the Lord Jehovih, I will lay in Zion for a foundation a stone, a stone of probation, a precious corner-stone of the foundation laid; I will lay judgment for the rule, and justice for the plummet*," xxviii. 16, 17. Inasmuch as all truth of doctrine from the Word ought to be founded upon an

acknowledgment of the Lord, therefore the Lord is called the "*stone of Israel,*" Genesis xlix. 24; "*also the corner-stone which the builders rejected,*" Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17, 18; that the corner-stone is the foundation stone, appears from Jerem. li. 26. The Lord also, in the Word, is in many places called a rock, wherefore He means Himself by rock when He said, "*Upon this rock will I build My church,*" Matt. xvi. 18, 19; and also when He said, "*Whosoever heareth My Words and doeth them, is compared to a prudent man, who buildeth a house and layeth the foundation upon a rock,*" Luke vi. 47, 48; Matt. vii. 24, 25: by rock is signified the Lord as to the divine truth of the Word. That all things of the church and of its doctrine relate to these two things, that the Lord is to be approached immediately, and that man is to live according to the precepts of the decalogue by shunning evils as sins, and that thus all things of doctrine relate to love to the Lord and love towards our neighbour, will be seen in the *Doctrine of the New Jerusalem concerning Charity,* where these things will be set forth in their proper order.

1325. Verse 21. "*And the twelve gates were twelve pearls, and each of the gates was of one pearl,*" signifies that the acknowledgement and knowledge of the Lord joins in one all the knowledges of truth and good which are derived from the Word, and introduces into the church. By the twelve gates are signified the knowledges of what is true and good in the complex, whereby man is introduced into the church, n. 1308, 1309; by twelve pearls are also signified the knowledges of what is true and good in the complex, n. 1044; hence it is that the gates were pearls: the reason why each of the gates was of one pearl, is, because all knowledges of what is true and good, which are signified by gates and by pearls, have relation to one knowledge, which is the continent of them, which one knowledge is the knowledge of the Lord; it is called one knowledge, although there are several which make that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and thence of all things of the church: from it all worship derives its life and soul, for the Lord is the all in all in heaven and the church, and thence the all in all in worship. The reason why the acknowledgement and knowledge of the Lord joins in one all knowledges of what is true and good out of the Word, is, because there is a connection of all spiritual truths, and, if ye are disposed to credit it, the connection of them is like the connection of all the members, viscera, and organs of the body; wherefore as the soul contains all these in their order and connection, so that they are felt no otherwise than as one, so in like manner the Lord contains and holds together in man all spiritual truths. That the Lord is the very gate, by which men are to enter into the church and thence into heaven, He Himself teaches in John: "*I am the door; by*

Me if any one enter in, he shall be saved," x. 9; and that the acknowledgement and knowledge of Him is the pearl of great price, is meant by these words of the Lord in Matthew: "*The kingdom of heaven is like unto a man a merchant, seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it,*" xiii. 45, 46: the one pearl of great price is the acknowledgement and knowledge of the Lord.

1326. "*And the street of the city was pure gold like transparent glass,*" signifies that every truth of that church and of its doctrine is in its form good of love flowing in together with light out of heaven from the Lord. This is similar to what was said above, verse 18, of the city itself, that it was pure gold like pure glass, and that this signifies that the all of that church is the good of love flowing-in together with light out of heaven from the Lord, may be seen, n. 1321, 1322; with this difference, that here it is so said of the street of the city, and by the street of the city is signified the truth of the doctrine of the church, n. 652; that all the truth of the doctrine of the church derived from the Word is the good of love in its form, may be seen above, n. 1315, 1317.

1327. Verse 22. "*And I saw no temple in it, for the Lord God Almighty and the Lamb is the temple of it,*" signifies that in this church there will not be any external separated from what is internal, because the Lord Himself in His Divine Humanity, from whom is derived the all of the church, is alone approached, worshiped, and adored. By I saw no temple in it, is not meant that in the New Church, which is the New Jerusalem, there will not be any temples, but that in it there will not be any thing external separated from what is internal; the reason is, because by temple is signified the church as to worship, and in a supreme sense the Lord Himself as to His Divine Humanity, who is to be worshiped, see above; and because the all of the church is from the Lord, therefore it is said, for the Lord God Almighty and the Lamb is the temple thereof, by which is signified the Lord in His Divine Humanity; by the Lord God Almighty is meant the Lord from eternity, who is Jehovah Himself, and by the Lamb is signified His Divine Humanity, as has been frequently observed above.

1328. Verse 23. "*And the city hath no need of the sun and the moon to shine in it, for the glory of God enlightened it, and the lamp thereof is the Lamb,*" signifies that the men of that church will not be in self love and in self-derived intelligence, and thence in natural light only, but in spiritual light, by virtue of the divine truth of the Word derived from the Lord alone. By sun here is signified natural love separated from spiritual love, which is the love of self; and by moon is signified intelligence and also faith natural, separated from intelligence and faith spiritual,

which is self-derived intelligence and faith grounded in self; this love, and this intelligence and faith, are signified here by the sun and moon, which will not be needed to shine upon those who are to be in the Lord's New Church: by the glory of God, which enlightens it, is signified the divine truth of the Word; and because that light is from the Lord, it is said, and the lamp thereof is the Lamb. Similar to this is the signification of the following passage in Isaiah: "*Thou shalt call thy walls salvation, and thy gates, praise: the sun shall be no more thy light by day, neither for brightness shall the moon shine upon thee, but Jehovah shall be unto thee for an everlasting light, and thy God for thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be unto thee for an everlasting light; thy people shall be all just,*" lx. 18, 19, 20, 21; by the sun and moon which shall no more shine is meant self-love and self-derived intelligence; and by the sun and moon which shall no more set, are meant love to the Lord and intelligence and faith from Him; and by Jehovah's being an everlasting light, is signified the same as here by being enlightened by the glory of God, and by the Lamb being the lamp thereof. That the sun signifies love to the Lord, and in an opposite sense the love of self, may be seen above, n. 74, 401, 525, and that the moon signifies intelligence derived from the Lord, and faith derived from Him, n. 401, 525; therefore the moon, in an opposite sense, signifies self-derived intelligence and faith grounded in man's self. Whereas by the sun, in an opposite sense, is signified the love of self, and by the moon a man's own intelligence and faith grounded in himself, therefore it was an abomination to worship the sun, moon, and stars, as may appear in Jeremiah, chap. viii. 1, 2; in Ezekiel, chap. viii. 15, 16; in Zephaniah, chap. i. 5; and that such were stoned, Deut. xvii. 2, 3.

1329. Verse 24. "*And the nations which are saved shall walk in the light of it,*" signifies that all who are in the good of life, and believe in the Lord, will there live according to divine truths, and will see them inwardly in themselves, as the eye sees objects. By nations are signified those who are in the good of life, and also those who are in evil of life, in the present case those who are in the good of life, because it is said, the nations which are saved; to walk in the light, signifies to live according to divine truths, and to see them inwardly in one's self, as the eye sees objects, for the objects of spiritual sight, which is of the interior understanding, are spiritual truths, which are seen by those who are in that understanding in like manner as natural objects are seen before the eyes: by light here is signified perception of divine truth by interior illumination from the Lord in them, and by walking is signified to live: hence it is evident, that by walking in the light of the New Jerusalem, is signified to perceive and see divine truths from interior illumination, and

to live according to them. But this must be illustrated, because it is not known who are meant here by nations, and who by kings, as mentioned afterwards in this verse; by nations are signified those who are in the good of love from the Lord, which good is called celestial good, and by kings are signified those who are in truths of wisdom from the Lord originating in spiritual good, as will be seen in the next article: all they who are in celestial good from the Lord, have divine truths written in their life, wherefore they walk, that is, live, justly, according to them, and likewise see them inwardly in themselves, as the eye sees objects, on which subject see what is related above, n. 146, 147, 148. All the heavens are distinguished into two kingdoms, the celestial and the spiritual; the good of the celestial kingdom is called celestial good, which is the good of love to the Lord, and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth: it is the same with the church, and in it they are celestial men who live justly according to the commandments because they are divine laws, as a civil man lives according to the commandments of justice because they are civil laws, but the difference between them is, that the former, by virtue of a life according to the commandments or laws, is a citizen of heaven, so far as in himself he makes the civil laws, which are laws of justice, also divine laws. They who are here signified by nations, in whom, as has been said, divine truths are written, are those who are meant in Jeremiah: "*I will put My law in the midst of them, and write it upon their hearts, neither shall they any more teach every one his companion or every one his brother, saying, know ye Jehovah, for they shall all know Me from the least of them unto the greatest,*" xxxi. 33, 34.

1330. "*And the kings of the earth shall bring their glory and honour into it,*" signifies that all who are in truths of wisdom originating in spiritual good, will there confess the Lord, and ascribe to Him all the truth and all the good that is in them. By the kings of the earth are signified those who are in truths originating in good from the Lord, in the present case therefore those who are in truths of wisdom originating in the good of spiritual love, because before are mentioned nations, by which are signified those who are in the good of celestial love, mentioned in the foregoing article; by bringing glory and honour into it, or into the New Jerusalem, is signified to acknowledge the Lord, and to ascribe to Him all the truth and good that is in themselves; that this is what is signified by bringing and giving glory, may be seen, n. 288, 874; for glory is predicated of the divine truth, and honour of the divine good of the Lord, n. 288. By nations and kings the same is signified as by nations and peoples, mentioned above, n. 625; by nations those who are in the good of love, and by peoples those who are in the

truths of wisdom, and also in an opposite sense; wherefore in many parts of the Word nations and kings occur, as well as nations and peoples; as in the following passages; "*All kings shall bow before Him, and all nations shall serve Him,*" Psalm lxxii. 11: "*Thou shalt suck the milk of nations, and the breast of kings shalt thou suck,*" Isaiah lx. 16: "*Many nations and great kings shall cause them to serve,*" Jerem. xxv. 14: "*The Lord at thy right hand smote kings in the day of anger, He judged among the nations,*" Psalm xc. 5, 6: not to mention other places.

1331. Verse 25. "*And the gates of it shall not be shut by day, for there shall be no night there,*" signifies that they will be continually received into the New Jerusalem, who are in truths originating in the good of love from the Lord, because there is not any false principle of faith there. By its gates not being shut by day, is signified that they are continually admitted who desire to enter in; by day signifies continually, because there is continually light there, as above, verse 11—23, and not any night, as it is said afterwards: the reason why they are continually received who are in truths originating in the good of love from the Lord, is, because the light of the New Jerusalem is truth originating in the good of love, and by the good of love is from the Lord, as has been frequently shewn above; and into that light no others can enter, but they who are in truths originating in good from the Lord; if aliens enter, they are not received, because they do not accord, and then they either depart of their own accord, because they cannot bear that light, or else they are turned out: by there being no night there, is signified that there is no false principle of faith; for by night is signified what is opposite to light, and by light is signified truth originating in the good of love from the Lord, as has been said, hence by night is signified that which does not originate in the good of love from the Lord, and that is a false principle of faith: a false principle of faith is also meant by night in John: "*Jesus said, I must work the works of God while it is day, the night cometh when no man can work,*" ix. 4: and in Luke; "*In that night there will be two in one bed, one will be accepted, and the other forsaken,*" xvii. 34: by bed is signified doctrine.

1332. "*And they shall bring the glory and honour of the nations into it,*" signifies that they who enter in will bring with them a confession, acknowledgment, and belief, that the Lord is the God of heaven and earth, and that all the truth of the church and all the good of religion is from Him. That by bringing glory and honour into it is signified to acknowledge the Lord, and ascribe to Him all the good that is in themselves, may be seen above, n. 1330; here the same is signified, only with this difference, that they who are there meant by the kings of the earth are to bring it with them, but here that they who are meant by the nations shall do it, for it is said, they shall

bring the glory and honour of the nations into it, and by nations are signified those who are in the good of life, and believe in the Lord, n. 1329; and moreover the reception of those who are in truths originating in good of love from the Lord is treated of, see above, n. 1331: hence it follows, that by these words, they will bring the glory and honour of the nations into it, is signified that they who enter in will bring with them a confession, acknowledgment, and belief, that the Lord is the God of heaven and earth, and that all the truth of the church, and all the good of religion is from Him: the following passage in Isaiah has nearly the same signification: "*I will spread peace over Jerusalem, and the glory of the nations like a flowing stream,*" lxvi. 12. It is said the truth of the church and the good of religion, because the church is one thing and religion is another: the church is called the church from doctrine. and religion is called religion from a life conformable to doctrine: all doctrine is called truth, and also its good is truth because it only teaches truth; but all of life according to the things which doctrine teaches, is called good, moreover to do the truths of doctrine is good: this is the distinction between church and religion: but yet where there is doctrine and not life, there it cannot be said that there is either church or religion, because doctrine regards life as one with itself, just like truth and good, faith and charity, wisdom and love, understanding and will, wherefore where there is doctrine and not life, there is no church.

1333. Verse 26. "*And there shall not enter into it any thing unclean and that doeth abomination and a lie,*" signifies that no one will be received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation and thus also falses. By not entering in, is signified not to be received, as above; by unclean thing is signified spiritual whoredom, which is adulteration of the good and falsification of the truth of the Word, for this is uncleanness and impurity itself, because the Word is cleanness and purity itself, and the same is defiled by evils and falses when it is perverted; that adultery and whoredom corresponds to the adulteration of good and the falsification of the truth of the Word, may be seen n. 161, 881; by doing abomination and a lie, is signified to do evils, and thus also falses; by abominations are signified evils of all kinds, especially those which are named in the decalogue, n. 1300; and by a lie are signified falses of all kinds, here, falses of evil, which in themselves are evils, therefore falses confirming evil which are the same with evils confirmed. The reason why a lie signifies the false of doctrine, is, because spiritual lying is nothing else; hence by doing a lie is signified to live according to falses of doctrine. That a lie, in the Word, signifies the false of doctrine, may appear from the following passages: "*We have made a covenant with death,*

and we have made a vision with hell; we have put our trust in a lie, and have hid ourselves in falsehood," Isaiah xxviii. 15: *"They deceive every man his companion, and speak not the truth, and they have taught their tongue to speak a lie,"* Jerem. ix. 4: *"They are a people of rebellion, sons of a lie, they will not hear the law of Jehovah,"* Isaiah xxx. 9: *"Behold I am against them that prophecy dreams of a lie, they tell them that they may seduce My people by their lies,"* Jerem. xxiii. 32: *"The diviners see a lie, and speak dreams of vanity,"* Zech. x. 2: *"They have seen vanity and the divination of a lie; because ye speak vanity and see a lie, therefore behold I am against you, that My hand may be against the prophets which speak a lie,"* Ezek. xiii. 16, 17, 18, 19: chap. xxi. 24: *"Woe to the city of blood, all full of lies and rapine,"* Nah. iii. 1: *"In the prophets of Jerusalem I have seen a horible obstinacy, by committing adultery and going in a lie,"* Jerem. xxiii. 14: *"The prophet even unto the priest, every one doeth a lie,"* Jerem. viii. 10: *"In Israel they have done a lie"* Hosea vii. 1: *"The father from whom ye are, is the devil, he was a murderer from the beginning, because there is no truth in him; when he speaketh a lie he speaketh from his own, for he is the speaker of a lie, and the father of it,"* John viii. 44; here also by lie is meant the false.

1334. *"But they who are written in the Lamb's book of life,"* signifies that no others will be received into the New Church, which is the New Jerusalem, but they who believe in the Lord and live according to His commandments in the Word. That this is what is signified by being written in the book of life, may be seen above, n. 1284, to which there is no need to add any further here.

CHAPTER XXII.

1. AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and of the river on this side and on that, was the tree of life bearing twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

3. And any cursed thing shall not be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him.

4. And they shall see His face, and His name shall be in their foreheads.

5. And there shall be no night there, and they need no lamp neither light of the sun, for the Lord God enlighteneth them; and they shall reign for ages of ages.

6. And He said unto me, These words are faithful and true. And the Lord God of the holy prophets hath sent His angel to shew unto His servants the things which must shortly be done.

7. And behold, I come quickly, blessed is he who keepeth the words of the prophecy of this book.

8. And I John saw these things and heard them, and when I heard and saw, I fell down to worship before the feet of the angel, who shewed me these things.

9. And He saith unto me, See [thou do it] not, for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the words of this book; worship God.

10. And He saith unto me, seal not the words of the prophecy of this book, for the time is near.

11. He who is unjust, let him become unjust still, and he who is filthy, let him become filthy still, and he who is just, let him become just still, and he who is holy, let him become holy still.

12. And behold, I come quickly and My reward is with Me, rendering unto every one according as his work shall be.

13. I am Alpha and Omega, the Beginning and the End, the First and the Last.

14. Blessed are they who do His commandments, that their power may be in the tree of life, and that they may enter in through the gates into the city.

15. But without are dogs, and enchanters, and whoremongers, and murderers, and idolaters, and whosoever loveth and doeth a lie.

16. I Jesus have sent Mine angel to testify unto you these things in the churches; I am the root and race of David, the bright and morning star.

17. And the Spirit and the bride say, Come, and let him who heareth say, Come, and him who is athirst, let him come, and let him who is willing receive the water of life gratis.

18. For I testify unto every one who heareth the words of the prophecy of this book, if any one man add unto these things, God shall add upon him the plagues written in this book.

19. And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book.

20. He who testifieth these things, saith, Yea, I come quickly. Amen, even so come Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all, Amen.

EXPLICATION.

1335. VERSE 1. "*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,*" signifies the Apocalypse now opened and explained as to its spiritual sense, where divine truths in abundance are revealed from the Lord, for those who are to be in His New Church, which is the New Jerusalem. By a pure river of water of life clear as crystal, is signified divine truth of the Word in abundance translucent from its spiritual sense, which is in the light of heaven; the reason why by river is signified divine truths in abundance, is, because by waters, of which a river consists, are signified truths, n. 71, 971, 1033, and by water of life those truths from the Lord through the Word, as we shall see presently; and by clear as crystal are signified these truths translucent or transparent from the spiritual sense, which is in the light of heaven, n. 1306; by that river being seen to proceed out of the throne of God and of the Lamb, is signified that it proceeds out of heaven from the Lord; for by throne is signified the Lord as to judgment, and as to government, and as to heaven, here therefore out of heaven from the Lord; by God and the Lamb is signified here, as frequently above, the Lord as to His Divinity itself from which all things are, and as to His Divine Humanity. That by this river of water of life, are meant in particular the divine truths in abundance now revealed by the Lord here in the Apocalypse appears from the 6, 7, 9, 10, 14, 16, 17, 18 and 19 verses of this chapter, which treat of the book of this prophecy, and that the things which are written therein are to be kept, which could not be kept until the things that are contained in it were revealed by opening the spiritual sense, because they were not understood before; and moreover the Apocalypse is a Word similar to the prophetic Word of the Old Testament, and in the Apocalypse are now laid open evils and falses of the church which ought to be shunned and held in aversion, and goods and truths of the church which ought to be done, especially concerning the Lord and life everlasting from Him; which indeed are taught in the prophets, but not so plainly as in the Evangelists and in the Apocalypse; and the divine truths respecting the Lord, as being the God of heaven and earth, which then proceed from Him, and are received by those who are in the New Jerusalem, and which are treated of in the Apocalypse, are what are meant in particular by the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; as may also appear from the following passages: "*Jesus said, he that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water,*" John vii. 38: "*Jesus said, He who*

shall drink of the water that I shall give him, shall never thirst, but the water that I shall give him shall become in him a fountain of water springing up into everlasting life," John iv. 14: *"Unto him that is athirst will I give of the water of life freely,"* Apoc. xxi. 6; chap. xxii. 17: *"And the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters,"* Apoc. vii. 17: *"In that day living waters shall go out from Jerusalem; Jehovah shall be one king over all the earth; in that day Jehovah shall be one, and His name one,"* Zech. xiv. 8. 9; by living waters or waters of life are there signified divine truths from the Lord.

1336. Verse 2. *"In the midst of the street and of the river, on this side and on that, was the tree of life bearing twelve fruits,"* signifies that in the inmost principles of the truths of doctrine and thence of life in the New Church, is the Lord in His divine love, from whom flow all the goods which man does apparently as from himself. In the midst signifies in the inmost and thence in all things around; by street is signified the truth of the doctrine of the church; by river is signified divine truth in abundance; on this side and on that, signifies on the right hand and on the left, and truth on the right hand is that which is clear, and truth on the left hand is that which is obscure, for the south in heaven, by which is signified truth in its clearness, is on the right hand, and the north, by which is signified truth in obscurity, is on the left, n. 1310; by the tree of life is signified the Lord as to His divine love; by fruits are signified goods of love and charity, which are called good works, as will be seen in the next article; by twelve are signified all, and it is said of the goods and truths of the church; from these particulars collated together into one sense, it follows, that in the midst of the street and of the river, on this side and on that, was the tree of life bearing twelve fruits, signifies that in the inmost principles of the truths of doctrine and of life in the New Church is the Lord from His divine love, from whom flow all the goods which man does apparently as from himself. This is the case with those who immediately approach the Lord, and shun evils because they are sins, therefore who are to be in the Lord's New Church, which is the New Jerusalem; for they who do not immediately approach the Lord, cannot be conjoined unto Him; and therefore neither unto the Father, and consequently cannot be in the love which proceeds from the Divine [being]; for aspect conjoins, not intellectual aspect alone, but intellectual aspect from affection in the will, and affection in the will cannot take place, except a man do His commandments; wherefore the Lord says, *"He that doeth My commandments, he it is that loveth Me, and I will come to him, and make My abode with him,"* John xiv. 21—24. It is said, in the inmost principles of the

truths of doctrine and thence of life in the New Church, because, in matters of a spiritual nature, from what is inmost are all things and proceed all things, as from fire and light in the centre to its circumference, or as from the sun, which is also in the centre, proceed heat and light to all parts of the universe; as it is in the greatest things, so it is in the smallest: because the inmost of all truth is signified, therefore it is said, in the midst of the street and of the river, and not from each part of the river, although this is understood. That from the Lord, when He is in the inmost principle, are and proceed all the goods of love and of charity, is plain from the Lord's own words in John: "*Jesus said, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in Me; I am the vine, ye are the branches, he that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing,*" xv. 4, 5, 6.

1337. That fruits signify goods, which a man does from love or charity, is indeed known without confirmation from the Word, for by fruit, in the Word, the reader understands nothing else: the reason why by fruit are meant the goods of love or of charity, is, because man is compared to a tree, and is also called a tree, n. 109, 506. That fruit signifies goods of love or of charity, which in common language are called good works, may appear from the following passages: "*The axe is laid unto the root of the tree, every tree which bringeth not forth good fruit, shall be hewn down and cast into the fire,*" Matt. iii. 10; chap. vii. 16—20: "*Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt, the tree is known from its fruit,*" Matt. xii. 33; Luke vi. 43, 44: "*Every branch that beareth not fruit, shall be taken away, but every branch that beareth fruit, shall be pruned, that it may bring forth more fruit; he that abideth in Me, and I in him, the same beareth much fruit,*" John xv. 2—8: "*Bring forth fruit worthy of repentance,*" Matt. iii. 8: "*He that receiveth seed into the good ground, is he that heareth the Word and attendeth, and bringeth forth fruit,*" Matt. xiii. 23: "*Jesus said unto His disciples, I have chosen you that ye should bring forth fruit, and that your fruit should remain,*" John xv. 16: "*A certain man had a fig-tree planted in his vineyard, he came seeking fruit in it, but found none; he saith unto the vine-dresser, cut it down, why should it render the ground unfruitful,*" Luke xiii. 6—20: "*A man a householder let out his vineyard to husbandmen, that he might receive the fruits thereof, but they killed the servants that were sent to them, and finally his son, wherefore he will let the vineyard to others, who shall render him the fruits in their seasons; thus shall the kingdom of God be taken from you, and given to a nation bringing forth the fruits thereof*" Matt. xxi. 34, 40, 41, 43: not to mention many other passages.

1338. "*Yielding its fruit every month,*" signifies that the Lord produces goods in man according to every state of truth in him. By month is signified man's state of life as to truth, as will be seen presently; by yielding fruit is signified to produce goods; that fruits are goods of love and of charity, was shewn above, n. 1337; and whereas the Lord does essentially produce them in man, although man does them as if of himself, therefore apparently, as is observed above, n. 1337, it is plain that it signifies that the Lord from the inmost principle, when He is there, produces them. But we shall explain how it is to be understood, that the Lord produces the goods of charity in man according to the state of truth in him: he who thinks that man does good which is acceptable to the Lord, and which is called spiritual good, if there are not in him truths from the Word, is much mistaken; goods without truths are not goods, and truths without goods are not truths in man, although they are truths in themselves; for good without truth is like the will-principle of man without the understanding, which will-principle is not human, but is like that of a beast, or like that of an image which an artist causes to operate; but the voluntary principle united with its intellectual principle becomes human according to the state of the understanding by which it exists: for every man's state of life is such, that his will cannot do any thing but by his understanding, neither can his understanding think any thing but from his will; it is the same with good and truth, because good is of the will and truth of the understanding. From these considerations it is evident, that the good which the Lord produces in man, is according to the state of the truth in man, from which the understanding is formed. The reason why this is signified by the tree of life yielding its fruit every month, is, because by month is signified the state of truth in man: that by all times and seasons, as hours, days, weeks, months, years, ages, are signified states of life, may be seen, n. 610, 761: the reason why months signify states of life relating to truths, is, because by months are signified times determined by the moon, and by the moon is signified truth of the understanding and of faith, n. 401, 525, 526, 1328: the like is understood by months in the following passages: "*Blessed of Jehovah is the land of Joseph with the precious things of the produce of the sun, and with the precious things of the produce of the months,*" Deut xxxiii. 14: "*It shall come to pass that from one month to another, and from one sabbath to another, shall all flesh come to worship before Jehovah,*" Isaiah lxvi. 24. By reason of the signification of month or moon, "*sacrifices were offered at the beginning of every month or new-moon,*" Numb. xxix. 6; Isaiah i. 14: and then also "*they blew with their trumpets,*" Numb. x. 10; Psalm lxxxi. 4; and they were commanded "*to keep the month Abib, in which the passover was to be celebrated,*" Exod. xii. 2; Deut. xvi. 1.

By months are signified states of truth, and in an opposite sense states of falsity in man, above also in the Apocalypse, chap. ix. 5, 10, 15; chap. xi. 2; chap xiii. 5: by month in Ezek. xlvii. 12, is signified the same as here.

1339. "*And the leaves of the tree were for the healing of the nations*," signifies rational truths thence derived, by which they who are in evils and thence in falses are led to think soberly and to live decently. By the leaves of the tree are signified rational truths, as will be seen below; by nations are signified they who are in goods and thence in truths, and in an opposite sense they who are in evils and thence in falses, in the present case they who are in evils and thence in falses, because it is said, for the healing of them, and they who are in evils and thence in falses, cannot be healed by the Word, because they do not read it, but, if they have judgment, they can be healed by rational truths. The following passage in Ezekiel has a similar signification with the contents of this verse: "*Behold there were waters issuing forth from under the threshold of the house, from which there was a river, upon the bank of which, on this side and on that, were very many trees of meat, whose leaf doth not fall, neither is consumed, every month it springeth again, whence its fruit is for meat, and the leaf thereof for medicine*," xlvii. 1, 7, 12: in this passage also the New Church is treated of. The reason why leaves signify rational truths, is, because by tree is signified man, n. 109, 506, and in such case by all things appertaining to a tree are signified corresponding things in man, as by branches, leaves, flowers, fruits, and seeds; by branches are signified sensual truths and natural truths in man, by leaves his rational truths, by flowers primitive spiritual truths in the rational mind, by fruits goods of love and charity, and by seeds are signified the ultimate and primary principles of man. That by leaves are signified rational truths, is evident from those which are seen in the spiritual world; for in that world also there appear trees with leaves and fruits, as likewise there are gardens and paradises consisting of them: among those who are in goods of love and at the same time in truths of wisdom, there appear fruit trees luxuriant with beautiful leaves; whereas with those who are in truths of some sort of wisdom, and speak from reason, and are not in goods of love, there appear trees full of leaves but without fruit; but with those who are neither in goods nor in truths of wisdom, there appear no trees but such as are stripped of their leaves, as is the case in this world in the winter season; the man who is not rational is nothing else but such a tree. Rational truths are those which proximately receive spiritual truths, for the rational faculty of man is the first receptacle of spiritual truths, inasmuch as in the rational mind of man there is a perception of truth in some form, which the man himself does not see in thought, as he does the things

which are under the rational mind in the inferior thought, which connects itself with external vision. By leaves are likewise signified rational truths in Genesis iii. 7; chap. viii. 11; Isaiah xxxiv. 4; Jerem. viii. 13; chap. xvii. 8; Ezek. xlvii. 12; Dan. iv. 9, 11; Psalm i. 3; Levit. xxvi. 36; Matth. xxi. 20; chap. xxiv. 32; Mark xiii. 28; but they signify according to the kind of trees; the leaves of the olive-tree and vine signify rational truths from celestial and spiritual light, the leaves of the fig tree rational truths from natural light, and the leaves of fir, poplar, oak, and pine, things rational from sensual light; the leaves of the latter trees excite terror in the spiritual world, when they are agitated by a strong wind, and these are what are meant in Levit. xxvi. 36; Job. xiii. 25; but with the leaves of the former it is not so.

1340. Verse 3. "*And any cursed thing shall not be there, and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him,*" signifies that in the church, which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord himself will reign there, and they who are in truths through the Word from Him, and do His commandments, will be with Him, because they are conjoined to Him. By no cursed thing being there, is signified, that not any evil, or false principle originating in evil, which separates from the Lord, will be in the New Jerusalem; and whereas evil and the false prrinciple do not exist but in the recipient thereof, which is man, it signifies that not any who are separated from the Lord will be there; by any cursed thing, in the Word, is meant all that evil and falsity which separates and turns man away from the Lord, for in this case man becomes a devil and a satan; by the throne of God and of the Lamb being in it, is signified that the Lord Himself will reign in that church, for by throne here is signified kingdom, and the kingdom of the Lord is where he alone is worshiped; by His servants ministering unto Him, is signified that they who are in truths through the Word from the Lord, will be with Him, and will execute His commands, because they will be conjoined to Him; that by the servants of the Lord are signified they who are in truths from Him, may be seen above, n. 6, 478, and by ministers they who are in good from Him, n. 155; hence by servants who will minister unto Him, are signified they who are in truths from good through the Word from the Lord, and do his commands. Inasmuch as the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is effected by the acknowledgment that He is the God of heaven and earth, and at the same time by a life conformable to His commandments, therefore it may be expedient to say something on this subject: he who is utterly unacquainted with the subject may possibly ask, what signifies conjunction? how can acknowledgment and life occasion conjunction? what need is there of

such acknowledgment and life? may not every one be saved by a bare act of mercy? what occasion then for any other medium of salvation but faith alone? is not God merciful and omnipotent? But let such a one know, that in the spiritual world all presence is occasioned by knowledge and acknowledgment, and all conjunction by affection which is of love; for spaces there are nothing else but appearances according to similarity of minds, that is, of affections and their derivative thoughts; wherefore when any one knows another, either from fame or report, or from intercourse with him, or from conversation, or from relationship, when he thinks of him from an idea of that knowledge, the other becomes present, although to all appearance he were a thousand furlongs distant; and if any one also loves another whom he knows, he dwells with him in one society, and if he loves him intimately, in one house: this is the state of all throughout the whole spiritual world, and this state of all derives its origin from hence, that the Lord is present to every one according to faith, and conjoined according to love; faith and the consequent presence of the Lord is given by means of knowledges of truths derived from the Word, especially concerning the Lord Himself there, but love and consequent conjunction is given by a life according to His commandments, for the Lord says *"he that hath My commandments and keepeth them, he it is that loveth Me and I will love him, and make my abode with him,"* John xiv. 21. But how this is done shall also be explained; the Lord loves every one, and desires to be conjoined with them, but He cannot be conjoined so long as man is in the delight of evil, as, for example, in the delight of hatred and revenge, in the delight of adultery and whoredom, in the delight of robbery or theft of any kind, in the delight of blasphemy and lying, and in the concupiscences of the love of self and of the world; for every one who is in these evils, is in consort with devils who are in hell; the Lord does indeed love such even there, but He cannot be conjoined with them, unless the delights of those evils be removed, and they cannot be removed by the Lord, unless a man search himself, that he may know his evils, acknowledge and confess them before the Lord, and desire to desist from them, and so repent; this man must do as from himself, because he is not sensible that he does any thing from the Lord; and this is permitted man, because conjunction, that it may be really conjunction, must be reciprocal, of man with the Lord, and of the Lord with man: in proportion therefore as evils with the delights thereof are thus removed, in the same proportion does the love of the Lord enter, which, as has been observed, is universal towards all, and in this case man is withdrawn from hell, and led into heaven. This man must do in the world, for such as man is in the world, as to his spirit, such does he remain to eternity, only with this difference, that his state becomes

more perfect, if he has lived well, because then he is not clogged with a material body, but lives spiritual in a spiritual body.

1341. "Verse 4. "*And they shall see His face, and His name shall be in their foreheads,*" signifies that they will turn themselves to the Lord, and that the Lord will turn Himself to them, because they will be conjoined by love. By seeing the face of God and of the Lamb, or of the Lord, is not meant to see His face, because no one can see His face, such as He is in His divine love and in His divine wisdom, and live, He being the sun of heaven and of the whole spiritual world; for to see His face, such as He is in Himself, would be as if any one should enter into the sun, by the fire whereof he would be consumed in a moment; nevertheless the Lord sometimes presents Himself to be seen out of His sun, but then He vails Himself and so presents Himself to their sight, which is done by means of an angel, as He also did in the world to Abraham, Hagar, Lot, Gideon, Joshua, and others, for which reason those angels were called angels [of Jehovah], and also Jehovah, for the presence of Jehovah at a distance was in them. But by seeing His face here, is not meant to see His face, but to see the truths which are in the Word from Him, and through them to know and acknowledge Him; for the divine truths of the Word make the light which proceeds from the Lord as a sun, in which the angels are; and whereas they make the light, they are like glasses, in which the Lord's face is seen; that by seeing the Lord's face, is signified to turn to Him, will be shewn below; by the name of the Lord being in their foreheads, is signified that the Lord loves them and turns them to Himself; by the name of the Lord is signified the Lord Himself, because it signifies every quality whereby He is known, and according to which He is worshiped, and by forehead is signified love, and by written in the forehead is signified the love of the Lord in them: from these considerations it may appear, what is properly signified by these words. But the reason why it signifies, that they will turn themselves to the Lord, and that the Lord will turn Himself to them, is, because the Lord looks at all those in the forehead, who are conjoined to Him by love, and so turns them to Himself, wherefore the angels in heaven turn their faces no other way, but to the Lord as the sun, and this they do in every turn of their bodies, which is wonderful; thence is derived the common expression, to have God always before man's eyes; it is the same with the spirit of a man who lives in the world, and is conjoined to the Lord by love; but of this turning of the face to the Lord, more memorable things may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, n. 129—144; and in the work on *Heaven and Hell*, n. 17, 123, 143, 144, 151, 153, 255, 272.

1342. That by seeing the face of the Lord is not meant to

see His face, but to know and acknowledge Him, what He is as to His divine attributes, which are several; and that they who are conjoined unto Him by love, know Him, and so see His face, may appear from the following passages: "*What is the multitude of sacrifices to me, when you come to see the faces of Jehovah,*" Isaiah i. 11, 12: "*My heart said, seek ye My faces; Thy faces, Jehovah, do I seek,*" Psalm xxvii. 8: "*We will rejoice in the rock of my salvation, we will come before His faces in confession,*" Psalm xcv. 1, 2: "*My soul thirsteth for the living God, when shall I come that I may be seen by the faces of God: I will yet make confession unto Him, His faces are salvations,*" Psalm xlii. 3, 6: "*My faces shall not be seen empty,*" Exod. xxiii. 15: "*To come to deprecate the faces of Jehovah,*" Zech. viii. 21, 22; Malachi i. 9: "*Let Thy faces be bright upon Thy servant,*" Psalm xxxi. 17: "*Who sheweth us any good, lift upon us the light of Thy faces, O Jehovah,*" Psalm iv. 6: "*In the light of Thy faces, O Jehovah, shall they walk,*" Psalm lxxxix. 16: "*Cause Thy faces to shine upon us, O God, that we may be saved,*" Psalm lxxx. 4, 8, 20: "*May God have mercy upon us, and bless us, and enlighten His faces upon us,*" Psalm lxvii. 2: "*Jehovah bless thee, and keep thee, Jehovah enlighten His faces upon thee and have mercy on thee, Jehovah lift up His faces upon thee, and give thee peace,*" Numb. xxvi. 24, 25, 26: "*Thou hidest us in the secrecy of Thy faces,*" Psalm xxxi. 21: "*Thou hast placed our secrets in the light of Thy faces,*" Psalm xc. 8: "*Jehovah said unto Moses, My faces shall go; Moses said, if Thy faces go not, cause us not to go down from hence,*" Exod. xxxiii. 14, 15: "*The bread upon the table in the tabernacle was called the bread of faces,*" Exod. xx. 30; Numb. iv. 7. It is also frequently said, that Jehovah hides, and that He turneth away His face; as in these passages: "*For their wickedness I have hid My face from them,*" Jerem. xxxiii. 5; Ezek. vii. 7, 22: "*Your sins have hid the faces of God from you,*" Isaiah lix. 2: "*The faces of Jehovah shall no more respect them,*" Lament. iv. 16: "*Jehovah will hide His faces from them, as they have rendered their works evil,*" Mic. iii. 4: "*Thou hast hid Thy faces,*" Psalm xxx. 8; Psalm xliv. 25; Psalm civ. 29: "*I will forsake them, and hide My faces from them, hiding I will hide My faces for all the evil that they have done,*" Deut. xxxi. 17, 18; besides other places, as Isaiah viii. 17; Ezek. xxxix. 23, 28, 29; Psalm xiii. 2; Psalm xxii. 25; Psalm xxvii. 89; Psalm lxix. 19; Psalm lxxxviii. 15; Psalm cii. 3; Psalm cxliii. 7; Deut. xxxii. 20. In an opposite sense the face of Jehovah signifies anger and aversion, because a bad man turns himself away from the Lord, and when he turns himself away, it appears to him as if it was the Lord who turned Himself away and was angry, as appears from these passages: "*I have set My faces against this city for evil,*" Isaiah xxi. 10; chap. xliv. 11: "*I will set My faces*

against that man, and I will waste him," Ezek. xiv. 7, 8: "*I will set My face against them, and the fire shall devour them, when I have set My faces against them,*" Ezek. xv. 7: "*Whosoever eateth any blood, I will set My faces against that soul,*" Levit. xvii. 10: "*At the rebuke of Thy faces they perished,*" Psalm lxxx. 17: "*I send Mine angel before you, beware of his faces, for he will not bear your transgression,*" Exod. 20, 21: "*Let thine enemies be scattered, and let them that hate Thee flee from before Thy faces,*" Numb. ix. 35: "*I saw Him that sat upon the throne from whose face heaven and earth fled away,*" Apoc. xx. 11. That no one can see the Lord, such as He is in Himself, as was said above, is evident from this passage: "*Jehovah said unto Moses, thou canst not see My faces, for no man can see Me and live,*" Exod. xxxiii. 18—23. That nevertheless He was seen, and they lived, because it was by an angel, appears from Genesis xxxii. 31; Judg. xiii. 22, 29; and elsewhere.

1343. Verse 5. "*And there shall be no night there, and they need no lamp, neither light of the sun, for the Lord God enlighteneth them,*" signifies that in the New Jerusalem there will not be any false of faith, and that men there will not be in knowledges concerning God from natural light, which is from their own intelligence, and from glory originating in conceit, but will be in spiritual light out of the Word from the Lord alone. There shall be no night there, signifies the same as above, chap. xxi. where these words occur, "*The gates of it shall not be shut by day, for there shall be no night there,*" verse 25; whereby is signified, that they are continually received into the New Jerusalem who are in truths originating in good of love from the Lord, because there is no false principle of faith there, n. 1331; by they need no lamp, neither light of the sun, for the Lord God enlighteneth them, the same is signified as above, chap. xxi. where are these words, "*The city hath no need of the sun, neither of the moon, to shine in it, for the glory of God did enlighten it, and the lamp thereof is the Lamb,*" verse 23; which signify, that the men of that church will not be in self-love and in self-derived intelligence, and thence only in natural light, but in spiritual light originating in the divine truth of the Word from the Lord alone, n. 1328; but instead of the moon which occurs there, the word lamp is here used, and instead of the sun, as there mentioned, it is here said light of the sun, and by moon as well as by lamp is signified natural light from self-derived intelligence, and by the light of the sun is signified glory originating in pride or conceit. But what is meant by natural light proceeding from glory originating in conceit, shall briefly be explained; there exists natural light from glory which originates in conceit, and likewise which does not originate in conceit; light from glory originating in conceit, appertains to those who are in self-love, and thence in all kinds of evils,

which, if they do not perpetrate for fear of suffering in their reputation, and also condemn as being contrary to morality and contrary to the public good, still they do not consider them as sins; these are in natural light from glory originating in conceit: for self-love in the will becomes conceit in the understanding, and this conceit originating in that love can elevate the understanding even into the light of heaven; this is given to man, that he may be man, and that he may be capable of being reformed; I have seen and heard many consummate devils, who understood arcana of angelic wisdom, when they heard and read them, like the angels themselves, but instantly as soon as they returned to their love and consequent conceit, they not only understood nothing of them, but even saw things contrary from the light of the confirmation of what was false in themselves: but natural light from glory which does not originate in conceit, appertains to those who are in the delight of uses proceeding from genuine love towards their neighbour; the natural light of these is also rational light in which inwardly there is spiritual light from the Lord; the glory in them is from the light which flows-in from heaven where all things are splendid and harmonious, for all uses in heaven are resplendent; from these uses the pleasantness in the ideas of the thought with such is perceived as glory; it enters through the will and its goods, into the understanding and its truths, and in the latter it appears.

1344. "*And they shall reign for ages of ages*," signifies that they will be in the Lord's kingdom, and in conjunction with him, to eternity, as appears from n. 333, 1260, 1266; where similar words occur.

1345. Verse 6. "*And He said unto me, these words are faithful and true*," signifies that this they may know for certain, because the Lord himself testified and said it, as appears also from the explanation in n. 1295, where the same words occur.

1346. "*And the Lord God of the holy prophets hath sent His angel to shew unto His servants the things which must shortly be done*," signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven unto those who are in truths from Him, the things which will certainly come to pass. The Lord God of the holy prophets, signifies the Lord, from whom is the Word of both covenants, for by prophets are signified they who teach truths from the Word, and in an abstract sense the doctrine of the truth of the church, and in an extensive sense, the Word itself; and whereas the Word is signified by holy prophets, therefore by them is signified the Word of both covenants; hath sent His angel to shew unto His servants the things which must shortly be done, signifies that the Lord has revealed to those who are in truths from Him, the things which will certainly come to pass; by angel here is sig-

nified heaven, as above, n. 8, 90, 914, 915, 1319; by servants are signified they who are in truths from the Lord, n. 6, 478, 1340; by shortly is signified certainly, n. 7; therefore by the things which much shortly be done, is signified, which will certainly come to pass. The reason why by angel here is signified heaven, is, because the Lord spake with John through heaven, and through heaven He also spake with the prophets, and through heaven He speaks with every one with whom He does speak; and this by reason that the angelic heaven in common is as one man, whose life and soul is the Lord, wherefore all that the Lord speaks He speaks through heaven, just as the soul and mind of man does through his body: that the universal angelic heaven in one complex resembles one man, and that this is from the Lord, may be seen above, n. 8, and in the work on *Heaven and Hell*, n. 59—86: and in the *Wisdom of Angels concerning the Divine Providence*, n. 64—69, 162, 163, 164, 201, —204: and in the *Wisdom of Angels concerning the Divine Love and Divine Wisdom*, n. 11, 19, 133, 288. But I will explain this mystery: the Lord speaks through heaven, yet the angels there do not speak, nor do they indeed know what the Lord speaks, unless any of them are with a man, by whom the Lord speaks openly out of heaven, as with John and some of the prophets; for there is an influx of the Lord through heaven, just as there is an influx of the soul through the body; the body does indeed speak and act, and likewise feels something from influx, but yet the body does not do any thing from itself as of itself, but is acted upon; that this is the nature of speech, yea of all influx of the Lord through heaven into man, has been given me to know from much experience. The angels of heaven, and also the spirits under the heavens, know nothing of man, as neither does man know any thing of them, because the state of spirits and angels is spiritual, and the state of men is natural, which two states are connected solely by correspondences, and connection by correspondences does indeed cause them to be united in affections, but not in the thoughts, wherefore one does not know any thing of the other, that is, man does not know any thing of the spirits with whom he is united as to his affections, nor spirits of man, for that which is not in the thought, but only in the affection, is not known, because it does not appear or is not seen. The Lord alone knows the thoughts of men.

1347. Verse 7. "*Behold I come quickly, blessed is he that observeth the words of this prophecy,*" signifies that the Lord will certainly come, and give life eternal to those who keep and do the truths or precepts of doctrine in this book now opened by the Lord. Behold I come quickly, signifies that the Lord will certainly come; by quickly is signified certainly, n. 7, 1346; and by coming is signified that He will come, not in person but

in the Word, in which He will appear to all who are to be of His New Church; that this is His coming in the clouds of heaven, may be seen n. 36, 905, 906, 1232; blessed is he that observeth the words of this book, signifies that He will give life eternal to those who keep and do the truths or precepts of doctrine which are contained in this book now opened by the Lord; by blessed is signified he who receives life eternal, n. 12, 899, 1263; by observing is signified to keep and do truths or precepts, words denote truths and precepts; by the prophecy of this book is signified the doctrine of this book now opened by the Lord, prophecy means doctrine, n. 14, 160, 1346. He who considers, may see that it does not mean to observe the words of the prophecy of this book, but that what is signified is, to observe, that is, to keep and do, the truths or precepts of doctrine, which are opened in this book, now explained; for in the Apocalypse when not explained, there are few things that can be kept, for they are prophecies heretofore not understood; for example take the following: the things cannot be kept which are recorded in chap. vi. respecting the horses that went out of the book; in chap. vii. respecting the twelve tribes; in chap. viii. and ix. respecting the seven angels that sounded their trumpets; in chap. x. respecting the little book that was eaten up by John; in chap. xi. respecting the two witnesses which were slain and rose again; in chap. xii. respecting the woman and the dragon; in chap. xiii. and xiv. respecting the two beasts; in chap. xv. and xvi. respecting the seven angels that had the seven plagues; in chap. xvii. and xviii. respecting the woman that sat upon the scarlet beast, and Babylon; in chap. xix. respecting the white horse and the great supper; in chap. xx. respecting the last judgment; and in chap. xxi. respecting the New Jerusalem as a city: from which it is plain, that it is not meant that they are blessed who observe those words of this prophecy, for they are shut, but that they are blessed who observe, that is, keep and do, the truths or precepts of doctrine which are contained in them and now opened, which that they are from the Lord, may be seen in the preface.

1348. Verse 8. "*And I John saw these things and heard them, and when I heard and saw, I fell down to worship before the feet of the angel who shewed me these things,*" signifies that John thought that the angel, who was sent to him by the Lord, that he might be kept in a state of the spirit, was God who revealed these things, when nevertheless it was not so, for the angel only shewed what the Lord made manifest. That John thought that the angel who was sent to him was God Himself, is evident, for it is said, that he fell down to worship at his feet; but that this was not the case, appears from the next verse, where the angel says that he was his fellow-servant, worship God; that that angel was sent to him by the Lord, appears from verse 16,

where are the following words, "*I Jesus have sent mine angel to testify unto you these things in the churches.*" But the arcanum which lies concealed herein, is this: an angel was sent by the Lord to John, that he might be kept in a state of the spirit, and that in that state he might shew him the things which he saw; for what John saw, he did not see with the eyes of his body, but with the eyes of his spirit, as may appear from the passages where he says he was in the spirit and in vision, chap. i. 10; chap. ix. 17; chap. xvii. 3; chap. xxi. 10: of course every where when he says he saw; and no one can enter into that state, and be kept in it, but by angels who are in near conjunction with man, and who communicate their spiritual state to the interiors of his mind, for thus man is elevated into the light of heaven, and in it sees the things which are in heaven, and not the things which are in the world; in a similar state at times were Ezekiel, Zechariah, Daniel, and others of the prophets; but not when they spake the Word, for then they were not in the spirit but in the body, and heard the words which they wrote from Jehovah Himself, that is, from the Lord: these two states of the prophets ought carefully to be distinguished, moreover the prophets themselves carefully distinguish them, for they say every where when they wrote the Word from Jehovah, that Jehovah spake with them and to them, and very often, Jehovah said, Jehovah says; but when they were in the other state, they say that they were in the spirit or in vision, as may appear from the following passages: Ezekiel says, "*The spirit lifted me up, and brought me into Chaldæa to the captivity in a vision of God, so the vision I saw went up over me,*" chap. xi. 1. 24; he says in another place, "*That the spirit lifted him up, and that he heard behind him an earthquake,*" and other things, chap. iii. 12, 14: also, "*That the spirit lifted him up between heaven and earth, and brought him in the visions of God to Jerusalem, and he saw abominations,*" chap. viii. 3 and subseq., wherefore in like manner, in a vision of God, or in the spirit, "*He saw four animals which were cherubs,*" chap. i. and chap. x. "*Also a new temple and a new earth, and an angel measuring them,*" as described chap. xl.—xlviii. that he was then in *visions of God*, he says in chap. xl. 2; and that the spirit lifted him up, chap. xliii. 5. It was the same with Zechariah, "*In whom there was an angel, when he saw the man riding among the myrtle trees,*" Zech. i. 8, and seq., "*when he saw the four horns, and then a man in whose hand was a measuring line,*" chap. ii. 1, 5, and seq., "*when he saw the candlestick and the two olive trees,*" chap. iv. 1, and seq., "*when he saw the flying volume and the ephah,*" chap. v. 1, 6: and "*when he saw the four chariots going out from between two mountains, and horses,*" chap. vi. 1, and seq. In a similar state was Daniel when "*He saw four beasts rising out of the sea,*" Dan. vi. 1, and subseq., and when "*He saw the battle*

of the ram and the he-goat," chap. viii. 1, and seq., that he saw these things in visions, we read in chap. vii. 1; viii. 2, 7, 13; chap. 2; chap. x. 1, 7, 8; and that the "*Angel Gabriel was seen by him in a vision, and talked with him,*" chap. ix. 21. It was the same with John, when he saw the things which he had described, as when "*he saw the Son of Man in the midst of the seven candlesticks; the tabernacle, temple, ark, and altar in heaven; the dragon and his combat with Michael, the beasts, and the woman sitting on the scarlet beast: the new heaven and the new earth, and the holy Jerusalem with its wall, gates, foundations,*" *&c.* These things were revealed from the Lord, but shewn him by the angel.

1349. Verse 9. "*And he saith unto me, See* [*thou do it*] *not, for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the words of this book, worship God,*" signifies that angels of heaven are not to be worshiped and invoked, because nothing divine belongs to them, but that they are associated with men as brethren with brethren, with such as are in the doctrine of the New Jerusalem, and do the precepts thereof, and that the Lord only is to be worshiped by men and angels in consociation. By what the angel here says to John, nearly the same is signified as by what he said to him above, chap. xix., where it is written, "*And I fell at the angel's feet to worship him, and he said unto me, See* [*thou do it*] *not, I am thy fellow-servant and of thy brethren that have the testimony of Jesus; worship God,*" verse 10, by which, that the like is signified, may be seen above, n. 1230, with this difference, that it is now said, the fellow-servant of thy brethren the prophets, and of them which keep the words of this book; and by brethren the prophets, are signified they who are in the doctrine of the New Jerusalem, and by them who keep the words of this book, are signified they who keep and do the precepts of that doctrine, which are now manifested by the Lord; see above, n. 1347.

1350. Verse 10. "*And He said unto me, Seal not the words of this prophecy, for the time is near,*" signifies that the Apocalypse must not be shut, but that it is to be opened, and that this is necessary at the end of the church that some may be saved. By thou shalt not seal the words of this prophecy, is signified that the Apocalypse must not be shut, but that it is to be opened, as will be seen presently; for the time is near, signifies that this is necessary that some may be saved; by time is signified state, n. 610, 761, here the state of the church, which is such as to render this necessary; by near, is signified necessary, because by near is not meant nearness or propinquity of time, but propinquity of state, and propinquity of state is necessity: that propinquity of time is not meant, is evident, because the Apocalypse was written in the beginning of the first century; and the Lord's advent, when the last judgment

takes place, and there is a new church, which things are here meant by *the time is near*, and also by "*the things which must shortly be done*," verse 6, and by "*I come quickly*," verse 7, 20, has appeared and taken place only now, after seventeen centuries are elapsed: the same things are also said in chap. i. that these things "*must shortly come to pass*," verse, 1, and that "*the time is near*," verse 3, on which see above. n. 7, and 16, whereby something similar is signified. That nearness or propinquity of time is not meant, but propinquity of state, shall be illustrated; the Word, in the sense purely spiritual, does not derive any thing from the idea of time nor from the idea of space, because times and spaces in heaven do indeed appear like times and spaces in the world, but yet they are not there, for which reason the angels cannot otherwise measure times and spaces, which there are appearances, than by states, according to their progressions and changes: from which it may appear, that in a sense purely spiritual, by quickly and near is not meant quickly and near in point of time, but quickly and near in point of state; this may indeed seem to be not so, the reason is, because with men, in every idea of their inferior thought, which is merely natural, there is something derived from time and space, but it is otherwise in the ideas of superior thought, in which men are, when they revolve natural, civil, moral, and spiritual things, in interior rational light, for then spiritual light, which is abstracted from time and space, flows in and illuminates: you may experience this and so be confirmed, if you will, by only attending to your thoughts; and you will then be convinced likewise, that there is a superior and inferior thought, because simple thought cannot see itself, except from thought of a superior kind; and if man did not consist of superior and inferior thought, he would not be man but a brute. The reason why by seal not the words of this prophecy, is signified that the Apocalypse must not be shut, but that it is to be opened, is, because by sealing is signified to shut, and therefore by not sealing is signified to open, and by the time is near is signified that there is a necessity for it; for the Apocalypse is a sealed book or shut, so long as it is not explained: and, as is shewn above, n. 1347, by the words of this prophecy are meant the truths and precepts of doctrine in this book opened by the Lord. This is necessary when there is an end of the church, that some may be saved. From these considerations it may appear, that by seal not the words of this prophecy, for the time is near, is signified that the Apocalypse must not be shut, but that it is to be opened, and that there is a necessity for this when there is an end of the church, that some may be saved.

1351. Verse 11. "*He who is unjust let him become unjust still, and he who is filthy let him become filthy still; and he who is just let him become just still; and he who is holy let him become holy*

still," signifies the state of all in particular after death, and before judgment, and in general before the last judgment, that from those who are in evils, goods will be taken way, and from those who are in falses, truths will be taken away, and on the other hand that from those who are in goods, evils will be taken away, and from those who are in truths, falses will be taken away. By the unjust is signified he who is in evils, and by the just he who is in goods; by the filthy is signified he who is in falses; and by the holy is signified he who is in truths; hence it follows that by let the unjust become unjust still, is signified that he who is in evils will be still more in evils, and that by let the filthy become filthy still, is signified that he who is in falses will be still more in falses; and on the other hand that by let the just become just still, is signified that he who is in goods will be still more in goods, and that by let the holy become holy still, is signified that he who is in truths, will be still more in truths: but the reason why it signifies that from those who are in evils goods will be taken away, and from those who are in falses, truths will be taken away, and that on the contrary from those who are in goods, evils will be taken away, and from those who are in truths, falses will be taken away, is, because in proportion as goods are taken away from any one who is in evils, so much the more is he in evils, and in proportion as truths are taken away from any one who is in falses, so much the more he is in falses, and on the other hand in proportion as evils are taken away from any one who is in goods, so much the more is he in goods, and in proportion as falses are taken away from any one who is in truths, so much the more is he in truths: either the one or the other happens to every one after death, for thus the wicked are prepared for hell and the good for heaven; for a wicked man cannot carry with him goods and truths to hell, neither can a good man carry with him evils and falses to heaven, for thereby both heaven and hell would be confounded. But it is carefully to be noted that they are meant who are interiorly wicked, and interiorly good; for they who are interiorly wicked may be exteriorly good, for they can act and speak like the good, as hypocrites do, and they who are interiorly good may sometimes be exteriorly wicked, for they may exteriorly do evils, and speak falses, but yet they repent, and desire to be informed in truths: this is the same as what the Lord says: "*To every one that hath shall be given that he may abound, but from him that hath not, shall be taken away even that he hath,*" Matt. xiii. 12; chap. xxv. 29; Mark iv. 25; Luke viii. 18; chap. xix. 26. Thus it is done to all after death before judgment upon them; it was also done in common to those, who either perished or were saved at the day of the last judgment, for before this was done, the last judgment could not be executed, by reason that so long as the wicked retained goods and truths, they were in

conjunction with the angels of the ultimate heaven as to externals, and nevertheless it was necessary that they should be separated; and this is what was foretold by the Lord, Matt. xiii. 24—30, and 38—40. Hence it may be seen what in a spiritual sense is signified by he that is unjust let him become unjust still, and he that is filthy let him become filthy still, and he that is just let him become just still, and he that is holy let him become holy still: the following passage in Daniel has a similar signification: "*Go thy way, Daniel, for the words are closed up and sealed till the time of the end: many shall be purged and made clean, the wicked shall do wickedly neither shall any of them understand, nevertheless the intelligent shall understand,*" xii. 9, 10.

1352. Verse 12. "*And behold I come quickly, and My reward is with Me, rendering to every one according as his work shall be,*" signifies that the Lord will certainly come, and that He is heaven and felicity of life eternal, to every one according to faith in Him, and a life according to His commandments. Behold I come quickly, signifies that He will certainly come, that is, to execute judgment, and to build up a new heaven and a new church: that quickly means certainly, may be seen n. 7, 1346, 1347, 1350; my reward is with me, signifies that the Lord Himself is heaven and felicity of life eternal; that reward is heaven and eternal felicity, may be seen n. 695, that it is the Lord Himself, will be seen below; rendering unto every one according to his work, signifies according to his conjunction with the Lord by faith in Him and by a life according to His commandments; the reason why this is signified, is, because by good works are signified at once charity and faith in internals, and at the same time their effects in externals; and whereas charity and faith are from the Lord, and take place in proportion to conjunction with Him, it is evident that they are signified; thus also this coheres with what went before: that good works are charity and faith in internals, and at the same time the effects thereof in externals, may be seen above, n. 901, 1278, 1281. That charity and faith are not from man, but from the Lord, is well known; and since they are from the Lord, they are in proportion to conjunction with Him, and conjunction with Him is effected by faith in Him and a life according to His commandments: by faith in Him is meant confidence that He will save, and this confidence they have, who immediately approach Him, and shun evils as sins; in any others it cannot exist. It was said that my reward is with me signifies that He Himself is heaven and the felicity of life eternal, for reward is intrinsic beatitude, which is called peace, and in consequence thereof external joy also; these are only from the Lord, and the things which are from the Lord, not only are from Him, but also are Himself, for the Lord cannot send forth any thing from

Himself, except it be Himself; for He is omnipresent with every man according to conjunction, and conjunction is according to reception, and reception according to love and wisdom, or, if you will, according to faith, and charity and faith are according to life, and life is according to the abhorrence of what is evil and false, and the abhorrence of what is evil and false is according to the knowledge of what is evil and false, and in such case according as a man repents, and at the same time looks up to the Lord. That reward not only is from the Lord, but also is the Lord, appears from those passages in the Word, where it is said that they who are in conjunction with Him are in Him, and He in them, as may be seen in John, chap. xiv. 20, 21, 22, 23, 24; chap. xv. 4, 5, and seq.; chap xvii. 19, 21, 22, 26, and in other places; see above n. 1292; and also where it is said that the Holy Ghost is in them, and the Holy Ghost or Holy Spirit is the Lord, for it is His divine presence; and also when God is implored to dwell in them, teach them, guide them, their tongue to speak and their body to do that which is good; besides other things of a like nature: for the Lord is love itself and wisdom itself, these two principles are not in place, but they are where they are received, and according to the quality of reception: but this arcanum cannot be understood, but by those who are in wisdom from the reception of light out of heaven from the Lord; for the use of these are the things which are written in the two works, one on the *Divine Providence*, and the other on the *Divine Love and Divine Wisdom*, in which it is shewn, that the Lord Himself is in men according to reception, and not any thing divine separated from Him; the angels are in this idea, when they are in the idea of the divine omnipresence, and I make no doubt, but some Christians also may have a like idea.

1353. Verse 13. "*I am Alpha and Omega, the Beginning and the End, the First and the Last,*" signifies because the Lord is God of heaven and earth, and by Him all things in the heavens and in the earths were made, and are governed by His Divine Providence and done according to it. That this and more is signified by these words, may be seen above, n. 1297.

1354. Verse 14. "*Blessed are they who do His commandments, that their power may be in the tree of life, and that they may enter in through the gates into the city,*" signifies that they enjoy eternal felicity who live according to the Lord's commandments, to the end that they may be in the Lord and the Lord in them through love, and in His New Church through knowledges respecting Him. By blessed are signified they who enjoy the felicity of life eternal, n. 12, 899, 1263, 1347; by doing His commandments is signified to live according to the Lord's precepts: that their power may be in the tree of life, signifies to the end that they may be in the Lord and the Lord

in them through love, that is, for the Lord's sake, as we shall see presently; by entering through the gates into the city, is signified that they may be in the Lord's New Church through knowledges concerning Him; by the gates of the wall of the New Jerusalem are signified knowledges of what is good and true out of the Word, n. 1308, 1309, 1331; and because each gate was one pearl, principally by gates are signified knowledges concerning the Lord, n. 1325; and by the city, or Jerusalem, is signified the New Church with its doctrine, n. 1288, 1289. That by their power being in the tree of life, is signified to the end that they may be in the Lord, and the Lord in them, or for the Lord's sake, is owing to the signification of the tree of life as denoting the Lord with respect to divine love, n. 109, 1336; and by power in that tree is signified power from the Lord, becausc they are in the Lord and the Lord in them; the same is signified here as by reigning with the Lord, n. 333, 1260: that they who are in the Lord and the Lord in them are in all power, insomuch that whatsoever they will, they can do, the Lord Himself says in John: "*He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing; if ye abide in Me, and My Words in you, ye shall ask what ye will, and it shall be done unto you,*" xv. 5, 7; in like manner concerning power, Matt. vii. 7; Mark xi. 24; Luke xi. 9, 10; yea in Matt. "*Jesus said, If ye had faith, if ye should say to this mountain, Be thou removed, cast thyself into the sea, it shall be done; yea all things whatsoever ye shall ask, believing, ye shall receive,* xxi. 21, 22: by these words is described the power of those who are in the Lord: these do not will any thing, and so do not ask any thing, but from the Lord, and whatsoever they will and ask of the Lord, the same is done, for the Lord says, "*Without Me ye can do nothing, abide in Me and I in you;*" such power have the angels in heaven, that if they only will a thing, they obtain it; but yet they do not will any thing but what is of use, and this they will as if from themselves, but still from the Lord.

1355. Verse 15. "*But without are dogs, and inchanters, and whoremongers, and murderers, and idolaters, and every one that loveth and doeth a lie,*" signifies that no one will be received into the New Jerusalem, who makes no account of the commandments of the decalogue, and does not shun any evils there enumerated as sins, and therefore lives in them. This is in general what is signified by all the particulars in the above passage, because the commandments of the decalogue are what are there understood, as may be seen above from the explanation of n. 1301, where similar words occur, except that here dogs are also named, by which are signified they who are in concupiscences, which are also treated of in the ninth and tenth commandment of the decalogue. By dogs in general are sig-

nified they who are in all kinds of concupiscences, and indulge them, particularly they who are in pleasures merely corporeal, especially in the pleasure of feasting (commessationum,) in which only they delight; for which reasons dogs in the spiritual world appear from those who have indulged their appetite and palate, and are there called corporeal appetites: such, inasmuch as they are of gross minds, make no account of the things which relate to the church, therefore it is said that they shall stand without, that is, shall not be received into the Lord's New Church. Dogs have a similar signification in the following passages in the Word: "*His watchmen are blind, they are all dumb dogs, looking about lying down, loving to slumber, dogs obstinate of soul, they know not satiety,*" Isaiah lvi. 10, 11: "*They made a tumult like dogs, and go about in the city, they ramble to eat, if they be not satisfied, thus do they spend the night,*" Psalm lix. 7, 15: by dogs are meant the vilest men, Job. xxx. 1; 1 Sam. xxiv. 15; 2 Sam. ix. 8; 2 Kings, viii. 13; and also the unclean; wherefore it is said in Moses, "*Thou shall not bring the hire of a whore, and the price of a dog, into the house of Jehovah for any vow, for they are both an abomination to Jehovah thy God,*" Deut. xxiii. 18.

1356. Verse 16. "*I Jesus have sent Mine angel to testify unto you these things in the churches,*" signifies a testification from the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are described in this book, as also the things which are now opened. The reason why the Lord here names Himself Jesus, is, that all in the Christian world may know that the Lord Himself, who was in the world, manifested the things which are described in this book, as also the things which are now opened; by sending His angel to testify, is signified testification from the Lord that it is true; the angel indeed did testify this, yet not from Himself, but from the Lord, which appears clearly in verse 20 from these words, "*He who testifieth these things saith, Yea I come quickly;*" the reason why it means a testification that it is true, is, because to testify is said of the truth, inasmuch as the truth testifies from itself, and the Lord is the truth: to testify not only signifies testification that it is true, that the Lord manifested to John the things which are described in this book, but moreover that He has now manifested what all and singular the things therein signify; this is meant properly by testifying, for it is said that he testifies these things in the churches, that is, that the things are true which are contained in what was seen and described by John, for to testify is said of the truth, as has been observed: by *unto you these things in the churches*, is signified before the whole Christian world, for there the churches are, which are here meant.

1357. "*I am the Root and Race of David, the bright and morning star,*" signifies that it is that same Lord who was born in the world, and then was the light, and who will come with new light, which will rise up before His New Church, which is the Holy Jerusalem. I am the Root and Race of David, signifies that He is that same Lord who was born in the world, consequently the Lord in His Divine Humanity; by virtue of this he is called the Root and Race of David, and also the Germ of David, Jer. xxii. chap. xxxiii. 15; also the Rod out of the trunk of Jesse, and the Shoot from his roots, Isaiah xi. 1, 2; the bright and morning star signifies that then there was light, and that He will come with new light, which will rise before His New Church, which is the Holy Jerusalem; He is called the bright star from the light with which He comes into the world, wherefore He is likewise called star and also light; star, in Numb. xxiv. 17; and light in John i. 4 to 12; chap. iii. 19, 21; chap. ix. 5: chap. xii. 35, 36, 46; Matt. iv. 16; Luke ii. 30, 31, 32; Isaiah ix. 1; chap, xlix. 6; and He is called morning star from the light which from Him will rise upon the New Church, which is the New Jerusalem; for by star is signified light from Him, which in its essence is wisdom and intelligence, and by morning is signified His coming, and then a New Church.

1358. Verse 17. "*And the spirit and the bride say Come,*" signifies that heaven and the church desire the Lord's coming. By the spirit is signified heaven, by the bride, the church, and by saying Come, is signified to desire the Lord's coming; that the New Church, which is the Holy Jerusalem, is meant by bride, is evident from chap. xxi. 2, 9, 10; see n. 1290, 1304, 1305: and that by the spirit is meant heaven, is owing to the signification thereof as denoting the angelic spirits of whom the new heaven is to be formed, of whom above, chap. xiv. 1—7; chap. xix. 1—9; chap. xx. 4, 5; by the church, which is here called bride, is not meant the church of those who are in falses of faith, but the church of those who are in truths of faith, for these are desirous of light, consequently of the Lord's coming, as above, n. 1357.

1359. "*And let him who heareth say Come, and him who is athirst Let him come, and he who is willing let him receive the water of life gratis,*" signifies that he who knows any thing of the Lord's coming, and of the new heaven and new church, and so of the Lord's kingdom, should pray that it may come, and that he who desires truths, should pray that the Lord would come with light, and that he who loves truths will then receive them from the Lord without any labour of his own. By let him who heareth say Come, is signified he who hears and thence knows any thing of the Lord's coming, and of the new heaven and new church, consequently of the Lord's kingdom, let him

pray that it may come; by let him who is athirst say Come, is signified he who desires the Lord's kingdom, and at the same time truths, let him pray that the Lord may come in light; by he who is willing let him receive water of life gratis, is signified that he who out of love is willing to learn truths and appropriate them to himself, will receive them from the Lord without any labour of his own; by willing is signified to love, because that which a man wills from his heart the same he loves, and that which he loves the same he wills from his heart; by water of life are signified divine truths through the Word from the Lord, n. 1335; and by *gratis* is signified without labour on his part. The words in this verse have the same signification as the following in the Lord's prayer, "*Thy kingdom come, thy will be done in earth as it is in heaven;*" the Lord's kingdom is the church which makes one with heaven; wherefore it is now said, let him who heareth say Come, and him who is athirst Let him come. That to thirst signifies to be desirous of truths, appears from the following passages; "*I will pour water upon him that is athirst, I will pour My spirit upon thy seed,*" Isaiah xliv. 3; "*Every one that is athirst, go ye to the waters, buy, without money, wine and milk,*" Isaiah lv. 1; "*Jesus cried, saying, If any man thirst, let him come unto Me and drink; he that believeth in Me, out of his belly shall flow rivers of living water,*" John vii. 37, 38; "*My soul thirsteth for the living God,*" Psalm xlii. 3; "*O God thou art my God, my soul thirsteth for thee, being weary without waters,*" lxiii. 2; "*Blessed are they that thirst after justice,*" Matt. v. 6; "*Unto him that is athirst will I give of the water of life gratis,*" Apoc. xxi. 6: by which is signified that to those who desire truths for the sake of any spiritual use, the Lord will give from Himself, through the Word, all things which are conducive to that use. That by thirst and thirsting is also signified to perish for want of truth, is evident from these passages: *My people will be exiles for want of acknowledgement, their multitude is dried up with thirst,*" Isaiah v. 13; "*The fool speaketh foolishness, and his heart doeth iniquity, and causeth the soul the drink of the thirsty to fail,*" Isaiah xxxii. 6; "*The poor and needy are seeking waters, and there is none, their tongue faileth for thirst, I Jehovah will hear them,*" Isaiah xli. 17; "*Contend with your mother, lest I turn her out naked, and slay her with thirst,*" Hosea ii. 3; mother here signifies the church: "*Behold the days come, when I will send a famine upon the land, not a famine for bread, nor a thirst for water, but for hearing the words of Jehovah: in that day shall the fair virgins and young men faint for thirst,*" Amos viii. 11, 13. But to have no want of truth is signified by not thirsting, in these passages; "*Jesus said, he that drinketh of the water that I shall give, shall not thirst to eternity,*" John iv. 13, 14, 15; *Jesus said, He that*

believeth in Me, shall never thirst," John iv. 35; "*Jehovah hath redeemed Jacob; then they shall not thirst, He shall cause waters to flow out of the rock for them,*" Isaiah xlviii. 20, 21.

1360. Verse 11. "*For I testify unto every one who heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add upon him the plagues written in this book,*" signifies that they who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith, than faith in him, by adding any thing whereby they may destroy these two things, cannot do otherwise than perish from the falses and evils which are signified by the plagues described in this book. By hearing the words of the prophecy of this book, is signified to read and know the truths of doctrine in this book now opened by the Lord, see above, n. 1347; by adding to them is signified to add any thing whereby they may destroy those truths, as will be seen presently; by the plagues written in this book, are signified the falses and evils which are denoted by the plagues written in this book, as mentioned in chap. xv. and xvi. which befall those who worship the dragon's beast and the false prophet: the dragon's beast and false prophet, are they who make faith alone without the works of the law competent to salvation. There are two things in this prophetic book, which every thing in it has relation to, the first is, that no other God is to be acknowledged but the Lord, and the other that no other faith is to be acknowledged but faith in the Lord; he who knows these, and yet adds any thing with intent to destroy them, cannot be otherwise than in falses and evils, and perish by them, because from no other God but the Lord, and by no other faith but faith in the Lord, is given the good which is of love, and the truth which is of faith, and thence the felicity of life eternal, as the Lord Himself teaches in many places in the evangelists. That this is what is signified, and not that God will add the plagues described in chap. xv. and xvi. upon him who adds any thing to the words of the prophecy of this book, any one may see from his own judgment; for this an innocent person might do, and many might likewise do it with a good intent, and also from being ignorant of what is signified; for the Apocalypse has been hitherto like a closed or mystic book, wherefore any one may see, that the meaning is, that nothing is to be added or taken away, which destroys the truths of doctrine in this book now opened by the Lord, which truths refer to those two points; for which reason all these words immediately follow in the series, after these: "*Jesus hath sent His angel to testify unto you these things in the churches: I am the Root and Race of David, the bright and morning star; and the spirit and the bride say, Come, and let him who heareth say, Come, and him who is athirst let*

him come, and he who is willing let him receive the water of life gratis, verse 16, 17; by which is signified, that the Lord will come in His Divine Humanity, and give life eternal to those who acknowledge Him, wherefore these words follow likewise in the series: "*He who testifieth these things, saith, Yea I come quickly, Amen, even come Lord Jesus*," verse 20; from which it is plain that nothing else is meant. Moreover to add is a prophetic word signifying to destroy, as in Psalm cxx. 2, and in other places: from these considerations then it may be seen, what is signified by this and the contents of this and the following verse.

1361. Verse 19. "*And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book*," signifies that they who read and know the truths of doctrine in this book now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than faith in Him, by taking away any thing whereby they may destroy these two things, cannot acquire any wisdom from the Word, nor appropriate to themselves any thing out of it, neither be received into the New Jerusalem, nor have their portion with those who are in the Lord's kingdom. By this the same is signified as above, only that here it is said of those who take away, and there of those who add, consequently of those who, either by adding or taking away, destroy those two truths; by taking away their part out of the book of life, is signified that they cannot acquire any wisdom out of the Word, or appropriate any thing out of it to themselves, the book of life is the Word and also the Lord as to the Word, n. 299, 599, 1284, 1334; the reason is, because the Lord is the Word, for the Word treats of Him alone, as is fully shewn in the *Two Doctrines of the New Jerusalem*, one concerning *The Lord*, and the other concerning the *Sacred Scripture;* wherefore they who do not immediately approach the Lord cannot see any truth from the Word: by taking away their part out of the holy city, is signified out of the New Church, which is the Holy Jerusalem; for into it no one is received who does not approach the Lord alone: by taking away their part out of the things which are written in the book, is signified not to have their lot with those who are in the Lord's kingdom, for all the things which are written in this book, respect the new heaven and the new church, which constitute the Lord's kingdom, as their end and object, and the end is that to which all the things which are written in a book relate.

1362. That it may be known that by these words is not meant the taking away from the words of this book as it is written in the literal sense, but the taking away from the words

of the doctrine contained in its spiritual sense, I will explain whence this is: the Word, which was dictated by the Lord, passed through the heavens of His celestial kingdom and the heavens of His spiritual kingdom, and so came to the man by whom it was written; for which reason the Word in its first origin is purely divine; this, whilst it passed through the heavens of the Lord's celestial kingdom, was divine celestial, and whilst it passed through the heavens of the Lord's spiritual kingdom, was divine spiritual, and when it came to man, it became divine natural, hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both of them a sense purely divine, which is not discernible by any man nor indeed by any angel. This is adduced, that it may be seen, that by not adding nor taking away any thing from what is written in the Apocalypse, is meant in heaven, that not anything is to be added or taken away from its truths of doctrine respecting the Lord and respecting faith in Him: for it is from this sense, and what relates to a life *according to His commandments*, that the literal sense is derived, as has been observed.

1363. Verse 20. "*He who testifieth these things said, I come quickly. Amen, even so come Lord Jesus,*" signifies the Lord, who revealed the Apocalypse, and has now opened it, testifying these glad tidings, that He comes as a bridegroom and husband in His Divine Humanity, which He took upon Him in the world, and glorified, and that the church desires Him as a bride and wife. The Lord says above, "*I Jesus have sent Mine angel to testify unto you these things in the churches,*" verse 16 of this chapter, which that it signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are written in this book, and which are now disclosed, may be seen above, n. 1356; hence it is plain, that by He which testifieth these things, is meant the Lord, who revealed the Apocalypse and has now unfolded it, testifying; the reason why it means testifying this Gospel or these glad tidings, is, because He here declares His coming, His kingdom, and spiritual marriage with the church, for He says, "*Yea, I come quickly. Amen, even so come Lord Jesus;*" and by gospel or glad tidings is signified the Lord's coming to His kingdom, see n. 612, 745, 870; the reason why He here comes to a spiritual marriage with His church, is, because this New Church is called the bride and wife, and the Lord her bridegroom and husband, above, chap. xix. 7, 8, 9; chap. xx. 2, 9, 10; chap. xxi. 17; and here at the end of the book, the Lord speaks and the church speaks, as the bridegroom and bride; the Lord speaks these words, "*Yea I come quickly,*" and the church speaks these, "*Even so, come Lord Jesus;* which are words of

betrothing to spiritual marriage. That the Lord will come in His Divine Humanity, which He assumed and glorified in the world, appears from His *naming Himself Jesus*, and saying that "*He is the Root and Race of David*," verse 16, and from its being here said by the church, "*Come Lord Jesus:*" see also above, n. 1356, 1357.

Apoc. xxii. 21.

THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL: AMEN.

END OF THE APOCALYPSE.

ON

THE DIVINE LOVE.

(*Continued from n.* 1229 *above.*)

---

1. *THAT it is little comprehended in the world what love is, when yet it is the very life itself of man,* is evident from the question so generally asked, What is love? The reason why it is unknown is, because it does not appear before the understanding, and the understanding is the receptacle of the light of heaven, and what comes into that light, this appears interiorly, for man knows what he thinks; wherefore also he says, that this or that is in the light of his understanding, also that it is seen to be so, and he likewise prays that he may be enlightened and illuminated from God; there also is spiritual light to which natural light corresponds, by virtue whereof he says of his understanding that it sees, and by virtue whereof a wise man prays to be enlightened and illuminated of God, that is, to understand. Since therefore the understanding, and not the love, presents itself visible by thought, man, on this account, cannot have any idea concerning love, when yet love is the very soul or life of thought; and the thought, if love be taken away from it, grows cold and dies, like a flower deprived of its heat; for love enkindles, vivifies, and animates thought. Set your mind at work, and try by all the powers of meditation, whether you can think without some affection which is of the love, and you will discover in yourself that it is impossible: hence it is evident, that love is the life of the understanding, and of the thought thence derived, and what is the life of the understanding and of the thought thence derived, this also is the life of the whole man, for it is the life of all the senses, and the life of all the motions, thus it is the life of the organs by which the senses and motions exist: that it is also the life of the rest of the viscera, will be seen in what follows. Another reason why it is unknown what love is, is, because the love of man is universal life; by universal life is meant life in things most singular, for from these it is called universal, as what is common or general is so called from the parts of which it consists: the principle, which is thus universal, is perceived no otherwise than as one (or a unit), and one (or a unit), without a singular perception of singulars, is obscure, and may be compared with the very bright light which blinds the eye: such also is the Universal Divine principle in the most singular things of the

world, wherefore also it is so obscure to men, that it does not appear before the open eye, but only before the closed eye, since every thing of the world is the work of the Divine Love and of the Divine Wisdom, and wisdom in its most singular things is the very bright Divine light which blinds, as was above observed.

II. *That the Lord alone is love itself, because life itself, and that man and angel is only a recipient.* This has been illustrated by many prior considerations, to which the following may be added, namely, that the Lord, as being the God of the universe, is uncreated and infinite; but man and angel are created and finite. What is uncreated and infinite, is the Divine (principle) itself in itself; from this principle man cannot be formed, for thus he would be divine in himself, but he may be formed of things created and finite, in which the divine (principle) may dwell, and to which it may communicate its life, and this by heat and light from itself as a sun, thus from its own divine love; comparatively as the germinations of the earth, which cannot be formed from the essence itself of the sun of the world, but from the created things of which the ground consists, in which the sun, by its heat and light, can inwardly dwell, and to which it can communicate as it were life. From which considerations it is evident, that man and angel are not life in themselves, but only the recipients of life; whence also it follows, that the conception of man from a father is not any conception of life, but only the conception of the first and purest form receptible of life, to which as a stamen or initiament are successively added in the womb the substances and materials adapted to the reception of life in its order and in its degree.

III. *That life, which is the divine love, is in a form.* The divine love, which is life itself, is not simple love, but is the Divine-Proceeding, and the Divine-Proceeding is the Lord Himself: the Lord indeed is in the sun, which appears to the angels in the heavens, from which proceeds love as heat, and wisdom as light; nevertheless, love with wisdom is also Him out of the sun; distance is only an appearance; for the Divine (being or principle) is not in space, but is without distance, as was said above; the reason why distance appears, is, because the divine love, such as it is in the Lord, cannot be received by any angel, since it would consume them, being in itself more ardent than the fire in the sun of the world, wherefore it is diminished successively by infinite circumvolutions, until it comes tempered and accommodated to the angels, who are besides veiled with a thin cloud, lest they should be injured by its ardency: this is the cause of the appearance of distance between the Lord as a sun, and between heaven where the angels are; howbeit, the Lord himself is present in heaven, but in a manner adapted to

reception. The presence of the Lord is not as the presence of man, who fills space, but presence without space, consisting in its being in things greatest and things least, thus Himself is in things greatest and Himself in things least. I am aware that this is a subject of difficult apprehension by man, because he cannot, without difficulty, remove space from the ideas of his thought; but it is comprehensible by the angels, in whose ideas there are no spaces, this being the difference between spiritual thought and natural. Since therefore the love proceeding from the Lord as a sun is the Lord Himself, and that love is life itself, it follows that the love itself, which is life, is a man, and thus that it contains, in the form of what is infinite, all and singular the things appertaining to man. These conclusions also are consequences flowing from what was before said concerning the life of all things from the Lord, also concerning His providence, omnipotence, omnipresence, and omniscience.

IV. *That that form is a form of use in every complex* follows as a consequence, since the form of love is a form of use, for the subjects of love are uses, inasmuch as love wills to do goods, and goods are nothing else but uses: and whereas the divine love infinitely transcends every other, therefore its form is a form of use in every complex.

That it is actually the Lord Himself, who is with the angels in the heavens, and with men in the earths, and in them, also conjoined to them by love, although He is infinite and uncreate, whilst an angel and a man is created and finite, cannot be comprehended by the natural man, so long as he is incapable of being withdrawn from a natural idea concerning space by illustration from the Lord, and thereby of being let into light concerning spiritual essence, which, viewed in itself, is the Divine-Proceeding itself, accommodated to every angel, both to an angel of the supreme heaven, and to an angel in the lowest heaven; and also to every man both wise and simple; for the Divine (principle) which proceeds from the Lord, is divine from what is first, even to what is last or ultimate; which last or ultimate things are what are also called bony, that is, flesh or bone; that those things were also made divine by the Lord, He taught the disciples, when He said, "*That a spirit hath not flesh and bones, as ye see Me have,*" Luke xxiv. 39; and still He entered in through the doors that were shut, and was made invisible, which manifestly testifies, that the last or ultimate things of man in Him were also made divine, and that hence there is a correspondence with the last or ultimate things of man. But in what manner the Divine-Proceeding, which is the real and only life, can be in things created and finite, shall now be shewn: that life does not apply itself to man, but only to the uses in which he is employed; uses themselves viewed in themselves are spiritual, and the forms of uses, which are

members, organs and viscera, are natural; nevertheless, they are series of uses, so that there is not given a particle, or the least of any particle, in any member, organ and viscus, which is not a use in form; the divine life applies itself to the uses themselves in every series, and thereby gives life to every form, hence man has a life which is called his soul: this truth indeed appears to transcend the apprehension of men, but not the apprehension of angels; neither does it so transcend the human understanding, since it is capable of being seen, as through a window, by those who are willing to see it; it does not transcend my understanding, which is rationally enlightened.

V. *That man in particular is in such a form,* can be seen by those alone, who survey all things which are in man, not only with an anatomical eye, but also with a rational eye: he who surveys them at the same time with a rational eye, will see that all the singular things, and the most singular therein, are formed from use, and for use, and that every part and particle has a function in general, and that the general use, which is the general good, regards what is most singular as itself therein, and, on the other hand, what is most singular regards itself in what is general: agreeably to this law, all things which are in the body, from the head to the soles of the feet, are one, insomuch that man does not at all know that he consists of so many myriads of parts of various and diverse functions: to illustrate this subject, it may be useful to survey the structure of the lungs and wind-pipe with the rational eye, and to consider their uses. In regard to the *lungs,* their most general use is respiration, which is effected by admitting the air through the larynx, the wind-pipe, the bronchia, and their branches, into the small vessels of the little lobes, whereby they alternately expand and contract themselves. By these means also they induce reciprocal motions in the universal organical body and all its members; for the heart and the lungs are the two fountains of all the general motions in the universal body, by virtue whereof all and singular things are brought forth into their activities and vital functions. They also consociate the moving voluntary life, which derives its auspices from the cerebrum, with the moving natural life, which flows from the government of the cerebellum. Their use also is to arrange all the viscera of the body, especially the moving viscera which are called moving muscles, that the will may perform its motions in concord, and without a breach in any part. Their use also is, not only to concur with all the sounds of speech, and with all the sounds of singing, but also to produce them as from the womb. Their use also is, to receive themselves all the blood of the body from the right part of the heart, to purify it from what is viscous and dusty, to reject these substances, and to supply it with new elements, as so much food, from the imbibed air, and thus

to send it back in a renewed state into the left chamber of the heart, by converting the venous blood into arterious; thus the lungs, in respect to the blood, act as a strainer, as a cleanser, as a repairer, as a preparer, and also as a purifier of the air. Added to these uses of the lungs, there are several others both general and particular, and every pore, and every lobe therein, is a partner in all the offices, that is, uses, some nearer and some more remotely. In regard to the *wind-pipe*, its uses are, 1. to afford a way for the vital air and animal spirit of the lungs to flow forwards and backwards, and to accommodate itself to their singular and diverse modes of acting, both in inspiration and expiration: 2. to examine and correct the air imbibed into the lungs, lest any thing hurtful should flow in, and to distend with vapours the air issuing from the lungs, and thus to set it free from its debilities, and to blow it out, and also in general by excretion to purge the lungs from viscous phlegm: 3. to serve the larynx and the epiglottis as a pillar of security, or to adapt itself altogether to its motions and tremulous vibrations; to arrange the walls of its channel, that the air may strike upon it, and to extend its coat (or membrane) that when the air strikes upon it, it may give a tremulous motion, and thus to excite the rudiment of sound, which the larynx and glottis may form into singing or speech, that is, may modify; also to moisten the larynx continually with a vaporous dew: 4. to supply aid, and to assist the neighbouring œsophagus in its office of swallowing: 5. to infuse the alternate respiratory motions of the lungs into the neighbouring parts, and by or through them into the parts remote or ultimate, namely, into the œsophagus, through this with the diaphragm into the stomach, and thus into the viscera of the abdomen, also into the ascending cacobilis, and the descending jugular vein, also into the sympathetic nerves of the great intercostal and the *nervus vagus*, and thus to renew the moving life of the body: 6. to insinuate into the neighbouring parts, and through these into the highest and lowest parts, its own sonorous tremblings, and those of the larynx, and to excite the arterious blood in its endeavour to reach the head and the brain, and the venous blood in its reflux from the head and the brain, and by a general modification to exhilirate and animate, and thereby renew the sensual life of the body. Moreover from the wind-pipe, and at the same time from the larynx and the bones of the epiglottis, which are not here mentioned, the mind endowed with understanding, and cultivated by sciences, with the advantages of anatomical instruction and of ocular evidence, may be taught and may learn in what manner nature modulates sounds, and moderates their numbers articulately: there is nothing lies concealed in the sciences of acoustics, of music and of harmony, so profound and so mysterious, and nothing in the vibrations and tremblings of

a continuous body, and in the modifications of a contiguous volume or atmosphere, so hidden and so penetrating, which a spiritual principle from the inmost things of nature does not collect into one, and confer upon these two organs, and at the same time upon the ear.

Similar arcana occur in all the rest of the viscera, both of the head and of the body, and still more in those which lie interiorly concealed, and cannot be examined by any eye, for the more interior any thing is, so much the more perfect. In a word, the eminent life, or excellency of life, of every member, organ, and of all the viscera, consists in this, that nothing is proper to any of them, unless it be common, and thus that in singular things there is the idea of a whole man: this arcanum, which is given as a conclusion, is, that man is a complex of all uses whatsoever, which are given both in the world merely spiritual, and in the natural world, and that every use, from the idea of the universe in itself, is as a man, but such a man as the use is, that is, his function in general: this consequence is derived to man from this circumstance, that he is a recipient of life from the Lord; for the life which is from the Lord is the complex of all uses *in infinitum*, for the Lord alone in Himself is alive, and from Him is the all of life, and unless that form of use be infinite in the Lord, it could not be given finite in any man.

VI. *That in such a form is man in the general.* By men in the most general sense is meant the whole human race, in a general sense are meant the men of one kingdom together, in a sense less general the men of one province in a kingdom, in a sense still less general the men of one city, and in a particular sense the men of one house, and in a singular sense every man: in the Lord's view, the universal human race is as one man, and all of one kingdom likewise are as one man, in like manner all of one province, also all of one city, and likewise of one house, not that the men themselves so appear together, but the uses appertaining to men; as a perfect and beautiful man, if the uses be good, viz. if men do them from the Lord; these are they who do uses for the sake of uses, that is, who love uses because they are useful to their house, to their city, province, kingdom, or to the whole world; but they who do uses not for the sake of uses, but for the sake of themselves alone, or of the world alone, appear before the Lord not as one beautiful man, but as an imperfect and deformed man: from these considerations it may be manifest, that the Lord looks at the men of the world singly from use, and concretely from uses conjoined into the form of a man; by uses are meant the uses of every function, which relates to man's office, study, and employment; these uses are good works themselves in the sight of the Lord: inasmuch as all of one kingdom appear before the Lord as one

man according to the love of uses, it is evident that all the English appear before the Lord as one man; likewise all the Dutch, all the Germans, all the Swedes and Danes, also the French, the Spaniards, the Poles, the Russians, but every nation according to uses: they, in kingdoms, who love the uses of their offices, because they are uses, appear together as a man-angel; and they who love the uses of their offices for the sake of pleasure alone separate from uses, appear together as a man-devil: those traders are in the man-angel, who love trading, and wealth for the sake of trading, and at the same time look to God; but those traders are in the man-devil, who love wealth, and trading for the sake of wealth alone; with the latter there is avarice, which is the root of all evils, but not with the former, for to love wealth alone, and not any use derived from wealth, or to regard wealth in the first place and trading in the second, is avaricious: persons of this description are indeed useful to a kingdom, but only when they die, on which occasion their wealth circulates for the public use of trade; the advantage of the kingdom resulting from that wealth, in such case, is an advantage to the kingdom, but not to their souls. In one word, the procuring of wealth by trading, for the sake of wealth alone, is Jewish trading, but the procuring of wealth by trading, for the sake of trading, is Dutch trading; to the latter, opulence is no hurt, but to the former, for these benefit the republic, by accumulating wealth there, and enriching it, but they do not benefit their own souls.

VII. *That heaven is in such a form.* In the *Arcana Cœlestia* it has been shewn that the universal heaven is distinguished as into provinces, according to the uses of all the members, organs, and viscera of the human body, and that it is known by the angels in what province these or those societies are, as what are in the province of the eyes, what in the province of the ears, of the nostrils, of the mouth, and of the tongue, also what in the province of the organs of generation; all the societies, which are in those provinces, correspond altogether to the uses of the said members, organs, and viscera, in man: it is by virtue of this correspondence that the universal heaven appears before the Lord as one man, in like manner, every province of heaven, and every society of a province; it is also by virtue of that correspondence, that all angels and all spirits are men, in all respects like to men in the world; the reason is, because the Divine (principle) proceeding from the Lord, which is life and form, is man in the greatest things, and in the least, as has been occasionally before said. This correspondence in general and in particular has been treated of in the *Arcana Cœlestia*, in the following articles there, n. 3021, 3624—3629, 3636—3643, 3741—3745, 3883—3896, 4039—4055, 4218—4228, 4318—4331, 4403—4421, 4527—4533, 4622—4633, 4652—4660, 4791

—4805, 4931—4953, 5050—5061, 5171—5189, 5377—5396, 5552—5573, 5711—5727, 10030. That hell also may be in that form, every one therein is compelled to labour, but whereas they who dwell there do not perform those uses from love, but from the necessity arising from food and clothing, therefore they appear indeed as a man, but as a man-devil, concerning whom see just above.

VIII. *That all things of the world also have respect to a like form.* By all things of the world are meant things animate, as well those which walk and creep on the earth, as those which fly in the heavens, and which swim in the waters; vegetables also are meant, both trees and shrubs, flowers, plants and grasses; but the waters and matters of the earth are only the means of their generation and production.

From no other source than from the creation of the universe, and finally of the earth, and of all things in the former and the latter, can it be better seen, that the divine love, which is life itself, and which is the Lord, is in the form of the forms of all uses, which form is man, for from creation there is not any thing given upon the earth which is not for use: the whole mineral kingdom is full of uses, nor is there in it a grain of dust, or a clod of dust, which is not for use; the whole vegetable kingdom is full of uses, nor is there given a tree, a plant, a flower, or a blade of grass, which is not for use; yea, nor any thing in a tree, in a plant, a flower, and a blade of grass, which is not for use, each being a form of its own use: the whole animal kingdom is also full of uses, nor is there given an animal, from a worm to a stag, which is not for use, and also the form of its use; in like manner all other things, which are upon the earth, even to the sun: in a word, every point of what is created and of the creatures is a use, yea, is in a series ascending from use in first principles to use in last, thus from use to use continually, a manifest proof that the Creator and Former, who is the Lord, is the infinite complex of all uses, in His essence love, and in His form a man, in whom is that complex: who can possibly be so insane and irrational, (if he be willing to submit the above considerations even to the judgment of common sense) as to think that the above effects are produced by a dead sun, and thence by a dead nature?

IX. *That there are as many uses as there are affections.* That the divine love is life itself, and that hence the love appertaining to man is his life, is confirmed by many testimonies, but the most distinguished of those testimonies is the consideration, that the spirit of man is nothing but affection, and that hence man after death becomes an affection; if he be an angel of heaven, an affection of good use, and if he be a spirit of hell, an affection of evil use; hence it is, that the universal heaven is distinguished into societies according to the genera and species

of affections, and in like manner hell from the opposite principle; hence it is, that whether we speak of affections, or speak of societies in the spiritual world, it is the same thing: by affections are meant the continuations and derivations of love: love may be compared to a fountain, and affections to the streams issuing from it; and it may be compared to the heart, and affections to the vessels thence derived and continued; and it is a known thing that the vessels, which convey the blood from the heart, in every point resemble their heart, so as to be as it were its extensions; hence the circulations of the blood from the heart through the arteries, and from the arteries into the veins, and back again into the heart; such also are affections, for they are derived and continued from the love, and produce uses in forms, and therein advance from the first principles of uses to their last, and from these return to the love from whence they issued; from which considerations it is evident, that affection is love in its essence, and that use is love in its form. The result is, that the objects or ends of affections are uses, and that hence their subjects are uses, and that the forms themselves, in which they exist, are effects, which are their effigies, in which they advance from the first end to the last, and from the last end to the first, and by which they perform their works, offices, and exercises: who cannot see, from these considerations, that affection alone in itself is not any thing, and that it becomes something by being in use, and that neither is the affection of use any thing but idea, unless it be in form, and that neither is the affection of use in form any thing else but potency, but that affection then first becomes something when it is in act, which act is the use itself, which is meant, which in its essence is affection: now since affections are the essences of uses, and uses are their subjects, it follows that there are as many affections as there are uses.

X. *That there are genera and species of affections, and differences of species, in infinitum, and in like manner of uses,* may be manifest from the human body, and from the human race, and from the angelic heaven, also from the animal kingdom and the vegetable kingdom: in each there are genera of affections or of uses, together with species and differences innumerable, for there is not given any thing the same, but various, and this variety is every where distinguished into genera and species, and both the former and the latter into differences, and the differences in themselves are infinite, because from what is infinite; that this is the case, may be obvious to every one from human faces, no one of which has been given altogether like to another, so as to be the same, from the day of creation, nor can be given to eternity, thus neither is any the least thing given in the human body, which is the same with another; the case is similar with affections and their uses. That the case is similar with affections,

and consequently with uses, man is in such deep ignorance of, that he inquires, What is affection and what is love? wherefore this cannot be illustrated from any other source than from heaven, where all, by virtue of the divine love, which is life itself, are affections: the divine love there, which is life itself, is distinguished into two kingdoms, one wherein love to the Lord reigns, and the other wherein charity towards the neighbour reigns; love to the Lord involves uses in regard to their source, and love towards the neighbour involves uses in regard to their subject: the divine love, which is life itself, is also further distinguished into lesser kingdoms, which may be called provinces, and these again into societies, and societies into families and into houses: such in the heavens are the distinctions of the divine love into genera and into species, and these again into their distinctions, which are meant by differences; the reason why affections are so distinguished, and in like manner uses, is, because every angel is an affection, and also is a use. Since in hell all things are in opposition to the things which are in heaven, so also is the love; diabolical love, which is death itself, is there also distinguished into two kingdoms, one wherein the love of self prevails, the other wherein the love of the world prevails; the love of self involves evil uses in regard to their source, which is from self, and the love of the world involves evil uses in regard to the subject, which uses, since they are done from self, are also done for the sake of self, for all love returns as by a circle to that from which it comes. This diabolical love is further distinguished into provinces, and these again into societies, and so on: like distinctions of affections exist in the human body, in like manner of uses, since, as was said above, all things of man correspond to all things of heaven: the heart and the lungs in man correspond to the two kingdoms of heaven; the members, the organs, and the viscera, in man, correspond to the provinces of heaven, and the contextures of every member, organ, and of all the viscera, correspond to the societies of heaven: inasmuch as these things in general and in particular are uses, and uses live from the life which is the love, their life can be called nothing else than the affection of use. As it is in the human body, and also in heaven, so also it is in the whole human race, since this, like heaven, is before the Lord as one man, agreeably to what was observed above. That the animals of the earth, and also its vegetables, are in like manner distinguished into genera and species, and into the differences of the former and the latter, is a known thing.

There are also in the animal kingdom two universals, in one are the beasts of the earth, and in the other the fowls of the heaven; and there are likewise in the vegetable kingdom two universals, in one are the trees of fruit, in the other are plants of seeds; from the former and the latter it may also be seen,

that there are genera and species of affections, and differences of species, *in infinitum*, in like manner of uses, since, as was said above, natural affections are the souls of animals, and the uses of affections are the souls of vegetables.

XI. *That there are degrees of affections and of uses.* There are continuous degrees and there are discrete degrees, the former and the latter being in every form both in the spiritual world and in the natural world; all are acquainted with continuous degrees, but few are acquainted with discrete degrees, and they who are not acquainted with these latter, grope as in the dark whilst they investigate the causes of things; both kinds of degrees are described in the work concerning *Heaven and Hell*, n. 38: continuous degrees, which all are acquainted with, are as degrees of light decreasing to shade, of heat to cold, of rarity to density; such is the degree of light, of heat, of wisdom, and of love, in every society of heaven; they who are in the midst of the society, are in clearer light than they who are in the ultimates, the light decreasing according to distance from the midst even to the ultimates; the case is the same with wisdom, they who are in the midst or centre of the society being in the light of wisdom, but they who are in the ultimates of heaven, or the circumference, being in the shade of wisdom, and being simple; the case is the same with love in the societies, since the affections of love, which make wisdom, and the uses of affections, which make the life of the inhabitants there, continually decrease from the midst or centre even to the ultimates or circumferences. These are continuous degrees: but discrete degrees are altogether different, the latter proceeding not in a superficies to the sides around, but from highest to lowest, wherefore they are called degrees descending; they are discrete as efficient causes and effects, which again become efficient even to the ultimate effect, and are as a producing force to the forces produced, which again become producing (forces) even to the last product; in a word, they are degrees of the formation of one thing from another, thus from the first or supreme, to the last or lowest, where the formation stops; wherefore things prior and things posterior, also things superior and inferior, are those degrees: all creation is effected by these degrees, and all production is by them, and all composition in the nature of the world in like manner, for if you unfold any compound subjects, you will see that one thing therein is from another, even to the outermost, which is common to all; the three angelic heavens are distinguished from each other by such degrees, wherefore one is above another; the interiors of man, which are of his mind, are also distinct from each other by such degrees; in like manner light, which is wisdom, and heat, which is love, in the heavens of angels and in the interiors of men; the light itself which proceeds from the Lord as a sun,

and likewise the heat itself, which also thence proceeds, are distinguished into the same degrees, wherefore the light in the third heaven is so refulgent, and the light in the second heaven is so bright, as to exceed a thousand times the mid-day light of the world; in like manner the wisdom, for light and wisdom in the spiritual world are in a like degree of perfection, wherefore the degrees of affections are similar, and because the degrees of affections are similar, so likewise are the degrees of uses, for the subjects of affections are uses. It is further to be noted, that in every form both spiritual and natural, there are degrees both discrete and continuous, for without discrete degrees, there is no interior principle in the form, which may constitute a cause or soul, and without continuous degrees there is no extension or appearance of it.

XII. *That every use derives its life from the common (use), and that from it flow-in the necessary, the useful, and the delightful things of life according to the quality of the use, and the quality of its affection,* is an arcanum not as yet discovered; something of it indeed appears in the world, but not in such clearness that it can be seen so; for in the world every man receives from the community the necessaries, the conveniences, and the delights of life, according to the excellence and extent of his administration. Some are remunerated from the community, some are enriched from the community; the community is as a lake from which remunerations and wealth flow; uses and studies, which are of the affection, determine and produce those things: nevertheless it cannot be concluded from these considerations, that uses themselves are in themselves of such a quality, because in the world the evil as well as the good, they who perform no uses, also they who perform evil uses, are sometimes remunerated and enriched equally with those who perform good uses; it is otherwise in the spiritual world, where uses are stripped naked, and it is revealed from what origin they are, and in what place they are in the spiritual man, which is the Lord in heaven; every one is there remunerated according to the excellence of use, and at the same time according to the affection of use; no one that is idle, is there tolerated, no slothful vagabond, no indolent boaster of the studies and labours of others, but every one must be active, skilful, attentive and diligent in his own office and business, and must place honour and reward not in the first but in the second or third place: according to these circumstances, there is an influx amongst them of necessaries, of the useful things of life, and of the delightful things of life; the reason why these things flow-in from what is common (or general), is, because those things are not procured as in the world, but exist in a moment, and are even given gratis of the Lord, and because there is a communication and extension of all thoughts and affections in the

spiritual world, and a communication and extension of the affections of use according to their quality in heaven, and because all who are in the heavens are affected and delighted with uses, the necessaries, the useful, and delightful things of life, re-flow and redound to its centre of uses, and as the fruit of use to him who does the use. The necessaries of life, which are given gratis from the Lord, and which exist in a moment, are food, clothing, and habitation, which altogether correspond to the use in which the angel is; the useful things are those which are subservient to those three things, and are a delectation to him, besides various things on the table, for garments, and in the house, beautiful according to the use, and shining according to its affections; the delightful things are those which are enjoyed with the conjugial partner, with friends, with companions, by all whom he is loved, and whom he himself loves; from every affection of use proceeds that love which is mutual and reciprocal. The reason why such things are in heaven, is, because such things are in man, for heaven corresponds to all things of man; man also, who is in the affection of use from use, or for the sake of use, is a heaven in the least form: in man there is not given any member, nor any part in a member, which does not derive from what is common or general, its necessaries, its nourishments and its delights; for in the body, what is common or general provides for things singular according to use; whatsoever one requires for its work, this is borrowed there from its neighbours, and this again from its neighbours, thus from the whole, and it in like manner communicates from its own to the rest according to want; the case is similar in the spiritual man, which is heaven, because it is similar in the Lord. From these considerations it is evident that every use is representative of all the uses in the whole body, and hence that in every use there is an idea of the universe, and thereby the image of a man, the consequence of which is, that an angel of heaven is a man according to use, yea, if it be allowed here to speak spiritually, that use is a man-angel.

XIII. *That so far as man is in the love of use, so far he is in the love of the Lord, so far he loves Him, and loves the neighbour, and is a man.* From the love of use we are taught what is meant by loving the Lord and loving the neighbour, also what is meant by being in the Lord and being a man; by loving the Lord is meant to do uses from Him and for the sake of Him; by loving the neighbour is meant to do uses to the church, to a man's country, to human society, and to a fellow-citizen; by being in the Lord is meant the being of use; and by being a man is meant from the Lord to do uses to the neighbour for the sake of the Lord. That by *loving the Lord* is meant to do uses from Him, and for the sake of Him, is, because all good uses which man does, are from the Lord; good uses are

goods, and that they are from the Lord is a known thing; and to love Him is to do, for what a man loves, this he does; no one can love the Lord in any other way, for uses, which are goods, are from the Lord, and hence are things divine, yea, the Lord Himself, with man; these are the things which the Lord can love; He cannot be conjoined by love to any man, except by His own Divine (things or principles), consequently He cannot otherwise give to man to love Him, for man cannot love the Lord from himself, but the Lord Himself must draw him, and conjoin him to Himself, wherefore to love the Lord as a person, and not uses, is to love Him from self, which is not to love. He who does uses, or things good, from the Lord, also does uses and things good for the sake of Him: these observations may be illustrated by the celestial love in which the angels of the third heaven are principled; these angels are in love to the Lord more than the angels in the rest of the heavens; both the latter and the former know that to love the Lord is nothing else but to do the good things which are uses, saying that uses are the Lord with them; by uses they understand the uses and goods of ministry, of administration, of function, as well with priests and magistrates, as with traders and labourers: the goods which do not flow from their offices, they do not call uses, but alms, benefits, and gratuities. The reason why by *loving the neighbour* is meant to do uses to the church, to a man's country, to society, and to a fellow citizen, is, because they are the neighbour in the extended and in the limited sense, neither can they be loved otherwise than by uses, which relate to every one's office; by a priest the church is loved, his country, society, and a fellow citizen, thus the neighbour, if from zeal for the salvation of his hearers he teaches and leads them; by a ruler and his deputies the church is loved, the country, society and a fellow-citizen, thus the neighbour, if from zeal for the general good they discharge their respective functions; by judges, if from zeal for justice; by traders, if from zeal of sincerity; by labourers, if from rectitude; by servants, if from fidelity, and so forth: when with the latter and the former there prevails fidelity, rectitude, sincerity, justice, and zeal, there is the love of those uses from the Lord, and from Him they have the love of the neighbour in the extended and in the limited sense; for who that is in heart faithful, upright, sincere, just, does not love the church, his country, and fellow-citizens? From these considerations it is now evident, that by loving the Lord is meant to do uses from Him as their source, and by loving the neighbour is meant to do uses to him as to the object of their direction, and that these uses ought to be done for the sake of the neighbour, of the use, and of the Lord, and that thus love returns to Him who is its source, and all love from Him who is its source, by love to him who is its object, returns to the love derived from

Him who is its source, which return makes its reciprocality, and love is continually going and returning by deeds which are uses, since to love is to do, for if love be not done, it ceases to be love, for what is done is its effected end, and is that in which it exists. The reason why man, so far as he is in the love of use, *is so far in the Lord*, is, because he is so far in the church, and so far in heaven, and the church and heaven are from the Lord as one man, whose forms, which are called organical superior and inferior, also interior and exterior, are constituted by all who love uses by doing them, and the uses themselves compose that man, because he is a spiritual man, which does not consist of person, but of the uses appertaining to him; in that man are all those who receive the love of use from the Lord, and these are they who do uses for the sake of the neighbour, for the sake of uses, and for the sake of the Lord; and since that man is the Divine [principle] proceeding from the Lord, and the Divine [principle] proceeding is the Lord in the church and in heaven, it follows that all they are in the Lord. The reason *why they are a man* is, because every use, which in any respect is serviceable to the general good or the public, is a man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection; the reason is, because in singular the things which are in the human body, there is an idea of the universe from its use, for every single part of the human body has respect to the universe as belonging to it by virtue of what it derives from it, and the universe has respect to it in itself as belonging to it by virtue of its instrumentality: it is from this idea of the universe in singular the parts of the human body, that every use therein is a man, as well in the small as in the great parts, and an organical form in the part as in the whole; yea, the parts of parts, which are interior, are men more than the compounded parts, because all perfection increases towards things interior, for all the organical forms in man are compounded of interior forms, and these of forms still more interior, even to the inmost, whereby is given communication with every affection and thought of the mind of man, for the mind of man in singular its principles expatiates into all things of its body, making its excursions therein, as being the essential form of life: unless the mind had a body, man would be neither mind nor man, and hence it is that the arbitration and assent of the will of man are determined in a moment, and produce and determine actions, altogether as if the thought itself and the will were in them, and not above them. That every degree, even the least in man, is a man from its use, is not so easily apprehended by a natural idea, as by a spiritual one, man in the spiritual idea not being a person, but being a use, for the spiritual idea is without the idea of person, as it is without the idea of matter, of space, and of time; wherefore when one sees another in heaven, he sees him indeed as a man, but he

thinks of him as a use; an angel also appears in the face according to the use in which he is principled, and its affection constitutes the life of the face: from these considerations it may be manifest that every good use is in form a man.

XIV. *That they are not men, nor in the Lord, who love themselves above all things, and the world as themselves.* They who love themselves and the world, can also perform good uses, and also do perform them, but the affections of use with them are not good, since they are from themselves and for the sake of themselves, and not from the Lord and for the sake of the neighbour; they say indeed, and wish it to be believed, that they are for the sake of the neighbour understood in a wide and strict sense, that is, for the sake of the church, their country, the society in which they live, and their fellow-citizens; some of them also are bold enough to say, that they are for the sake of God, because grounded in His commands in the Word, and also from God, because they are good, and every good is from God, when yet the uses which they perform are for the sake of themselves, because from themselves, and for the sake of the neighbour that they may return to themselves; they are known and distinguished from those who perform uses from the Lord for the sake of the neighbour, according to the extended and strict sense of the term neighbour, by the following characters, that in singular things they have respect to themselves and the world, that they love reputation for the sake of various ends which are uses derived from themselves, that they are affected also with uses so far as they see themselves and what appertains to themselves in them; moreover their delights are all delights of the body, and they seek them from the world: their quality may be illustrated by the following comparison; themselves are the head, the world is the body, the church, their country, their fellow-citizens, are the soles of the feet, and God is the shoes; but with those, who love uses from the love of uses, the Lord is the head, the church, their country, their fellow-citizens, which are their neighbour, are the body even to the knees, and the world is the feet from the knees to the soles of the feet, and themselves are the soles of the feet, adorned with a handsome shoe; hence it is evident, that they are altogether inverted, and that there is nothing of man in those who perform uses from themselves, or from the love of themselves. There are two origins of all loves and affections, one is from the sun of heaven which is pure love, the other from the sun of the world which is pure fire; they who derive love from the sun of heaven, are spiritual and alive, and are elevated by the Lord out of the proprium (or selfhood); but they, who derive love from the sun of the world, are natural and dead, and of themselves are immersed in their own proprium, whence it comes to pass that they see nature alone in all the objects of sight, and if they ac-

knowledge a God, it is with the mouth and not with the heart: these are they who, in the Word, are meant by worshipers of the sun, of the moon, and of all the host of the heavens; in the spiritual world they appear indeed as men, but in the light of heaven as monsters, and their life appears to them as life, but to the angels as death: amongst these are many who in the world have been held in estimation for their erudition, and, what has often surprised me, they believe themselves wise, because they ascribe all things to nature and prudence, but the rest of mankind they call simple.

XV. *That man is not of a sound mind, unless use be his affection or occupation.* Man has external thought, and he has also internal thought; he is in external thought when he is in company, whether in such case he hears, or speaks, or teaches, or acts, and also when he writes; but the mind is in internal thought when he is at home, and gives place to his own interior affection; this latter thought is the proper thought of his spirit in itself, but the former is the proper thought of his spirit in the body; each remains with man after death, and then it is not known what the quality of the man is, until external thought is taken away from him, for in this case the thought speaks and acts from its affection. The man who is of a sound mind, will then see and hear wonderful things, for he will then hear and see that many, who in the world have discoursed wisely, have preached learnedly, have taught with erudition, have written scientifically, and have also acted prudently, as soon as the external principle of their mind is taken away, begin instantly to think insanely, and to speak and act as wildly as lunatics in the world, and what is wonderful, in this case they believe themselves to be wiser than others. But to prevent the continuance of their insanity, they are remitted by turns into things external, and thereby into the civil and moral life which they lived in the world; when they are in company there and in heaven, there is given a recollection of their insanities, and then they see and confess that they have discoursed insanely and acted foolishly; nevertheless in the very instant of their being remitted into their interior principles, or the principles proper to their spirits, they are insane as before: their insanities are many in number, amounting to this, that they are willing to have dominion, to steal, to commit adultery, to do evil, to despise, reject, or sneer at, whatsoever is upright, just, sincere, together with every truth and good of the church and of heaven; and what is more, they love this state of their spirit; for the experiment has been made with several, whether they would rather wish to think sanely or insanely, and it has been found that they are rather willing to think insanely: the cause also of this their quality and character has been discovered, namely, that they have loved themselves and the world above all

things, that they have not applied their minds to uses, except for the sake of honour and gain, and that they have preferred the delights of the body to the delights of the soul; such was their quality and character in the world, that they never thought sanely with themselves, except when they were in the presence of other men: the only cure of their insanity is this, that they are let into employments under a judge in hell, and so long as they are in those employments, they are not insane, for the employments in which they are occupied keep the mind as in a prison and in bonds, to prevent its expatiating into the deliriums of its lusts; they apply themselves to these employments for food, clothing, and lodging, thus unwillingly from necessity, and not freely from affection. But on the other hand, all those in the world who have loved uses, and from the love thereof have performed them, think sanely in their spirit, and their spirit thinks sanely in their body, for that interior thought is also exterior thought, and speech is by the latter from the former, and so likewise is their action, the affection of use withholding their minds in itself, nor suffering them to expiate into vanities, into things lascivious and filthy, into things insane and deceitful, into the unreal delights of various concupiscences; after death they become of a like character, their minds being angelical, which, when exterior thought is taken away, are made spiritual, and angels, thus recipient of celestial wisdom from the Lord. From these considerations it is now evident, that no man is of a sound mind, unless use be his affection or occupation.

XVI. *That every man is an affection, and that there are as many various affections as there are men, who have been either already born, or will be born to eternity.* This may be manifest principally from the angels of heaven, and from the spirits of hell, all of whom are affections; the spirits of hell evil affections which are concupiscences, and the angels of heaven good affections. The reason why every man is an affection, is, because his life is love, and the continuations and derivations of love are what are called affections, wherefore affections in themselves are loves, but subordinate to the general love as to their lord or head: since thus life itself is love, it follows that all and singular the things of life are affections, consequently that man himself is affection. The generality of people in the world will wonder that this is the case, as has been given me to know from the mouths of all who have come from the natural world into the spiritual world; as yet I have not found one who knew that he was affection, yea, few knew what affection was, and when I told them that affection was love in its continuation and derivation, they asked what is love, saying, that they perceive what thought is, but not what affection, since no one so perceives the latter; that there is such a thing as love they said

that they knew from the love of a bridegroom before marriage, and from the love of a mother towards infants, and in some small degree also from the love of a father, whilst he kisses his betrothed wife or his infant, and some instead of wife said mistress: when I told them that thought is not any thing at all by itself, but by the affection which is of the love of the life of man, since it is derived from it, as what is formed is derived from what forms it, and the reason why thought and not affection is perceived, is, because what is formed is perceived, and not what forms it, as the body is perceived by its senses, and not the soul; they were struck with amazement, and in consequence thereof were further instructed on the subject by several experimental observations; as that all things of thought are from affection and according to it, also that they could not think without affection, nor contrary to it, and likewise that every one is of such a quality as his affection is, and that therefore all are explored from their affection, and no one from his speech; for speech proceeds from the thought of external affection, which consists in a desire to favour, to please, to be commended, and to be believed civil, moral, and wise men, and this with a view to the ends of internal affection, of which ends such things are the means; nevertheless from the tone of the speech, unless the man be a consummate hypocrite, is heard the affection itself, for the expressions of speech are of the thought, and its tone of the affection; wherefore they were told, that as speech is not given without tone or sound, neither can thought be given without affection, and that hence it is evident that affection is the all of thought, as tone or sound is the all of speech, for speech is only the articulation of tone or sound. By these remarks they were instructed, that man is nothing but affection, and afterwards by this, that the universal heaven and the universal hell are distinguished, as in a kingdom, into provinces, and into societies, according to the generic and specific differences of affections, and not at all according to any differences of thoughts, and that the Lord alone knows the former. Hence it follows that the varieties and differences of affections are infinite, and that they are as many as the men who have been born, and who will be born to eternity.

XVII. *That man hath eternal life according to his affection of use.* Inasmuch as affection is the man himself, and use is its effect and work, and as a plain or theatre of its exercise; and since affection is not given without its subject, but even perishes, so the affection of the life of man is not given without use; and whereas affection and use make one, so man, who is affection, is acknowledged as to his quality from use, with difficulty and obscurely in the natural world, but clearly and completely in the spiritual world: this is a consequence of the heat and light of heaven, for what is spiritual makes man known, and singular

the things appertaining to him, because what is spiritual in its essence is the divine love and divine wisdom, and in its appearance is the heat of heaven and the light of heaven, which discover the affections of uses, as the heat of the sun of the world discovers the objects of the earth by odours and tastes, and as the light of the sun of the world discovers them by colours and the various discriminations of it and of shade. The reason why every man has eternal life according to his affection of use, is, because that affection is the man himself, and hence such as it is, such is the man; but the affection of use in general is of two kinds, there is a spiritual affection of use, and there is a natural affection of use; both are alike in the external form, but in the internal form they are altogether different, wherefore they are not distinguished by men in the world, but accurately by angels in heaven; for they are directly opposite to each other, inasmuch as the spiritual affection of use gives heaven to man, but the natural affection of use, without the spiritual, gives hell; for the natural affection of use is solely for the sake of honour and gain, thus for the sake of self and the world as ends, whereas the spiritual affection of use is for the sake of the glory of God and His uses, thus for the sake of the Lord and the neighbour as ends. For there are men in the world who perform the duties of their functions with much study, labour, and ardour; magistrates, rulers, and officers, who discharge them with all diligence and industry; priests, dignitaries of the church, and ministers, who preach with warmth as from zeal; learned men, who write books full of piety, of devotion, and erudition; and others of a like character; and in so doing they also perform distinguished uses to the church, to their country, to the society in which they live, and to their fellow-citizens: nevertheless several do these things from mere natural affection, which is for the sake of themselves that they may be honoured and exalted to dignities, or for the sake of the world that they may increase their gains and grow rich: these ends in some cases so kindle an affection to do uses, that sometimes they perform more excellent uses than they who are in the spiritual affection of use; I have discoursed with several after death, when they become spirits, who have been in this kind of affection of use, and who then were urgent to be admitted into heaven from a claim of merit; but whereas they have performed uses from natural affections alone, thus for the sake of themselves and the world, and not for the sake of God and the neighbour, they received a reply similar to what is written in Matthew: "*Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then will I confess to them, I know you not whence ye are, depart from Me all ye workers of iniquity,*" vii. 22—29: and in Luke: "*Then*

shall ye begin to say, We have eaten before Thee, and have drunken, and Thou hast taught in our streets; but He will say, I say unto you, I know you not, whence you are, depart from Me all ye workers of iniquity," Luke xiii. 26, 27. They were also explored as to what had been their quality in the world, and it was discovered that their interiors were full of concupiscences and of evils thence condensed, which with some appeared fiery from the love of self, with some livid from the love of the world, with some dusky from the rejection of things spiritual, and that the exteriors still appeared snowy and purple from uses in the external form; from which considerations it was evident, that although they had done uses, still they had thought of nothing else with themselves but of reputation with a view to honour and gain, and that these things were the form of their spirits, and were in them and their life, and that their good actions were only either appearances that they were of a different character, or only means conducive to those things as ends: such is the natural affection of uses. But the spiritual affection of use is internal, and at the same time external, and so far as it is external or natural, so far also it is spiritual, for what is spiritual flows-in into what is natural, and disposes it to correspondence, thus to a resemblance of itself: but whereas in the world it is totally unknown what the spiritual affection is, and in what it is distinguished from the natural, because they appear alike in the external semblance, it may be expedient to say how the former is procured: it is not procured by faith alone, which is faith separated from charity, for that faith is merely cogitative faith without any thing actual in it, and since it is separated from charity, it is separated also from affection, which is the man himself, wherefore also it is dissipated after death as somewhat aerial; but spiritual affection is procured by shunning evils because they are sins, which is effected by combat against them; the evils which man ought to shun all stand written in the decalogue, and so far as man fights against those things which are sins, so far he becomes spiritual affection, and thus performs uses from a principle of spiritual life; by combat against evils those things are dissipated which obsess his interiors, and which, as was said above, with some appear fiery, with some dusky, and with some livid, and thus his spiritual mind is opened, by which the Lord enters into man's natural mind, and disposes it to do spiritual uses, appearing still as natural: these, and no others, are they to whom the Lord can give to love him above all things, and the neighbour as themselves. If by combat against evils as sins man has procured to himself any thing spiritual in the world, be it ever so small, he is saved, and his uses grow afterwards like a grain of mustard seed into a tree, according to the Lord's words in Matthew, chap. xiii. 32; Mark iv. 30, 31, 32; Luke xiii. 18, 19.

XVIII. *That the will of man is his affection.* The reason is, because the will of man is the receptacle of his love, and the understanding is the receptacle of his wisdom, and that which is the receptacle of love is also the receptacle of all the affections, because the affections are only continuations and derivations of the love, as was said above: it is called the receptacle of love, because love cannot be given with man except in a recipient form, which is substantial, for without such a form the love would be not affecting, recurring, and thereby as not remaining: its recipient form itself might also be described, but this is not the place for such description: hence it is that the will is called the receptacle of the love. That the will is the all of man, and in all things appertaining to him, and thus that it is the man himself, as the love in its complex is the man, is evident from the following observations: man, concerning every thing which is of his love or affection, yea which is of his life, says that he wills, and that he wills to act, wills to speak, wills to think, wills to perceive, in all which cases there is will, and unless the will were in those things, the man would not act, nor speak, nor think, nor perceive, yea, unless it were present in the singular and most singular parts of those things, they would cease in a moment, since the will is in them as the soul or life is in the body and in singular the things appertaining to it: in the place of willing it may also be called loving, as that he loves to do, to speak, to think, to perceive: in like manner it is said of the external senses of the body, that a man wills to see, wills to hear, wills to eat, to drink, and to taste, wills to smell, wills to walk, to converse, to play, and so forth; in each of these cases also the will is the agent, for if it was withdrawn, there would instantly be a pause, and they also are withdrawn by the will. That the will is the love of man in a form, is very evident from this consideration, that all delight, pleasure, pleasantness, satisfaction, and blessedness, which also are of the love, are thus made sensible and perceived: that those things are also of the will is evident, for whatsoever is delightful, pleasurable, pleasant, satisfactory, and blessed, this also man wills, and likewise says of them that he wills them: in like manner man speaks of good and of truth, for what he loves that he calls good, and this therefore he makes an object of his will, and what he confirms to be the good of his love or of his will, this is called truth, and this also he loves, and is willing to think and talk about it. Man also, concerning every thing which he wishes, courts, desires, appetites, seeks and intends, says that he wills those things, because they are of the love, for he wills what he wishes because he loves it, he wills what he courts and desires because he loves it, he wills what he appetites and seeks because he loves it, and he wills what he intends, and intends because he loves. From these considerations it may be seen, that the will

and love, or the will and affection with man are one, and that the will, because the love, is alone his life, and that it is the man himself; that the will also is in the life of the understanding, and thence of the thought of man, will be confirmed in what follows. The reason why man is ignorant that the will is the man himself, is the same which makes him ignorant that love or affection is the man himself; every one also attends to those things which he sees or feels, but not to the life, the soul or essence, from which he sees and feels; this lies concealed inwardly in the things of sense, and the natural man does not think so deeply as to discover it, but it is otherwise with the spiritual man, because what is sensitive is not the object of his wisdom, but the essential principle which is in what is sensitive, and which in itself also is spiritual: it is on this account that many say, that thought is the all of man, and that it is the man himself, or that man is man because he thinks, when yet the all of his thought is affection, for remove the latter from the former, and you will be a log. The man, who from a spiritual principle is rational, who knows what is good and true, and hence what is evil and false, may discover from what has been said, what are his affections, and what the ruling affection, for there are as many indexes of them, as there are delights of the thought, of speech, of action, of sight, of hearing, and as many as are his pursuits, desires and intentions; but let him attend and reflect.

XIX. *That, in the Word, to love is to perform uses.* The reason is, because to love is to will, and to will is to do; that to love is to will has been confirmed just above, but that to will is to do, remains now to be confirmed: the will, viewed in itself, is not love, but is the receptacle of love, and such a receptacle that it not only receives love, but also imbues its states, and puts on forms according to those states, for the all of the life of man flows-in, inasmuch as man is not life, but a recipient of life, consequently a recipient of love, since love is life; this may be illustrated by the organs of man's senses, for the eye is a recipient of light, and is not light, being formed to receive all the varieties of light; the ear is a recipient of sound and of its modulation and articulation, but it is not sound; the same is true of the other external senses of man; and similar is the case with the internal organs of sense, which are modified and actuated by spiritual light and heat; consequently the case is similar with the will, that it is a receptacle of spiritual heat, which in its essence is love, which receptacle is in the man throughout, but in its first principles is in the brain: these first principles, or beginnings, or heads, are those substances of the brain which are called cortical and cineritious; from them by fibres, as by rays, it descends in every direction into all things of the face, and into all things of the body, where

it performs its rotations and circulation according to its form, which is the spiritual animal form elsewhere treated of; thus all and singular things therein are actuated from first principles to last, and in the last are presented effects. It is a known thing, that every thing is moved by virtue of an endeavour (*ex conatu*), and that when the endeavour ceases, the motion ceases; thus the will of man is a living endeavour in man, and acts in ultimates by means of fibres and nerves, which in themselves are nothing else but perpetual endeavours continued from the beginning in the brains even to the last things in the corporeal parts, where the endeavours become acts. These observations are adduced, in order that it may be known what the will is, and that it is a receptacle of the love, in a perpetual endeavour of acting, which endeavour is excited and determined to acts by the love which flows-in and is received.

From these considerations it now follows, that to love, since it is to will, is also to do, for whatsoever a man loves, this he wills, and what he wills, this he does if it be possible, and if he does not do it, because it is not possible, still he is in the interior act, which is not manifest; for there cannot be given with man any endeavour, or will, unless also it be in ultimates, and when it is in ultimates, it is in interior act, but this act is not perceived by any one, not even by the man himself, because it exists in his spirit, and hence it is that the will and the act are one, and that the will is taken for the act; not so in the natural world, because in that world the interior act of the will does not appear, but in the spiritual world where it appears, for in that world all act according to their love; they who are in celestial love, act sanely, they who are in infernal love, insanely; and if by reason of any fear they do not act, their will is interiorly active, and is restrained by them from bursting forth, nor does that action cease but together with the will: since therefore the will and the act are one, and the will is the endeavour of the love, it follows that, in the Word, by loving nothing else is meant but doing, thus that by loving the Lord and loving the neighbour is meant to do uses to the neighbour from the love which is from the Lord: that this is the case, the Lord Himself teaches in John: "*He that hath My precepts and doeth them, he it is who loveth Me, but he who loveth Me not, keepeth not My words,*" xvi. 21, 24: and again: "*Abide ye in My love, if ye will keep My commandments, ye will abide in My love,*" xv. 9, 10: and again: "*The Lord said thrice to Peter, lovest thou Me? and Peter thrice replied that he loved; to whom the Lord thrice said, feed My lambs and My sheep,*" xxi. 15, 16, 17. There are also two things which cannot be separated, viz., being and existing (*esse et existere*), being is not any thing unless it exists, and it becomes something by existing; so also it is with loving and doing, or with willing and acting, for it is not

given to love and not to do, also to will and not to act, for thus they do not exist; but by doing and acting they do exist; wherefore when man does and acts, then first love and will are. Thus, and no otherwise, the Lord is loved and the neighbour is loved.

XX. *That love produces heat.* The reason is, because love is the life itself, and the living energy of all things whatsoever in the universal world; there is no other source of all the endeavours, forces, activities and motions therein, but the divine love, which is the Lord, and which in the heavens before the angels appears as a sun; that love is one thing, and heat another, is very manifest from the distinction of both in an angel and in a man; an angel from love wills and thinks, and also perceives and relishes wisdom, and is inmostly sensible in himself of what is blessed and satisfactory, and likewise he loves; the same is the case with man; such are the effects wrought in their minds, but in the body each is sensible of heat (or warmth), and this without what is blessed and satisfactory; hence it is evident that heat or warmth is an effect of the activity of life, or of love; that heat or warmth is an effect of love, may be manifest from many considerations, as that man from his inmost principle grows warm according to the loves of his life, even in the middle of winter, and that the heat or warmth of the sun of the world has nothing in common with that heat or warmth; and that according to the increments of love he grows warm, burns, and is inflamed, and that according to the decrements of love he grows torpid, becomes cold, and dies, thus altogether according to the activities of the life's love. The case is similar with the animals of the earth and with the fowls of the heavens, for both the one and the other are sometimes warmer in mid-winter than in mid-summer, since at that time their heart beats, the blood is heated, the fibre is warm, and every least part with the greatest performs its vital functions, and has heat, not from the sun, but from the life of their soul, which is affection. The reason why love produces heat, is, because it is the life of all energies in the universe, which life cannot enter the recipient substances which are created, except by means of the active principle, which is heat. The Lord in the creation of the universe has prepared for Himself all means (or mediums), from first even to last, by which in every degree He may produce uses, and the universal mean (or medium), and that which is the proximate one of conjunction, is heat, in which the essence of the activity of love can exist. Since heat exists from the love of the neighbour, therefore there is a correspondence between love and heat, inasmuch as there is correspondence between every cause and effect; it is from correspondence that the sun of heaven, which is the Lord, appears as fiery, also that the love thence proceeding is perceived by

the angels as heat; in like manner that the divine wisdom of the Lord in the heavens appears as light, and also that the face of the Lord when He was transfigured, shone as the sun, Matt. xvii. 2. It is from the same correspondence that the holy principle of the Lord's love was represented by the fire of the altar, and, by the fire in the lamps of the candlestick in the tabernacle, also that the Lord appeared in fire on mount Sinai, and likewise in a flame of fire by night on the tabernacle, and that hence several nations held fire to be sacred, and set over it virgins who were called vestals. It is from the same correspondence, that, in the Word, by fire and by flame, in many passages, is meant love; also that from the interior perception of that correspondence we pray, that sacred fire may inflame our hearts, by which is meant holy love. From the same correspondence it is, that celestial love appears afar off like fire in heaven, on which account the Lord also said, that the just shall shine as the sun in the kingdom of the Father, Matt. xiii. 43; in like manner that infernal love afar off appears as fire in hell, on which subject see the *Treatise on Heaven and Hell*, n. 566, 575.

XXI. *That the divine love, which is life itself, by means of heat produces spiritual animal forms, with all and singular things that are in them.* There are two forms in general, which the Lord the Creator of the universe, from His sun, which is divine love and light itself, has produced in the ultimate and inmost things of the world, the animal form and the vegetable form; by animal forms are meant animals of every kind, also men and angels, and by vegetable forms are meant vegetables of every kind, as trees, plants, and flowers; these two forms have been before treated of, but whereas the subject here treated of is concerning the divine love, from which all things have been created, and likewise all things from creation are perpetually forming, it is here allowed also to offer some further considerations concerning the first form, which is the animal form. The divine love, which is life itself, from its author, who is the Lord, bears nothing else in its bosom than to create and form images and likenesses of itself, which images and likenesses are men, and from men angels; also to cover with a correspondent body affections of every kind, which are animals; all these forms, both perfect and imperfect, are forms of love, and they are alike as to life in things external, which consists in their inclination to move themselves, to walk, to act, to see, to hear, to smell, to taste, to feel, to eat, to drink, to consociate, to be prolific; but they are unlike as to life in internal things, which consists in an inclination to think, to will, to speak, to know, to understand, to grow wise, and from these things to enjoy delight and blessedness; these latter forms are men and angels, but the former are animals of various kinds. That singular the

above faculties may exist in effect and in use, they have been made and wonderfully organized from created substances and matters. That the Lord, who is a man, and His divine love, which is life itself, formed those things from His own spiritual principle, which proceeds from Him as a sun, is very manifest from this consideration, that living souls have affections, and all, both imperfect and perfect, are alike in things external: who cannot see, if he be not one-eyed or owl-eyed, or whose eyes are not afflicted by a defect of vision, that such things cannot be from any other source? only elevate your reason a little above the deep of nature, and you will grow wise. That heat is a medium of formation, is well known from the warm fluids in which the embryo is in the womb, and chicken in the egg. The belief that the heat of the sun of the world is the cause of such productions, originates in a mind blinded by the fallacies of the bodily senses, for the heat of that sun operates only to open the extreme parts of the body, or the cuticles, that internal heat may also flow-in into them; for thus life comes into a full effect from first principles to last, and hence it is that the animals of the earth, and the fowls of heaven, every year in the time of spring and summer, fulfil the offices of their prolification, and enter into and renew their joys; it is otherwise with man, who receives warmth from interior love excited by the allurements of the thoughts, and whose clothing prevents the effect of cold in the cuticles, which are the extreme parts of the body.

CONCERNING

THE DIVINE WISDOM.

1. *That the divine wisdom in the heavens appears before the eyes of the angels as light.* In the Lord there is love and there is wisdom, love in Him is being [*esse*], and wisdom in him is existing [*existere*], nevertheless those principles in Him are not two, but one, for wisdom is of love, and love is of wisdom, from which union, which is reciprocal, there results one principle, and this one principle is the divine love, which in the heavens before the angels appears as a sun; the reciprocal union of the divine wisdom and the divine love is meant by these words of the Lord; "*Believest thou not, Philip, that I am in the Father and the Father in Me; believe Me that I am in the Father and the Father in Me,*" John xiv. 10, 11; also by these words, "*I and the Father are one,*" John x. 30. But these two principles, which are one in the Lord, proceed as two distinct principles from Him as a sun, wisdom as light, and love as heat; but they proceed distinct to appearance, yet in themselves they are not distinct, for light is of heat, and heat is of light, inasmuch as in the smallest point they are one, as it is in the sun, for what proceeds from the sun, this also is the sun in the smallest [parts or principles], and hence universally in all: it is said, every point and smallest part or principle, but thereby is not meant a point and smallest part of space, for this is not given in what is divine, for what is divine is spiritual and not natural. Since wisdom and love, as two distinct principles in appearance, proceed from the Lord as a sun, wisdom under the appearance of light and love under the perception of heat, therefore they are received as two distinct principles by the angels, by some more of the heat which is love, and by some more of the light which is wisdom, wherefore also the angels of all the heavens are distinguished into two kingdoms; they who have received more of the heat which is love, than of the light which is wisdom, constitute one kingdom, and are called celestial angels, of whom are the highest heavens; but they who have received more of the light which is wisdom, than of the heat which is love, constitute the other kingdom, and are called spiritual angels, of whom are the inferior heavens. It is said that these latter have received more of the light which is wisdom than of the heat which is love, but this more is an ap-

parent more, for they are not more wise than in proportion as love with them makes one with wisdom, wherefore also the spiritual angels are not called wise, but intelligent: so far concerning light in the Lord, and from the Lord, and in the angels. The divine wisdom, which in the heavens appears as light, in its essence is not light, but clothes itself with light, that it may also appear before the sight of the angels; wisdom in its essence is divine truth, and light is its appearance and correspondence; with the light of wisdom the case is similar as with the heat of love, spoken of above. Inasmuch as light corresponds to wisdom, and the Lord is divine wisdom, therefore the Lord, in the Word, in many passages, is called light; as in the following: "*He was the true light, which enlightens every man that cometh into the world,*" John i. 9: Jesus said, "*I am the light of the world, he who followeth Me, shall not walk in darkness, but shall have the light of life,*" John viii. 12: Jesus said, "*Yet a little while the light is with you, walk while ye have the light, lest darkness lay hold of you: whilst ye have the light, believe in the light, that ye may be the sons of the light. I am come a light into the world, that whosoever believeth in Me, may not abide in darkness,*" John xii. 35, 36, 40: and in several other passages. His divine wisdom was also represented by His garments when He was transfigured, that "*they appeared as light, shining and white as snow, so as no fuller on earth could whiten them,*" Mark ix. 3: Matt. xvii. 2: garments, in the Word, signify the truths of wisdom, wherefore all the angels in the heavens appear clad according to the truths of their science, intelligence, and wisdom. That light is the appearance of wisdom, and that it is its correspondence, is evident in heaven, and not in the world, for in heaven there is no other light than spiritual light, which is the light of wisdom, illustrating all things which from the divine love there exist: the wisdom appertaining to the angels gives them to understand those things in their essence, and the light which they enjoy gives them to see those things in their form, wherefore light in the heavens is in a degree similar to that of the wisdom appertaining to the angels; in the highest heavens the light is flaming and glittering as from the most burnished gold, the reason is because they are in wisdom; in the inferior heavens the light is white and bright as from the most polished silver, the reason is because they are in intelligence; and the light in the lowest heavens is as the mid-day light of the world, the reason is because they are in science; the light of the superior heavens is white altogether as a star appears, refulgent and resplendent by night in itself, and it is a continual light, because the sun there never sets. It is that same light, which in the world illustrates the understandings of those men who love to grow wise, but it does not appear to them because they are na-

tural, and not spiritual; it may appear, for it has appeared to me, but before the eyes of my spirit; it has been also given to perceive, that in the light of the highest heaven I was in wisdom, in the light of the second heaven in intelligence, and in the light of the ultimate heaven in science, and that when I was only in natural light, I was in ignorance of spiritual things. That I might know in what light the learned in the world are at this day, there were two ways presented to my view, one was called the way of wisdom, and the other of folly; at the close of the way of wisdom, was a palace in light, but at the close of the way of folly was something like a palace, but in shade; the learned were collected together to the amount of three hundred, and their choice was given them which way they were disposed to go, and it was observed that two hundred and sixty entered the way of folly, and only forty the way of wisdom; they who went the way of wisdom entered the palace which was in the light, which was full of things magnificent, and there were given them garments of fine linen, and they became angels; but they who went the way of folly were desirous to enter what appeared like a palace in shade, but behold it was a theatre of stage-players, when they put on stage-garments and assumed the characters of masked soothsayers, and became fools. It was told me afterwards, that so many and of such a quality at this day are learned fools, who are in natural light, in respect to the learned wise, these latter being in spiritual light; and that they have spiritual light, who love to understand whether that be true which is said by another, but that they have natural light, who only love to confirm what has been said by others.

II. *That the Lord hath created with man, and afterwards forms with him, a receptacle of love, which is his will, and adjoins to it a receptacle of wisdom, which is his understanding.* Inasmuch as there are two principles in the Lord, namely, love and wisdom, and those two principles proceed from Him; and inasmuch as man was created to be a likeness and image of Him, a likeness by love, and an image by wisdom, therefore with man there are created two receptacles, one for love and the other for wisdom; the receptacle of love is what is called the will, and the receptacle of wisdom is what is called the understanding: man knows that those two [receptacles] appertain to him, but he does not know that they are so conjoined as they are in the Lord, with this difference, that in the Lord they are life, but in man the receptacles of life. Of what nature and quality those forms are, cannot be unfolded, because they are spiritual forms, and spiritual things transcend [the apprehension of man]; they are forms within forms ascending even to the third degree, innumerable, discrete, but still unanimous, and they are each of them receptacles of love and of wisdom, having their origins

in the brain, where they are the beginnings and heads of the fibres, by which their tendencies and energies flow down to all things of the body, both superior and inferior, and occasion the senses to be present in the sensories, motions in the moving powers of motion, and in the rest of the organs the functions of nutrition, of chylification, of sanguification, of separation, of repurgation, and of prolification, thus in each their uses. These things being premised, it will be seen that these forms, which are the receptacles of love and of wisdom, first exist with man at his conception and birth in the womb; that from them by a continuous principle are brought forth and produced all things of the body from the head even to the soles of the feet; that their productions are effected according to the laws of correspondence, and that therefore all things of the body both internal and external are correspondences. *That these forms, which are the receptacles of love and of wisdom, first exist with man at his conception and birth in the womb,* may be manifest from experience, and confirmed from reason: from *experience,* derived from the first rudiments of embryos in the womb after conception, and also from the rudiments of chickens in eggs after incubation: the first forms themselves do not appear to the eye, but their first productions, which constitute the head; that this [the head] is larger in the beginning, is a known thing, and also that from it are projected the rudiments of all things in the body: from which considerations it is evident, that those forms are the beginnings. From *reason,* in that all creation is from the Lord as a sun, which is divine love and divine wisdom, from which principles is the creation of man; the formation of the embryo and infant man in the womb is a resemblance of creation, and is called generation, because it is effected *per traducem*:* hence it follows that the first forms, especially with man, are receptacles of love and of wisdom, and that the creation of all the other things which constitute man is effected by them: besides, there is not any effect which exists from itself, but from a cause prior to itself, which is called the efficient cause; neither is this from itself, but from a cause which is called the end, in which is every thing that follows in endeavour and in idea, in endeavour in the divine love, and in idea in the divine wisdom, which are the end of ends. This truth will be more fully manifested from what follows. *That from those forms by a continuous principle are brought forth and produced all things of the body from the head even to the soles of the feet,* may be also manifest from experience and confirmed from reason: from *experience,* inasmuch as from those primitive forms are brought forth

* *Par traducem* is an expression used by the learned, and applied to generation, to denote that it is effected by a kind of *graff, tradux* in the Latin tongue signifying a kind of *graff.*

fibres to the sensory organs of the face, which are called the eyes, the ears, the nostrils, and the tongue, also to the moving organs of the whole body, which are called muscles, in like manner to all the organized viscera serving for various uses in the body; all these, both the latter and the former, are mere contextures of fibres and nerves flowing forth from each brain and from the spinal marrow; the blood-vessels themselves, from which are also formed contextures, are likewise from fibres originating in the same source. Every one skilled in anatomy may see, that round about the cerebrum, also within in it, and in the cerebellum, and in the spinal marrow, there are little spheres like dots, called the cortical and cineritious substances and glands, and that all the fibres whatsoever in the brains, and all the nerves derived from them throughout the body, come forth and proceed from those little spheres or substances; these are the initial forms, from which are brought forth and produced all things of the body from the head to the soles of the feet. From *reason*, inasmuch as fibres cannot be given without origins, and inasmuch as the organic parts of the body produced from various complicated fibres, are effects, which cannot live, feel, and be moved from themselves, but from their origins by a continuous [principle]: to illustrate this by example; the eye does not see from itself, but by what is continuous from the understanding, for the understanding sees by the eye, and also moves the eye, determines it to objects, and gives intenseness to the sight; neither does the ear hear from itself, but by what is continuous from the understanding, for the understanding hears by the ears, and also determines them, makes them erect and attentive to sounds; nor does the tongue speak from itself, but from the thought of the understanding, for thought speaks by the tongue, and varies sounds, and exalts their measures at pleasure; in like manner the muscles, these not being moved of themselves, but from the will together with the understanding, which actuate them at their own disposal: from which consideration it is evident, that there is not any thing in the body which feels and is moved of itself, but from its origins, in which reside the understanding and will, consequently which are in man the receptacles of love and wisdom; also that these are the first forms, whilst the organs both of sense and of motion are forms derived from them, for according to formation is effected influx, which is not given from the latter into the former, but from the former into the latter, for influx from the former into the latter is spiritual influx, and influx from the latter into the former is natural influx, which is also called physical. *That those productions are effected according to the laws of correspondence, and that therefore all things of the body, both internal and external, are correspondences.* What correspondence is, has been heretofore unknown in the world, by

reason that it has been unknown what is spiritual, and correspondence is between what is natural and what is spiritual. When any thing derived from a spiritual principle as its origin and cause becomes visible and perceptible before the senses, in this case there is correspondence between those things; such is the correspondence between the spiritual and natural things appertaining to man; spiritual things being all the things of his love and wisdom, consequently of his will and understanding, and natural things being all things relating to his body; these latter, inasmuch as they have existed, and perpetually exist, that is, subsist, from the former, are correspondences, and therefore act in unity, as end, cause, and effect; thus the face acts in unison with the affections of the mind, the speech with the thought, and the actions of all the members with the will; in like manner in all other cases. It is a universal law of correspondences, that what is spiritual adapts itself to use, which is its end, and actuates and modifies use by heat and light, and clothes it by provided means, until it becomes a form subservient to the end, in which form what is spiritual acts as the end, use as the cause, and what is natural as the effect; but in the spiritual world what is substantial is instead of what is natural; such forms are all things which are in man. More may be seen concerning correspondence in the *Treatise on Heaven and Hell,* n. 87—102, 103—115; and concerning various correspondences in the *Arcana Cœlestia,* in which work the correspondence of the face and its looks with the affections of the mind is treated of, n. 1568, 2988, 2989, 3631, 4796, 4797, 4880, 5165, 5168, 5695, 9306; and the correspondence of the body as to its gestures and actions with the things of the understanding and will, n. 2988, 3632, 4215; and the correspondence of the senses in general, n. 4318—4330; and the correspondence of the eyes and of sight, n. 4403—4420; and the correspondence of the nostrils and smell, n. 4624—4634; and the correspondence of the ears and of hearing, n. 4652—4660; and the correspondence of the tongue and of taste, n. 4791—4805; and the correspondence of the hands, of the arms, of the shoulders and feet, n. 4931—4953; and the correspondence of the loins and members of generation, n. 5050—5062; and the correspondence of the interior viscera of the body, particularly of the stomach, and of the cistern and ducts of the chyle, n. 5171—5189; and the correspondence of the spleen, n. 9698; and the correspondence of the peritonæum, of the kidneys, and of the bladder, n. 5377—5396; and the correspondence of the skin and bones, n. 5552—5573; and the correspondence of the cartilage xiphoides, n. 9236; and the correspondence of the memory of abstract things, 6808; and the correspondence of the memory of material things, n. 7253; and the correspondence of heaven with man, n. 911, 1900,

1932, 2996, 2998, 3624—3649, 3634, 3636—3643, 3741—3745, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632. That the science of correspondences amongst the ancients was the science of sciences, especially amongst the orientals, but that at this day it is obliterated, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 5702, 6004, 6692, 7097, 7729, 7779, 9301, 10252, 10407; that without the science of correspondences the Word is not understood, n. 2890—2893, 2897—3003, 3213—3227, 3472—3485, 8615, 10687; that all things which appear in the heavens are correspondences, n. 1521, 1532, 1619—1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213—3226, 3348, 3350, 3457, 3485, 3748, 9481, 9574, 9576, 9577; that all things which are in the natural world, and in its three kingdoms, correspond to all things which are in the spiritual world, n. 1632, 1881, 2758, 2890—2893, 2897—3003, 3213—3227, 3483, 3624—3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280. Besides these passages in the *Arcana Cœlestia*, the correspondence of the natural sense of the Word, which is the sense of its letter, with the spiritual things which are love and wisdom in the heavens from the Lord, and which constitute its internal sense, has also been treated of, which correspondence likewise may be seen confirmed in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 5—26, and further, n. 27—69. The above passages ought to be consulted, to gain an idea of the correspondence of the will and of the understanding.

III. *Concerning the formation of man in the womb from the Lord by influx into those two receptacles.* Since in the formation of man in the womb things spiritual conjoin themselves with things natural, there are several particulars which cannot be described, inasmuch as they are spiritual things abstracted from natural, and hence do not fall into expressions in natural language, except some universal ones, which one man comprehends more intelligently than another; nevertheless by these, and by comparisons, which are also correspondences, the following particulars shall be described: 1. That the Lord conjoins Himself to man in the womb of the mother at first conception, and forms him. 2. That he conjoins Himself in those two receptacles, in the one by love, in the other by wisdom. 3. That love and wisdom together and unanimously form all and singular things, but still distinguish themselves in those things. 4. That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest. 5. That one receptacle is for the will of the future man, and the other for his understanding, and yet that nothing at all of his will and understanding is present in the formation. 6. That in the embryo before the birth there is life, but that the embryo is not conscious of it.

1. *That the Lord conjoins Himself to man in the womb of the mother at first conception, and forms him.* By the Lord, in this and other places, is meant the Divine (principle) which proceeds from Him as the sun of heaven, where the angels are, from which and by which all things in the universal world have been created. That that divine principle is life itself has been confirmed; that life itself is present, and gives formation from first conception, follows from these considerations, that man is to be formed by life itself to be a form of life, which is a man; and to be an image and likeness of God, which also is a man; and to be a recipient of love and of wisdom, which are life from the Lord, thus a recipient of the Lord Himself; that man is in the Lord and the Lord in him, and that the Lord has His abode in man, if man loves Him, He Himself teaches; this abode the Lord prepares for Himself in the womb, as will be seen from what follows, on which account Jehovah, or the Lord, in the Word, is called Creator, Former, and Maker, from the womb, Isaiah xliii. 1; chap. xliv. 2, 24; chap. xlix. 5; and in David, that upon him he was cast and set upon him from the womb, Psalm xxi. 9, 10: Psalm lxxi. 6. Whilst man is in the womb, he is in innocence, whence his first state after birth is a state of innocence; and the Lord never dwells with man except in his innocence, wherefore He then especially dwells with him when he is in innocence; in like manner man is then in a state of peace: the reason why man at that time is in a state of innocence and in a state of peace, is, because the divine love and divine wisdom are innocence itself and peace itself, as may be seen in the *Treatise concerning Heaven and Hell*, n. 216—283, 284—290. I foresee that whilst you read the above observations, some doubts will occur to your mind; but read to the end, and afterwards recollect yourself, and you will see them no longer.

2. *That he conjoins himself in those two receptacles, in one by love, and the other by wisdom.* This follows from the preceding article, where it was proved, that from those two receptacles are formed and produced all things of the body, both internal and external, from the head even to the heel; and whereas the auspices and beginnings of all things are from them, it follows that the Divine (principle) is in them as a forming principle, and by them in their continuations; but when it is in the latter and the former, it is not materially but it is spiritually, for it is in their uses, and uses considered in themselves are immaterial, but the necessary things, by which uses become effects, are material. These first receptacles, which are the initiaments of man, are from the father, but the formation throughout to the full is from the mother; for the seed is from the man, he having seminal vessels and testicles, in which the seed is separated and refined; its reception is from the woman, she having a womb wherein is heat by which it is fermented, and wherein are little mouths by

which it is nourished; nothing in nature exists but from seed, and grows but by heat: what kind of form those initiaments of man have, will also be shown in what follows. Inasmuch as the first rudiment of man is seed, and this is a double receptacle of life, it is evident that the human soul is not life from life, or life in itself, for there is only one single life, and this is God: whence man has the perceptivity of life, has been shown elsewhere: and whereas there is a continuity of the receptacles from the brains by the fibres into all things of the body, it is also evident that there is a continuity of the reception of life into those things, and that thus the soul is not here or there, but in every form derived from them, no otherwise than as the cause is in the things caused, and the principle in its derivations.

3. *That love and wisdom together and unanimously form all and singular things, but that still they distinguish themselves in those things.* Love and wisdom are two distinct principles, altogether as heat and light; heat is felt, in like manner love, and light is seen, in like manner wisdom; wisdom is seen whilst man thinks, and love is felt whilst man is affected; nevertheless they do not operate as two, but as one in formations; this also is the case with the heat and light of the sun of the world, for in the time of spring and of summer heat co-operates with light, and light with heat, producing vegetation and germination; in like manner love in a state of peace and tranquility co-operates with wisdom, and wisdom with love, causing productions and formations, and this both in the embryo and in the man. That the co-operation of love and of wisdom is as the co-operation of heat and of light, is very manifest from appearances in the spiritual world, for love in that world is heat, and wisdom is light, and in that world all things in the angels are alive, and bloom around them, altogether according to the union of love and wisdom appertaining to them. The union of love and of wisdom is reciprocal, love unites itself to wisdom, and wisdom reunites itself to love, hence love acts, and wisdom re-acts, and by this reciprocality every effect exists. Such is the reciprocal union, and hence reciprocation, of the will and understanding, also of good and of truth, likewise of charity and faith, appertaining to the man in whom the Lord is; yea, such is the reciprocal union of the Lord Himself with the church, which is meant by the Lord's words to the disciples in John, "*that they were in Him and He in them,*" xiv. 20, and in other places. The same union is also meant by the union of man and wife in Mark: "*they two shall be one flesh, wherefore they are no longer two but one flesh,*" x. 8: for the man was born to be understanding and thence wisdom, but the woman to be will, and thence the affection which is of love, on which subject see the *Treatise on Heaven and Hell,* n. 366—386. Inasmuch as

there are two things, love and wisdom, which form the embryo in the womb, therefore there are two receptacles, one for love and the other for wisdom; on which account also there are two things in the body throughout, which in like manner are distinct, and are united: there are two hemispheres of the brain, two eyes, two ears, two nostrils, two chambers of the head, two hands, two feet, two kidneys, two testicles; the rest of the viscera also are twinned, and in every case what is on their right part has reference to the good of love, and what is on the left to the true of wisdom: that those two things are so conjoined, as to act in unity mutually and reciprocally, a diligent investigator may see, if he desires it; the union itself is extant to the sight in the fibres stretched out in every direction and closed together in the midst: hence also it is that these two principles are signified in the Word by the terms right and left. From these considerations the truth is evident, that love and wisdom together and unanimously in the embryo form all and singular things, but still distinguish themselves in them.

4. *That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest.* Possibly some one may form to himself a fallacious idea concerning the initiaments of the human form, which are of the seed of the man, from their being called receptacles, for from the expression of a receptacle the idea is easily conceived of a vessel or little tube; to prevent this fallacious idea, I wish to mark and describe that initial form, as it was seen by me and presented in the heavens, and to mark and describe it accurately, so far as the expressions of natural language allow of such a description: these receptacles are not hollowed like tubes, or folded together as little vessels, but they are as the brain is, of which they are a diminutive and invisible type, and at the same time a delineation as of a face in front, no appendage being seen. This primitive brain in the upper convex part was a compact mass of contiguous globules or little spheres, each little sphere being a conglomeration from similar but more minute little spheres, and again each of these latter being a conglomeration of the most minute; in front something appeared delineated for a face with a flattened nose; but in the recess between the convex part and this flattened nose there was no fibre; the convex part was covered round about with a very thin membrane, which was transparent; such is the primitive [rudiment] of man as it was presented to my view, the first or lowest degree of which was the compact mass first described, the second or middle degree was the compact mass secondly described, and the third or supreme degree was the compact mass thirdly described, thus one was within the other; it was told me, that in each little sphere were ineffable contextures, more and more wonderful

according to the degrees, also that in singular of them the right part is the bed or receptacle of love, and the left part is the bed or receptacle of wisdom, and that by wonderful interweavings into each other they are still as consorts and comrades, in like manner as the two hemispheres of the brain are. It was further shewn in refulgent light, that the mass of the two interior degrees, as to situation and fluxion, was in the order and form of heaven, but the mass of the lowest degree, as to situation and fluxion, was in the form of hell; it was from this ground said, that the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest. The reason why the lowest is of such a quality, is, because man, in consequence of hereditary pollution, is born contrary to the order and form of heaven, and hence into evils of every kind, and that that pollution is in the natural principle, which is the lowest of the life of man, and that it is not wiped away, unless the interior degrees, which are formed for the reception of love and wisdom from the Lord, are opened in him. But in what manner those interior degrees are opened, the Lord teaches in the Word, and it will be taught in what follows. But to borrow light on the subject, see what was before said on degrees, p. 351, 352; also what was said concerning the brain, p. 374, 375. Those degrees are called higher, although they are interior, the reason is, because there is successive order of degrees and simultaneous order, higher and lower things being in successive order, but interior and exterior things being in simultaneous order, and the same things which in simultaneous order are interior, in successive order are superior; so also exterior and inferior things: and whereas there are three degrees in man, therefore there are three degrees of the heavens, for the heavens consist of men who have been made angels: they (the heavens), according to degrees in successive order, appear one above another, and according to degrees in simultaneous order, one within another; hence it is that, in the Word, what is higher signifies what is internal, and that the Lord is called the highest, because He is in inmost principles. Now whereas man, in his first origin, is such a habitation of the Lord as has been described, and those three degrees are then open, and whereas every thing proceeding from Him, as a sun, is a man in least things and in greatest, as has been above proved in its place, therefore no extension can be effected into any other form than the human, neither can extension be given except by rays of light derived from wisdom by the medium of heat derived from love, thus by fibres vivified, which are rays formed. That the determination is similar, is apparent to the eye. So many are the degrees of life appertaining to man, but with the beasts the two higher degrees are wanting, and they have only the lowest, wherefore

their initiaments of life are not receptacles of the Lord's love and wisdom, but receptacles of natural affection and science, into which also they are born; these receptacles with the clean beasts are not reflected or turned contrary to the order of universal flux, but conformable to it, wherefore from nativity after birth they are instantly led into their offices, and are acquainted with them; for they were not able to pervert their affections, since they had no intellectual principle, which could think and reason from spiritual light, and do violence to the laws of divine order.

5. *That one receptacle is for the will of the future man, and the other for his understanding, and yet that nothing at all of will and its understanding is present in the formation.* Will and understanding do not commence with man until the lungs are opened, which is not effected till after the birth, for the will of man becomes then the receptacle of love, and the understanding becomes the receptacle of wisdom; the reason why they then first become such receptacles, when the lungs are opened, is, because the lungs correspond to the life of the understanding, and the heart corresponds to the life of the will, and without the co-operation of the understanding and will, man has not any life of his own, as he has not any without the co-operation of love and of wisdom, by which the embryo is formed and vivified; in the embryo the heart alone beats, and the liver leaps, the heart for the circulation of the blood, and the liver for the reception of nourishment; the motion of the rest of the viscera is derived from them, and it is this motion which after the middle period of gestation is felt as pulsative. But this motion is not from any proper life of the fœtus, proper life being the life of the will and the life of the understanding, whereas the life of the infant is the life of commencing will and commencing understanding; from these alone exist sensitive life and moving life in the body, which life cannot be given from the beating of the heart alone, but is given from its conjunction with the respiration of the lungs; that this is the case, is evident from men, who have both will and understanding, when they fall into a swoon or are suffocated, who become as it were dead on the closing of respiration, neither having sensation nor motion of the limbs, neither thinking nor willing, when yet the heart performs its systoles, and the blood circulates; but as soon as ever the lungs return to their respirations, the man returns to his activities and to his senses, and to his will and understanding. From these considerations a conclusion may be formed respecting the quality of the life of the fœtus in the womb, in which only the heart performs its motions, and not yet the lungs, namely, that nothing of the life of the will, and nothing of the life of the understanding is present in it; but that only life from the Lord, by which man

is afterwards to live, effects formation. But on this subject more will be seen in the following article.

6. *That in the embryo before birth there is life, but that he is not conscious of it,* follows from what has been said above; also that the life, by virtue of which the embryo in the womb lives, is not his, but the Lord's alone, who alone is life.

IV. *That there is a similitude and analogy between the formation of man in the womb, and his reformation and regeneration.* The reformation of man is altogether alike with his formation in the womb, only with this difference, that to reform a man there is will and understanding, and that in the womb, he has not will and understanding, nevertheless this difference does not prevent the similitude and analogy; for the Lord, when He reforms and regenerates man, leads his will and understanding in like manner, but by the will given to him, and by the understanding given to him, it appears as if the man himself led himself, that is, willed and acted from himself, and thought and spoke from himself, nevertheless he knows from the Word and from doctrine derived from the Word, that it is not himself but the Lord, consequently that it is only an appearance; and he may also know, that this appearance is for the sake of reception and appropriation, inasmuch as without it no reciprocal principle is given to love the Lord as the Lord loves him, nor to love his neighbour as from himself, nor to believe in the Lord as from himself; without that reciprocal principle man would be as an automaton in which the Lord could not dwell, for the Lord wills to be loved, wherefore He gives to man to will the same: from which consideration it is evident, that will is not of man, neither understanding, and that both the latter and the former are in themselves, as they were in him in the womb, namely, that they were not his, but that those two faculties were given to man, that he may will and think, and act and speak, as from himself, yet may know, understand, and believe, that they are not from himself: hereby man is reformed and regenerated, and in the will receives love, and in the understanding wisdom, from which principles he was formed in the womb: hereby also are opened to man the two higher degrees of his life, which, as was above said, were the habitations of the Lord in his formation; and also the lowest degree is reformed, which, as was likewise said above, was inverted and reflected. From this analogy and similitude it is evident, that man who is regenerating, is as it were anew conceived, formed, born, and educated, and this to the end that he may become a likeness of the Lord as to love, and his image as to wisdom; and if you are disposed to believe it, man hereby is made new, not only in having a new will given him, and a new understanding, but also a new body for his spirit, the former things indeed not being abolished, but so removed as

not to appear, whilst new things are formed in the regenerate as in the womb by love and wisdom, which are the Lord; for such as the will and understanding of man are, such also is the man in all and singular things, inasmuch as all and singular things of man, from the head to the heel, are productions, as was also proved above.

V. *That with man after birth the will becomes the receptacle of love, and the understanding the receptacle of wisdom.* That there are two faculties of life appertaining to man, namely, will and understanding, is a known thing, for man can will and he can understand, yea, he can understand what he does not will; from which consideration it is evident that will and understanding are two distinct principles appertaining to man, and that will is the receptacle of love, and understanding the receptacle of wisdom; hence it is manifest that love is of the will, for what a man loves this he also wills, and that wisdom is of the understanding, for so far as man is wise or knowing, he sees with the understanding, the sight of the understanding being thought: man has not those two faculties so long as he tarries in the womb, agreeably to what was above proved, that nothing at all of will and of understanding appertains to the fœtus in its formation. Whence it follows that the Lord has prepared two receptacles, one for the will of the future man, and the other for his understanding; the receptacle which is called the will for the reception of love, and the receptacle which is called the understanding for the reception of wisdom; and that he has prepared them by his own love and by his own wisdom; but those two principles do not pass into the man, until he is fully formed for the birth. The Lord has also provided means, that in those receptacles love and wisdom from himself may be more and more fully received as man comes to maturity and grows old. The reason why the will and understanding are called receptacles, is, because the will is not any spiritual abstract principle, but is a subject substantiated and formed for the reception of love from the Lord, neither is the understanding any spiritual abstract principle, but is a subject substantiated and formed for the reception of wisdom from the Lord; for they actually exist although they lie concealed from the sight, being within in the substances which constitute the cortex of the brain, and also in a scattered way in the medullary substance of the brain, especially in the striated bodies there, also within in the medullary substance of the cerebellum, and likewise in the spinal marrow, of which they form the nucleus; there are therefore not two receptacles, but innumerable, and each twinned, and likewise of three degrees. That these are receptacles, and that they are in such a situation, is manifest from this consideration, that they are the beginnings and heads of all the fibres which form the contexture of the uni-

versal body, and that from the fibres stretching forth thence are formed all the organs of sense and motion, for they are their beginnings and ends, and the organs of sense feel, and the organs of motion are moved, solely by virtue of the will and understanding. Those receptacles with infants are small and tender, afterwards they receive increase and are perfected according to the sciences and the affection of sciences; they derive integrity according to intelligence and the love of uses, they soften according to innocence and love to the Lord, and they grow solid and harden from the opposites. The changes of their state are affections, the variations of their form are thoughts, the existence and permanence of the latter and the former is memory, and their reproduction is recollection; both taken together are the human mind.

VI. *That there is a correspondence of the heart with the will, and of the lungs with the understanding.* This is a thing unknown in the world, because it has been unknown what correspondence is, and that there is a correspondence of all things in the world with all things in heaven; in like manner that there is a correspondence of all things in the body with all things of the mind in man, for there is a correspondence of things natural with things spiritual; but what correspondence is, also what is its nature and quality, and likewise with what parts in the human body there is correspondence, was said above, page 377, 378. Inasmuch as there is a correspondence of all things in the body with all things of the mind in man, there is especially a correspondence with the heart and lungs, which correspondence is universal, because the heart reigns in the body throughout, and likewise the lungs; the heart and the lungs are the two fountains of all natural motions in the body, and the will and understanding are the two fountains of all spiritual activities in the same body, and the natural motions of the body must correspond to the activities of its spirit, for unless they correspond the life of the body would cease, and likewise the life of the mind [*animus*], correspondence causing both to exist and subsist. That the heart corresponds to the will, or what is the same thing, to the love, is evident from the variations of its pulse according to affections; the variations of its pulse are, that it beats either slow or quick, high or low, soft or hard, equally or unequally, and so forth, thus differently in gladness and in sorrow, in tranquility of mind and in anger, in intrepidity and in fear, in the heat of the body and in its cold, and variously in diseases, and so forth; all affections are of the love and thence of the will. Inasmuch as the heart corresponds to the affections which are of the love and thence of the will, therefore the wise men of old ascribed affections to the heart, and some of them fixed on the heart as the abode of affections; hence it is become customary in

their going forth and being continued from the habitations of common discourse to speak of a magnanimous heart, a timid heart, a glad heart, a sorrowful heart, a soft heart, a hard heart, a great heart, a little heart, a sound heart, a broken heart, a fleshy heart, a stony heart, and to call a man fat-hearted, soft-hearted, vile-hearted, and to say of another that he has no heart, and to talk of giving a heart to act, of giving one heart, of giving a new heart, of stirring up in the heart, of receiving in the heart, of not ascending upon the heart, of being obstinate in heart, of being lifted up in heart, of being friendly in heart, hence also we speak of concord (agreement in heart), of discord (disagreement in heart), and in the Latin tongue, of *vecordia* (madness of heart), with several like expressions. In the Word also throughout, by heart is signified the will or love, by reason that the Word is written by mere correspondences: The case is similar with the lungs, by the soul or spirit of which is signified the understanding, for as the heat corresponds to the love or will, so the soul or spirit of the lungs, which is the respiration, corresponds to the understanding; hence it is said in the Word, that man ought to love God with the whole heart and the whole soul, by which is signified that he ought to love with all the will and all the understanding; in like manner that God will create in man a new heart and a new spirit, where by heart is signified the will, and by spirit the understanding, because when man is regenerated, he is created anew; hence also it is said of Adam, that Jehovah God breathed into his nostrils the soul of lives, and made him a living soul, by which is signified that God breathed into him wisdom; the nostrils also, from the correspondence of respiration through them, signify perception, on which account it is that an intelligent man is said to be quick-scented (in Latin of a sharp nostril), and a man not intelligent, of a fat and heavy nostril (*obesæ naris*); hence also it is, that the Lord breathed into the disciples, and said to them, "*receive ye the Holy Spirit*," John xx. 22: by breathing into them was signified the intelligence which they were about to receive, and by the Holy Spirit is meant the divine wisdom, which teaches and illustrates man; this was done in order to shew that the divine wisdom, which is meant by the Holy Spirit, proceeds from him: that soul and spirit are predicated of respiration, is also known from common discourse, for it is said of man, when he dies, that he emits the soul, and emits the spirit, inasmuch as he then ceases to have animation and to breathe; spirit, also, in most languages, signifies each, both spirit in heaven, and the breath of man, and likewise wind; hence comes the idea, which prevails with the generality, that spirits in the heavens are as winds, also that the souls of men after death are as vapours, yea God Himself, because He is called a spirit, when yet God Himself is a man,

in like manner the soul of man after death, also every spirit in the heavens; but they are so called, because soul and spirit, from correspondence, signify wisdom. That the lungs correspond to the understanding as the heart does to the will, is further evident from man's thought and speech; all thought is of the understanding, and all speech is of the thought; a man cannot think unless the pulmonary spirit concurs, and is in concord, wherefore when he thinks tacitly, he respires tacitly; if he thinks deeply, he respires deeply; in like manner if slowly, hastily, attentively, gently, earnestly, and so forth; if he altogether retains his breath, he cannot think except in the spirit and from its respiration, and so forth: that the speech of the mouth, which proceeds from the thought of man's understanding, makes one with the respiration of the lungs, and so makes one, that he cannot produce the least of sound and the least of expression without deriving aid from the lungs by the larynx and the epiglottis, every one may know from living experience in himself, if he desires it. That the heart corresponds to the will and the lungs to the understanding, is evident also from the universal government of each in the body throughout, and in all and singular its parts: that the government of the heart prevails in the body by arteries and veins, is a known thing; that the government of the lungs also prevails, may be manifest to every anatomist, for the lungs by their respiration act upon the ribs and the diaphragm, and by the latter and the former, by means of ligaments and by means of the peritonæum, upon all the viscera of the body throughout, and likewise upon all its muscles, and not only involve, but also thoroughly enter them, and so thoroughly that there is not the smallest part of the viscera and of a muscle, from the surface to the inmost principle, which does not derive something from the ligaments, consequently from the respiration: this is the case with the stomach more than the rest of the viscera, in consequence of its œsophagus passing the diaphragm, adjoining itself to the trachæa which comes from the lungs; hence the heart itself, besides its own, has also a pulmonary motion, for it lies upon the diaphragm, and in the bosom of the lungs, and coheres and is continued with them by its auricles; in like manner also what is respiratory passes into the arteries and veins, on which account they have their joint dwelling in one chamber separate from the rest of the body, which chamber is called the breast. From these considerations an attentive eye may see, that all living motions, which are called actions, and exist by means of muscles, are effected by the co-operation of the motion of the heart and of the motion of the lungs, which is given in each, both the general one which is external, and the singular one which is internal; and he who is clear-sighted may also dis-

cover, that these two fountains of the motions of the body correspond to the will and the understanding, since they are produced from them. This has been also confirmed from heaven, where it was given to be present with the angels, who presented this to the life; they formed a resemblance of the heart and a resemblance of the lungs, with all the interior and exterior things of their contexture, by means of a wonderful and inexpressible fluxion into circles, and they then followed the flux of heaven, for heaven has a tendency to such forms by virtue of the influx of love and wisdom from the Lord; thus they represented singular the things which are in the heart, and singular the things which are in the lungs, and likewise their union, which they called the marriage of love and wisdom. And they said, that the case is similar in the universal body, and in singular its members, organs, and viscera, with the things which are of the heart therein, and which are of the lungs therein: and that when they do not both act, and each take its turn distinctly, there cannot be given any motion of life from any voluntary principle, nor any sense of life from any intellectual principle. From what has been above said, every man, who is desirous to attain to the wisdom of causes, may be taught and informed how the will conjoins itself to the understanding, and the understanding to the will, and how they act in conjunction, from the heart how the will, from the lungs how the understanding, and from the conjunction of the heart and lungs, the reciprocal conjunction of the will and understanding. The truth of the foregoing article is confirmed from what is observable in man, namely, that after birth the receptacle of love becomes will, and the receptacle of wisdom becomes understanding; for after birth the lungs are opened, and together with the heart commence the active life which is of the will, and the sensitive life which is of the understanding of man: the latter and the former life is not given from the separate operation of the heart, nor from the separate operation of the lungs, but from their co-operation; neither is it given without correspondence, nor in a swoon, nor in cases of suffocation.

VII. *That the conjunction of the body and spirit with man is effected by the motions of his heart and lungs, and that the separation is effected when those motions cease.* In order that this position may be comprehended, it is necessary that some things be premised which may throw light upon the subject, and from what is premised the truth of the position will be seen; as, 1. that the spirit of man is equally a man: 2. that it has equally a heart and pulse thence derived, also lungs and respiration thence derived: 3. that the pulse of its heart and the respiration of its lungs flow-in into the pulse of the heart and into the respiration of the lungs appertaining to man in the world:

4. that the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal and separation: 5. that man then from natural becomes spiritual.

1. *That the spirit of man is equally a man,* you may see attested with much experience in the treatise concerning *Heaven and Hell,* n. 73—77, 311—316, 452, 461—469; and that every man is a spirit as to his interiors, n. 432—444. To which may be added, that every thing spiritual in its essence is a man, thus the all of love and wisdom which proceeds from the Lord, for this is spiritual: the reason why every thing spiritual, or which proceeds from the Lord, is a man, is, because the Lord Himself, who is the God of the universe, is a man, and from Him nothing can proceed but what is similar, for the Proceeding Divine (principle) is not changeable in itself and extended, and what is not extended is every where such, hence is His omnipresence. The reason why man has conceived an idea of an angel, of a spirit, and of himself after death, that they are like æther or air without a human body, is, because the sensually-learned have conceived it from the name of spirit, which is a breath of the mouth, also from their being unseen and not appearing before the eyes, for the sensual think only from the sensual principle of the body, and from what is material, also from some passages of the Word not spiritually understood; yet they know from the Word, that the Lord, although he was a man as to flesh and bones, still became invisible to the disciples, and passed through the doors when shut; angels also have been seen as men before many, according to the testimony of the Word, who did not assume a human form, but manifested themselves in their own form before the eyes of the spirit of the men to whom they appeared, which were then opened; lest therefore man should remain any longer in a fallacious idea concerning spirits and angels, and concerning his own soul after death, it has pleased the Lord to open the sight of my spirit, and to grant me to converse face to face with angels and deceased men, and to contemplate them, to touch them, and to say many things concerning the incredulity and the delusion of men now living; I have had daily consort with them from the year 1744 even to this time, which is a period of nineteen years. From these considerations it may be manifest, that the spirit of man is equally man.

2. *That the spirit of man hath equally a heart and a pulse thence derived, also lungs and respiration thence derived.* This must first be confirmed by experience, and afterwards from reason. First from *experience:* the angelic heaven is distinguished into two kingdoms, one which is called celestial, and another which is called spiritual; the celestial kingdom is principled in love to the Lord, and the spiritual kingdom is principled in wisdom from that love; heaven is thus

distinguished, because love and wisdom in the Lord and from the Lord are two distinct things, yet still united, for they are distinct as heat and light from the sun, according to what was said above. The angels of the celestial kingdom, because they are principled in love to the Lord, have reference to the heart of heaven, and the spiritual angels, because they are in wisdom from that love, have reference to the lungs of heaven, for, as was said above, the universal heaven in the Lord's sight is as one man; the influx also of the celestial kingdom into the spiritual kingdom is similar to the influx of the heart into the lungs with man; hence there is a universal correspondence of heaven with those two motions of the heart and lungs with every one. It has been also given to hear from the angels that there is a pulse in their arteries, from the heart, and that they equally respire as men in the world, also that the pulses vary with them, according to the states of the love, and the respiration according to the state of wisdom; they themselves have touched their wrists, and have told me so, and I myself have frequently perceived the respiration of their mouth. Inasmuch as the universal heaven is distinguished into societies according to the affections which are of love, and all wisdom and intelligence is according to those affections, therefore every society has a peculiar respiration distinct from the respiration of another society, in like manner a peculiar and distinct pulse of the heart; wherefore no one can enter from one society into a higher and more distant, neither can any one descend from a superior heaven into an inferior, or ascend from an inferior into a superior, inasmuch as the heart labours and the lungs are oppressed; least of all can any one ascend from hell into heaven, for if he makes the attempt, he pants like one in the agony of death, or like fish drawn out of water into air. The universal distinction of respirations and of pulses is according to the idea of God, for from that idea result the differences of love and of the wisdom thence derived; wherefore a nation of one religion cannot enter-in to nations of another religion; that Christians could not enter-in to Mahometans by reason of their respiration, has been made visible to me. The most easy and the most gentle respiration appertains to those, who have an idea of God as a man; and from the Christian orb, to those who have an idea of the Lord, as being the God of heaven; but a difficult and less gentle respiration appertains to those who deny His Divinity, as the Socinians and Arians do. Inasmuch as the pulse makes one with the love of the will, and the respiration one with the wisdom of the understanding, therefore they, who are about to come into heaven, are first inaugurated into angelic life by concordant respirations, which is effected by various methods, whence they come into interior perception, and into celestial freedom. From *reason*: the spirit of man is not a sub-

stance separate from the viscera, organs and members of a man, but adheres conjoined to them, for a spiritual principle accompanies all their stamina from the outermost to the inmost, and thence also all the stamina and every fibre of the heart and lungs, wherefore when the connexion is dissolved between man's body and spirit, the spirit is in a similar form to that in which the man was before; it is only separation of a spiritual substance from what is material, and hence it is, that the spirit has a heart and lungs as the man had in the world, wherefore also it has similar senses and similar motions, and likewise it has speech, yet senses, and motions, and speech, are not given without heart and lungs; spirits also have atmospheres, but spiritual; how greatly therefore are they mistaken, who assign to the soul a peculiar place in any part of the body, whether in the brain or in the heart, since the soul of man, which is to live after death, is his spirit.

3. *That the pulse of its heart and the respiration of its lungs, flow-in into the pulse of the heart and the respiration of the lungs appertaining to man in the world.* This likewise must be confirmed from experience, and afterwards from reason. From *experience:* that man, during his life in the world, has a two-fold respiration of the lungs, and a two-fold pulse of the heart, is a thing unknown, by reason that it is unknown that man is a spirit as to his interiors, and that a spirit is equally a man; that yet each motion in man continually exists, and that hence those motions of the spirit flow-in into those two motions of the body, has been given me sensibly to perceive; I was once brought into them, when attended by spirits, who from a strong persuasive principle could deprive the understanding of all the faculty of thinking, and at the same time take away all the power of respiring: to prevent the injury which this might do me, I was brought into the respiration of my spirit, which I then manifestly felt concordant with the respiration of the angels of heaven; hence also it appeared evident, that heaven in general, and every angel there in particular, respires; also, that so far as the understanding suffers, so far likewise does the respiration, since the persuasive principle, which some evil spirits in the spiritual world possess, at the same time also suffocates, wherefore it is called the suffocative principle of the body, and the murdering principle of the mind. The angels also had alike an opportunity given them of leading my respiration, and on a time also of diminishing and successively withdrawing the respiration of my body, until the respiration of my spirit only remained, which I then also sensibly perceived. And moreover I have been in the respiration of my spirit, as often as I have been in a like state with spirits and with angels, and as often as I have been elevated into heaven; and so often I have been in the spirit, and not in the body. Concerning the removal of the animation of the

lungs and body, whilst the animation of my spirit remained, see also the Treatise on *Heaven and Hell*, n. 449. From *reason:* "from the above living experience it may be manifest, that since every man enjoys a two-fold respiration, one within another, he is enabled by virtue of understanding to think rationally, yea, also spiritually, and by this likewise is distinguished from the beasts; also that he can be enlightened as to understanding, be elevated into heaven, and respire with the angels, and thus be reformed and regenerated: besides, where there is an external principle, there must be also an internal one, and this latter must be in every action and in every sensation; the external gives what is general, and the internal what is singular, and where there is no general (thing or principle), neither is there a singular one; hence it is that with men there is given both an external and an internal systolic and animatory motion, an external which is natural, and an internal which is spiritual; thus also the will together with the understanding can produce corporeal motion, and likewise the understanding with the will produce corporeal senses: a general and singular pulse and respiration are also given in beasts, but both the external and internal principle with them is natural, whereas with man the external is natural, and the internal is spiritual. In a word, such as the understanding is, such is the respiration, because such is the spirit of man which from understanding thinks, and from will acts; and that those spiritual operations may flow-in into the body, and enable man to think and will naturally, the respiration and pulse of the spirit must be conjoined to the respiration and pulse of the body, and there must be an influx of the one into the other, otherwise no transfer is given.

4. *That the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal, thus by separation.* The reason why man after death is equally a man, as he had been before death, except that after death he becomes a spirit-man, is, because his spiritual principle is adjoined to his natural principle, or the substantiality of the spirit to the materiality of body, so adaptedly and unitedly, that there is not a fibrel, a constituted stamen, or the smallest thread of them, in which the human principle of spirit is not in union with the human principle of the body; and whereas the life of the whole and the life of the parts depend solely on these two universal motions, the systolic motion of the heart, and the respiratory motion of the lungs, it follows, that when those motions cease in the body, the natural things which are material are separated from the spiritual things which are substantial, for they cannot perform together the same operation; wherefore what is the acting principle itself, which is spiritual, recedes from singular the things acted upon, which are natural, and thus man becomes another man; this therefore is the death of man, and this is his

resurrection, on which subject see what is adduced from living experience in the *Treatise concerning Heaven and Hell*, n. 445—452, 453—460, and 461—469.

It appears as if man was dead when respiration ceases, nevertheless man is not dead until the motion of the heart ceases, which it usually does afterwards; that man is not dead until the motion of the heart ceases, is plain from the life of infants in the womb, also from the life of adults in swoons and suffocations, in which the heart performs its systoles and diastoles, whilst the lungs are at rest, and yet the man lives, although without sense or motion, thus without any consciousness of life; the reason is, because in such case the respiration of the spirit indeed continues, but no respiration of the body corresponds to it, and hence neither is there given a reciprocation of the two vital motions, the heart and the lungs; and without correspondence and reciprocation, there is no sensitive life, neither is there any action. With the natural life of man's body, the case is similar as with the spiritual life of his mind, for if will and understanding, or love and wisdom, do not conjointly act, there is not effected any rational operation; if understanding or wisdom recedes, the will with its love becomes as it were dead, nevertheless it lives though without consciousness, and so likewise if the understanding be only interrupted, as is the case with those who lose their recollection; but it is otherwise if the will or love recedes, for in this case all is over with the mind of man, as all is over with his body when the heart ceases to beat. That the separation of the spirit from the body generally takes place on the second day after the last agony, has been given me to know from this consideration, that I have discoursed with some deceased persons, who were then spirits, on the third day after their decease.

5. *That man then from natural becomes spiritual.* The natural man differs altogether from the spiritual, and the spiritual from the natural, to such a degree, that they cannot be given together; he who does not know what a spiritual principle is in its essence, may believe that what is spiritual is only a more pure natural principle, which in man is called rational; but what is spiritual is above what is natural, and as distinct as is the light of mid-day compared with the shade of evening in the time of autumn: the distinction and the difference cannot be known by any one except who is in both worlds, the natural and the spiritual, and to whom it is given to make the alternate changes, by being at one time in one world and at another time in another, and to look at one from the other by reflection; from this opportunity allowed me, I have been informed, what this quality of the natural man is, and what the quality of the spiritual man, who is a spirit; and that it may be more generally known, it shall be briefly described: the natural man in all things of his thought and speech, and in all things of his

will and action, has for a subject matter, space, time, and quantity, which things are fixed and stated with him, neither without them is he in any idea of thought and consequent speech, nor in any affection of will and consequent action: the spiritual man, or the spirit, has not those things for subjects, but only for objects; the reason is, because in the spiritual world there are objects altogether similar to those which are in the natural world, as lands, plains, fields, gardens and forests, houses and chambers therein, and in them all things which are for use; moreover there are garments, appropriate both to women and men, such as are in the world; there are tables, meats, and drinks, such as are in the world; there are likewise animals, both tame and noxious; hence there are spaces and times, also numbers and measures: all those things bear such a resemblance to the things which are in the world, that to the eye they are not distinguishable, nevertheless all those things are appearances, the things of the understanding of angels being appearances of wisdom, and the things of the will of angels being appearances of the perception of their loves, for they are created in a moment by the Lord, and are also in a moment dissipated, being permanent and non-permanent according to the constancy and inconstancy of spirits or angels in those things of which they are appearances: this is the reason why those things are only objects of their thoughts and affections, and why the subjects are those things from which they appear, which are, as was said, such things as relate to wisdom and love, thus spiritual things; as for example—when they see spaces, they do not think of them from space; and when they see gardens containing trees, fruits, shrubs, flowers and seeds, they do not think of those things from appearance, but from those things in which such appearances originate; and so in all other cases; hence it is, that the thoughts of the spiritual are altogether different from the thoughts of the natural, in like manner the affections, and so different, that they transcend and do not fall into natural ideas, except in some degree into the interior rational sight, and this no otherwise than by the abstraction or removal of quantities from qualities; hence it is evident that the angels have a wisdom, which to the natural man is incomprehensible, and also ineffable; inasmuch as their thoughts are of such a quality, therefore also they have a speech of a like quality, which so entirely differs from the speech of men, that they do not agree in a single expression. The case is similar with respect to their writing, which, although as to letters it is similar to the writing of men here below, still it cannot be understood by any man upon earth, every consonant in their writing expressing a distinct sense, and every vowel a distinct affection, the vowels not being written but pointed; in like manner, their manual employments,

which are innumerable, and the exercises of their offices, differ from the employments and exercises of natural men in the world, in a way which cannot be described by the expressions of human language. From these few particulars it may be perceived, that what is natural and what is spiritual differ from each other like shade and light. Nevertheless there are several differences. for there are some persons who class under the character of the spiritual-sensual, some under that of the spiritual-rational and spiritual-celestial, there are also the spiritual-evil, and the spiritual-good, the differences being according to affections and the thoughts thence derived, and the appearances being according to the former. From these considerations it is evident, that man from natural becomes spiritual, as soon as the lungs and heart of the body ceased to be moved, and thus the material body is removed from the spiritual body.

VIII. *That no angel or spirit is given, nor can be given, who had not been born a man in the world.* That angels have not been immediately created, but that all who are in heaven, and have been there, were first born men, and after life passed in the world are angels, may be seen proved in the *Treatise on Heaven and Hell*, n. 312—318. That also no angel could exist, except from a man born in the world, and that this is according to divine order, will be seen from the following considerations: 1. That in man there is an angelic mind. 2. That such a mind cannot be formed except in man. 3. Neither can it be procreated, and by procreations be multiplied. 4. That spirits and angels hence derive the capacity of subsisting and living to eternity. 5. And of being adjoined and conjoined to the human race. 6. Whereby heaven can exist, which was the end of creation. *That in man there is an angelic mind.* It is a thing known in the Christian world, that man is born for heaven, and that also, if he lives well, he will come into heaven, and be there consociated with the angels, as one of them; likewise that a soul or mind of such a quality has been given to him, and which is to live for ever, and that that mind viewed in itself, is wisdom from the Lord grounded in love to Him, and that the angels have also a like mind; hence it is evident, that in man there is an angelic mind: add to this, that that mind is the man himself, for every man is a man by virtue of that mind, and such a man as that mind is; the body with which that mind is clothed and encompassed in the world, in itself is not a man, for the body cannot enjoy wisdom from the Lord and love Him from itself, but from its mind, for also it is separated and rejected when the mind is about to depart and become an angel. The reason why then also man comes into angelic wisdom, is, because the superior degrees of the life of his mind are opened; for every man has three degrees of life; the lowest degree is natural, and man is in it during his abode in the world; the

second degree is spiritual, and in that degree is every angel in the inferior heavens; the third degree is celestial, in which is every angel in the superior heavens, and man is an angel in proportion as the two superior degrees are opened in him in the world by wisdom from the Lord, and by love to Him; nevertheless he does not know in the world that those degrees are opened, until he is separated from the first degree which is natural, and the separation is effected by the death of the body. That he is then wise as an angel, although not in the world, it has been given me both to see and hear; there were seen in the heavens several of each sex, who were known to me in the world, and who, whilst they lived in the world, simply believed those things which are from the Lord in the Word, and faithfully lived according to them; and they were heard in heaven speaking things ineffable, as it is said of the angels. *That such a mind cannot be formed except in man.* The reason is, because all divine influx is from first principles into last, and by connexion with the last into middle principles, and thus the Lord connects all things of creation, on which account also He is called the First and the Last; this too was the reason why He came into the world, and put on a human body, and likewise glorified Himself therein, that from first principles and at the same time from last He may govern the universe, both heaven and the world. The case is similar with all divine operations, the reason of which is, because in ultimates all things co-exist, for all things which are in successive order are in ultimates in simultaneous order, wherefore all things which are in this latter order are in continual connection with all things in the former order; from which consideration it is evident, that the Divine (principle) in what is last or ultimate is in its fulness: what and of what quality successive order is, also what and of what quality simultaneous order is, may be seen above: hence it is evident, that all creation is effected in ultimates, and that all divine operation pervades to ultimates, and there creates and operates. That an angelic mind is formed in man, is evident from his formation in the womb, also from his formation after birth, and because it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived, and man to the Creator from whom he receives being. *From the formation of man in the womb,* is evident from what was said above, where it was shown, that man is there formed fully for birth, by virtue of life which is from the Lord, for the reception of life from Him, for the reception of love by a future will, and for the reception of wisdom by a future understanding, which together make the mind capable of becoming angelic. *From his formation after birth,* it is evident that all means are provided that man may become such a mind; for every nation has religion, and the

presence of the Lord is every where, and there is conjunction according to love and the wisdom thence derived: thus there is in every man a capacity of being formed (*formabilitas*), and wheresoever there is an inclination, a continual formation takes place, from infancy to old age, for heaven, that he may become an angel. *That it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived;* this may be seen from every thing created in the world; for seed is the first principle of a tree; this latter rising out of the earth from the former, growing into branches, blossoming, producing fruits, and storing up seed in them, returns thus to the principle from which it was derived; the case is the same with every shrub, plant, and flower. The seed also is the first principle of an animal; this is formed for the birth either in the matrix or in the egg, afterwards it grows and becomes a like animal, and also, when it comes to maturity, it has seed in itself; thus every thing in the animal kingdom, as well as every thing in the vegetable, rises from its first principle to the last, and from the last rises again to the first from which it was derived. The case is similar in man, but with the difference, that the first principle of an animal and a vegetable is natural, and that therefore, when it returns to its first principle, it relapses into nature; whereas the first principle of man is spiritual, like to his soul, receptible of the divine love and the divine wisdom; this, separated from the body, lapsing into nature must needs return to the Lord, from whom it has life. Other types of this fact exist also in both kingdoms, the vegetable and the animal; in the vegetable from their resuscitation out of ashes, and in the animal from the metamorphosis of worms into chrysalises and butterflies. *That an angelic mind cannot be procreated, and by procreations, multiplied, except in man.* He who is acquainted with the quality of substances in the spiritual world, and with the respective quality of matters in the natural world, may easily see that there is not given any procreation of angelic minds, except in those and from those who inhabit the earth, the ultimate work of creation; but whereas it is unknown what the quality of substances in the spiritual world is in respect to matters in the natural world, it shall now be declared: substances in the spiritual world appear as if they were material, but still they are not so, and inasmuch as they are not material, therefore they are not constant, being correspondences of the affections of the angels, and being permanent with the affections of the angels, and disappearing with them; similar would have been the case with the angels if they had been created there; but moreover with the angels there is not given, neither can be given, procreation and thence multiplication, except what is spiritual, which is that of wisdom and love, such also as is that

of the souls of men who are generated anew or regenerated; but in the natural world there are matters, by which and from which procreations and afterwards formations can be effected, thus multiplications of men and thence of angels. *That spirits and angels hence derive a capacity of subsisting and living for ever.* The reason is, because an angel and a spirit, in consequence of being first born a man in the world, derives subsistence; for he derives from the inmost principles of nature a medium with himself between what is spiritual and what is natural, by which he is bounded to subsistence and permanence, having relation by the latter to those things which are in nature, and having also a principle corresponding to those things; hereby also spirits and angels can be adjoined and conjoined to the human race; for there is conjunction, and where conjunction is there must be also a medium: that there is such a medium, the angels know, but whereas it is from the inmost principles of nature, and the expressions of all languages are from its ultimates, it can only be described by things abstracted. From these considerations it now follows, *that the angelic heaven, which was the end of creation, no otherwise existed,* thus that the human race is its seminary and supply.

IX. *That the divine love is divine good, and that the divine wisdom is divine truth.* The reason is, because every thing which love does is good, and every thing which wisdom teaches is truth; hence it is evident that the divine love, from the effect which is use, is called divine good, and that the divine wisdom also, from the effect which is use, is called divine truth, for the effect is to do, and also to teach, but one is of love, and the other is of wisdom, and every effect is use, and use is what is called good and truth, but good is the essence of use, and truth is its form. It is needless further to explain and deduce these observations, since every one from reason can see that love does, and that wisdom teaches, and that what love does is good, and what wisdom teaches is truth, and also that the good which love does is use, and that the truth which wisdom teaches is likewise use. Consider only with yourself, what is love without good in effect, and what is good in effect without use. Is love any thing in such case, and is good any thing? But you will discern that it is something in use, consequently that love exists in use; in like manner wisdom by truth, for wisdom teaches, and love does. It is from this ground that the heat, derived from the sun, which is the Lord, is called divine good, and the light also from that sun is called divine truth; they are so called from the effect, for that heat is the effect of love, and the light is the effect of wisdom, and each is use, for that heat vivifies the angels, and that light enlightens them; in like manner men.

What divine love is, was shewn in the preceding article; it

may now be expedient here to shew what the divine wisdom is: the divine wisdom is that which is called divine providence, and which is likewise called divine order, and divine truths are what are called laws of divine providence, which has been treated of above, and which are likewise called laws of divine order. These laws on one part have respect to the Lord, and on the other part have respect to man, and on both parts have respect to conjunction; the divine love has for an object to lead man and bring him to itself, and the divine wisdom has for an object to teach man the way that he must go, that he may come into conjunction with the Lord. This way the Lord teaches in the Word, and specifically in the decalogue, wherefore the two tables of the decalogue were written with the finger of the Lord Himself, one of which respects the Lord, and the other man, and both conjunction. Wherefore that the way may be known, the decalogue shall be explained, which shall be done in what follows.*

Inasmuch as man is recipient both of the divine love and the divine wisdom, therefore there is given him a will, and there is given him an understanding, a will in which he may receive divine love, and an understanding in which he may receive divine wisdom, divine love in the will by life, and divine wisdom in the understanding by doctrine; but in what manner reception is effected by doctrine in life, and by life in doctrine, is what will be taught with as much clearness as possible in the explication of the decalogue.

X. *That the conjunction is reciprocal of love and of wisdom*, or, what is the same thing, of will and understanding, also of affection and thought, in like manner of good and of truth, is an arcanum not yet revealed; that there is a conjunction, reason is able to discover, but not so that the conjunction is reciprocal: that reason can discover that there is conjunction, is evident from this consideration, that reason cannot be given except from the conjunction of affection and thought, for no one can think without affection; and he who is willing to inquire will perceive, that affection is the life of thought, also that such as the affection is, such is the thought, wherefore if one be inflamed, the other is inflamed, and if one grows cold, the other grows cold; hence it is that when man is glad, he thinks gladly, when he is sorrowful, he thinks sorrowfully, in like manner when he is angry, he thinks angrily, and so forth: enter from thy superior thought into thine inferior, and attend, and thou wilt see. Similar is the conjunction of love and of wisdom, because all affection is of love, and all thought is of wisdom; also similar is the conjunction of will and understanding, for love is of the will and wisdom is of the understanding; and similar is the

* This alludes to the Tract published in the year 1763, entitled *The Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue.*

conjcnction of good and of truth, because good is of love and truth is of wisdom, as was confirmed in the preceding article; concerning which conjunction see what is adduced in the *Doctrine of the New Jerusalem*, n. 11—27.

That the conjunction is reciprocal, may likewise be concluded from affection and thought, and that affection produces thought, and that thought reproduces affection; but it may principally be concluded from the reciprocal conjunction of the heart and lungs, for, as was before shewn, Art. vii. and viii. there is a plenary correspondence between the heart and the will, also between the lungs and the understanding, appertaining to man; wherefore from the conjunction of the heart and lungs we may be instructed concerning the conjunction of the will and the understanding, consequently concerning the conjunction of love and of wisdom. From the parellelism established between those two principles it may be manifest, 1. That the life of the will conjoins itself to the life of the understanding. 2. That the conjunction is reciprocal, and what its quality is. 3. That the life of the understanding purifies the life of the will: that in like manner it perfects and exalts it. 4. That the life of the will co-operates with the life of the understanding in every motion, and on the other hand the life of the understanding with the life of the will in every sense. 5. In like manner in the sound of the voice and its speech. 6. In like manner with the good and with the evil, with this difference, that with the evil the life of the will is not purified, perfected, and exalted, by the life of the understanding, but that it is defiled, depraved, and rendered brutal. 7. That love, which is the life of the will, constitutes all the life of man.

But first it is to be noted, that by the life of the will is meant love and affection, and that by the life of the understanding is meant wisdom, science, and intelligence. It is also to be noted, that the heart itself, with all its vessels throughout the body, corresponds to the will, and their blood corresponds to the love and its affections which constitute the life of the will; and that the lungs, together with the trachæa, the larynx, and the glottis, and finally the tongue, correspond to the understanding; and that respiration, which is effected by the influx of air through the larynx and trachæa into the bronchia of the lungs, corresponds to the life of the understanding. These things are to be noted, that the truth by correspondences may be openly and justly comprehended. Now therefore we proceed to the parallelism.

1. *That the life of the will conjoins itself to the life of the understanding.* From the parellelism it is manifest, that the life of the will, which is love, flows-in into the understanding, and constitutes its inmost life, and that the understanding spontaneously receives that life, and that the will, by the influx of its

love, in the understanding, first produces affections, which are proper to the will or love, and next perceptions, and finally thoughts with ideas, in co-operation. That this is the case, may be manifest from the conjunction of the heart with the lungs; for the heart discharges all its blood through its right auricle into the lungs, and makes its blood vessels, by virtue of which the lungs, from being white, appear red like blood; the heart discharges its blood through a covering or outermost coat, which is called the pericardium, and which coat encompasses the vessels even to the inmost of the lungs; thus the heart constitutes the life of the lungs, and gives them the capacity of respiration, which respiration is effected by an influx of air into the bronchia, and by their reciprocal motions or heavings.

2. *That the conjunction is reciprocal, and what is its quality.* From the parellelism it may be manifest, that the understanding remits back the life of love received from the will, but not by the same way by which it receives it, but by another sideways; and that the will thence performs all the functions of life in the universal body. But this reciprocal conjunction may be more fully comprehended from the reciprocal conjunction of the heart and lungs, because they are similar. The heart discharges blood through its right auricle into the lungs, as was said above, and the lungs remit it back, when received, into the left auricle of the heart, thus by another way, and the heart from its left venticle pours it forth with a strong force in all directions, through the aorta into the body, and through the carotids into the brain, by which arteries and their ramifications the heart performs its active vital functions in the body throughout, for the active force of the heart is in the arteries; the arterious blood next flows into the veins in every direction, through which it reflows to the right venticle of the heart, and from this again, as before, into the lungs reciprocally: this circulation of the blood is continual in man, because the blood corresponds to the life of the love, and respiration to the life of the understanding. From what has been said it is evident, that there is reciprocal conjunction of love and of wisdom, and that love is the life of itself, and the only life, of man.

3. *That the life of the understanding purifies the life of the will,* is not only evident from correspondence with the lungs and the heart, but also from this consideration, that man, by birth from his parents, is born into evils, and that hence he loves corporeal and worldly things more than celestial and spiritual things; consequently that his life, which is love, is depraved and impure by nature; every one may see from reason, that this life cannot be purified except by the understanding, and that it is purified by spiritual, moral, and civil truths, which constitute the understanding. Wherefore also it is given to man to be able to perceive, and with affirmation to think, such things as are con-

trary to the love of his will, and not only to see that they are so, but also, if he looks up to God, to be able to resist, and thereby remove, the depraved and filthy things of his will, which is the same thing as being purified. This also may be illustrated by the defæcation of the blood in the lungs: that the blood let in thither from the heart is defæcated, is a thing known to anatomists, from this consideration, that the blood flows from the heart into the lungs in greater abundance than it flows back from the lungs into the heart; also that it flows in indigested and impure, but flows back refined and pure; also that in the lungs there is a cellular texture, into which the blood of the heart presses out by separation its useless particles, injecting them into the little bronchial vessels and ramifications; also that the flux in the nostrils and the mouth, and the vapour in breathing, is from that source. From which considerations it is evident that the fæculent blood of the heart is purified in the lungs. By these considerations, what was said just above may be illustrated, inasmuch as the blood of the heart corresponds to the will's love, which is the life of man, and the respiration of the lungs corresponds to the perception and thought of the understanding, by which purification is effected. *That the life of the understanding also perfects and exalts the life of the will* —the reason is, because the will's love, which constitutes the life of man, is purged from evils by means of the understanding, and man, from being corporeal and worldly, becomes spiritual and celestial, in which case the truths and goods of heaven and of the church are grafted in his affection, and nourish his soul; thus the life of his will is made new, and from it the life of his understanding becomes new, so that each is perfected and exalted; this is effected in the understanding, and by it, but from the will, for the will is the man himself. This likewise is confirmed by the correspondence of the lungs and the heart; for the lungs, which correspond to the understanding, not only purge the blood from its fæculent particles, as was before observed, but also nourish it from the air; for the air is full of volatile elements and odours, homogeneous with the matter of the blood; and there are likewise innumerable sanguineous foldings in the little lobes of the bronchia, which, according to their peculiar faculty, imbue the substances which are admitted, in consequence whereof the blood becomes fresh and bright, and is rendered arterious, such as it is when conveyed from the lungs into the left ventricle of the heart. That the atmosphere nourishes the pulmonary blood with new aliments, is evident from much experience; for there are some gales which are injurious to the lungs, and some which recreate them, thus some which are hurtful, and some which are salubrious; there are also some animals which live a long time without terrestrial food, thus upon atmospherical food alone, as

bears, vipers, cameleons, and others, which support life for a time without any other diet. From these considerations it is evident that the pulmonary blood derives nourishment also from the atmosphere; thus also the life of the understanding perfects and exalts the life of the will, according to correspondence.

4. *That the life of the will co-operates with the life of the understanding in every motion, and in return the life of the understanding co-operates with the life of the will in every sense.* That the will and the understanding co-operate in all and singular things of the body, like the heart and lungs, was shewn above: but that the will is the prime agent in producing motions, and that the understanding is the prime agent in the exercise of the senses, has not yet been shewn. That the will is the prime agent in producing motions, follows from the ministration which it performs, for to do and to act is from the will principle; and that the understanding is the prime agent in the senses, follows also from its ministration, in that it perceives and is thence sensible; nevertheless, neither motion nor sense can exist without the co-operation of each. This likewise appears from the co-operation of the heart and lungs: that in motions the heart is the prime agent, and the lungs the secondary, is evident from the muscles, that the arteries act therein, and the little coats from the ligaments re-act; the arteries are constricted by fibres put forth from the brain, and are stretched back by little coats from the super-induced ligaments; the arteries are from the heart, and the ligaments, inasmuch as they are continued from the diaphragm or peritonæum, or elsewhere, are in the alternate motion of the lungs; hence it is evident that in motions the blood of the heart is the prime agent, and the respiration of the lungs the secondary. When respiration in the muscles of the lungs is the secondary agent by the aforesaid ligaments, which are in its motion, those ligaments constitute also an involucrum common to the muscles, and likewise coats of moving fibres, and hence they enter into the most minute parts, thus hence they are re-actions both general and singular, and the singular are capable of being variously multiplied under the general, according to a law of nature prevailing universally. The case is similar with the understanding and the will. But that the lungs are the prime agent in the senses, and the heart the secondary, is evident from the examination of the organs of the senses, which confirm it; but inasmuch as their textures are intricate, and their various component parts cannot here be described, it is sufficient to know that all the organs of the senses correspond to such things as are of the understanding, for the organ of sight corresponds to intelligence, the organ of hearing to obedience grounded in hearkening, the organ of smell to perception, the tongue to wisdom, and the touch to perception in general.

5. *In like manner in the tone of the voice and its speech.* It was said above, that the formations of love from the will in the understanding are first affections, then perceptions, and finally thoughts; and it is a known thing that all tones of the voice are from the lungs, and that variations of tones are given, some of which are in a small degree derived from the understanding, while some are in a greater degree, and some in a greater still; the tones, which in a smaller degree are derived from the understanding, are the tones of singing and music; those which are derived in a greater degree from the understanding, are the interior tones of speech; and those which are derived in a still greater degree, are the exterior tones of speech; the speech itself, by the articulations of tone, which are expressions of speech, makes them manifest. That there is a correspondence of tones and of speech with the life of the will which is love, and with the life of the understanding, is manifest from this consideration, that it may be perceived from the tone of a man's voice, what the quality of the affection of his love is, and from his speech, what is the quality of the wisdom of his understanding: this is perceived manifestly by the angels, but obscurely by men: the correspondence of the tone itself is with the general affection of love in the understanding; the correspondence of the variations of tone, such as are those of singing and music, is with the variations of the affections which are from the love of the will in the understanding; the correspondence of the variations of tone, which are derived in a small degree from the understanding, is with perception; those which are derived in a greater degree, with the variation of perceptions; and those which are derived in a still greater degree, with thought and its variations; this is a summary view of the subject. There are two lungs, which are called lobes; the fountains of their respiration are called bronchia; the channel into which they close is called the windpipe; the top of this channel is called the larynx, and the aperture for the tone of the voice therein is called the glottis; the continuation thence is into the nostrils and into the tongue, and the exit is through the opening of the lips: such in one complex are the things appertaining to the lungs, to their respiration and utterance of tones, and these things taken together correspond to the understanding derived from the will, their utterance of tones to the understanding, and their motions to the will.

6. *These effects have place with the good and with the evil, with this difference, that with the evil the life of the will is not purified, perfected, and exalted, by the life of the understanding, but that it is defiled, depraved, and rendered brutal.* With every man there is a will and an understanding, and there is also reciprocal conjunction of will and understanding, thus alike with the evil and the good; but the love of the will differs with every one, and

hence also the wisdom of the understanding, and this to such a degree, that with the good and with the evil they are opposites; for with the good there is the love of good, and hence the understanding of truth, but with the evil there is the love of evil, and hence the understanding of what is false. Since therefore the will's love with the good is not only purified by the understanding, but is also perfected and exalted, as was proved above; it follows that the will's love with the evil is defiled by the understanding, is depraved, and rendered brutal. In externals indeed there is an apparent similitude, because externals simulate and deceive by pretences, but in internals there is dissimilitude. But how this case is, may be illustrated by the correspondence of the heart and lungs; for every one has a heart and lungs, and with every one there is conjunction of the heart with the lungs, even reciprocal, and with every one the blood of the heart in the lungs is deprived of its phlegm, and is nourished by the volatile elements and odours supplied from the air, but yet altogether in a different manner with the good from what it is with the evil. What is the nature of the deprivation of phlegm and of the nourishment of the blood in the lungs with the good and with the evil, may be concluded from the following documents of experience: in the spiritual world, a good spirit attracts with his nostrils all fragrances and sweet smells with delight, and has a horror at what is putrid and stinking; but an evil spirit attracts with his nostrils what is putrid and stinking from a principle of delight, and shuns what is fragrant and sweet-scented; hence it is, that in the hells there are filthy, rancid smells, as of a dunghill, or dead body, and others of a like nature, and this because all odour corresponds to the perception which is from the affection of every one's love; the reverse has place in the heavens. From which considerations it is evident, that the blood with men in the world is nourished by the air with similar (substances) as being homogeneous, and is purged by dissimilar as being heterogeneous: the human blood in its inmost principles is spiritual, in its outermost principles is corporeal, wherefore they who are spiritual nourish it from such things in nature as correspond to things spiritual, but they who are merely natural nourish it from such things in nature as correspond to it; hence the dissimilitude of the blood in men is as great and of such a quality as is the dissimilitude of their loves, for the blood corresponds to the love, as is evident from what is said above.

7. *That the love, which is the life of the will, constitutes all the life of man.* It is believed that thought constitutes the life of man, but it is love; the reason why it is so believed is, because thought appears to man, and love not so. If you take away love, or any stream of it, which is called affection, you cease to think, you grow cold and die; but not when you take

away thought alone, as is the case when the memory fails, also in sleep, in swoons, in suffocation, in the womb, in which circumstances, although man does not think, still he lives, so long as the heart beats, for the heart corresponds to the love: the case is similar with the will and the understanding, for love is of the will, and thought is of the understanding. That love constitutes all the life of man, has been illustrated in the foregoing pages by the correspondence of the heart with the lungs, and by that correspondence it was shewn, that as the heart in the womb forms the lungs, that thereby it may perform respiration, and thus by respiration produce speech, in like manner love forms the understanding, that thereby it may think, and from thought may speak; so likewise it was shewn, that love from itself produces affections, of which are intentions; by these perception, of which are lights; and by perception thought, of which are ideas, and from these memory; and that these things taken together are of the love's understanding, to which things in a similar series correspond all things of the lungs. As the love has formed the understanding to the use of thought and of speech, so likewise it has formed the other functions of life to their uses, some to the uses of nourishment, some to the uses of chylification and sanguification, some to the uses of procreation, some to the uses of sensation, some to the uses of action, and of ambulation, in which no other principle can perform life, except the former itself, which is love: the formation was effected by the heart and its blood, because the blood corresponds to the love, and the heart to its receptacle; and the viscera, the organs and members of the whole body are those parts in which the functions of uses are formed of the love by the heart. Whosoever is capable of examining the subject may see, that the progressions of uses from first to last in those things are similar to those in the lungs. From these considerations, and from what has been said above, it is evident that the will's love constitutes all the life of man, and that the life of the understanding is from it, consequently that man is his own love and his own understanding from it according to it.

XI. *That love to the Lord from the Lord exists in charity, and that wisdom (exists) in faith.* They who think only naturally, and not at the same time spiritually, concerning love to the Lord, and concerning charity towards the neighbour, think no otherwise, because they cannot think otherwise, than that the Lord is to be loved as to person, and likewise the neighbour as to person; but they, who think both naturally and spiritually, perceive and from perception think, that both an evil man and a good man can love the Lord as to person, in like manner the neighbour, and that if an evil man loves, he cannot be loved again, but that if a good man loves, he can be (loved

again); hence the spiritual-natural man concludes, that to love the Lord is to love that which is from Him, which in itself is divine, in which is the Lord, and that this is to do good to the neighbour, and that thus and no otherwise he can be loved by the Lord, and can be conjoined to Him by love; but the natural man cannot think spiritually on this subject, unless it be distinctly laid down before him. It shall therefore be distinctly treated of in the following articles concerning *Love and Charity:* 1. That the love of uses is charity. 2. That the Lord is the source from which it proceeds, and that the neighbour is the object to which it tends. 3. That love to the Lord exists in charity because in use. 4. That use consists in a person's fulfilling his duty, and discharging his employ, rightly, faithfully, sincerely, and justly. 5. That there are general uses, which also are the uses of charity. 6. That uses do not become uses of charity with any one else, but him who fights against evils which are from hell. 7. Since those evils are contrary to love to the Lord, and contrary to charity towards the neighbour. 8. That uses, which have for their first and last end a man's own proper good, are not uses of charity. *Concerning wisdom and concerning faith.* 1. That faith is nothing else but truth. 2. That truth becomes truth when it is perceived and loved, and that it is called faith when it is known and thought. 3. That the truths of faith on one part respect the Lord, on the other the neighbour. 4. In general, how the Lord is to be approached, that conjunction may be effected: and next, how the Lord by man performs uses. 5. Each is taught by truths spiritual, moral, and civil. 6. Faith consists in knowing and thinking those truths, charity consists in willing and doing them. 7. Wherefore when the divine love of the Lord exists in charity with man, which is to will and to do those truths, the divine wisdom of the Lord exists with man in faith, which is to know and to think truths. 8. That the conjunction of charity and faith is reciprocal.

Concerning love and charity.—1. *That the love of uses is charity.* In all and singular things there are these three (constituents), end, cause, and effect; the end is that from which (any thing is produced), the cause is that by which (it is produced), and the effect is that in which (it is produced); and when the end by (or through) the cause is in the effect, it then exists: in all love and its affection there is an end, and the end intends, or wills to do, what it loves, and the deed is its effect. The Lord is the end from which (any thing is produced), man is the cause by which, and use is the effect in which the end exists: the Lord is the end from which (any thing is produced), because from His divine love He perpetually intends, or wills to do, uses, that is, things good for the human race; man is the cause by which (any thing is produced), because he is in the love of

uses, or may be, and in that love intends, or wills to do, uses, and uses are the effects in which the end exists; uses are what are also called things good. Hence it is evident, that the love of uses is the charity which man ought to have towards his neighbour. That in all and singular things there is an end, a cause, and an effect, may be discovered from the examination of any thing whatsoever; as when a man does any thing, in this case he says either with himself, or to another, or another to him, why doest thou this? thus what is the end? by what doest thou this? thus by what cause? and what doest thou? which is the effect. The end, the cause, and the effect, are called also the final cause, the middle cause, and the thing caused; and by the law of causes it is established, that the end is the all in the cause, and hence the all in the effect, for the end is their very essence itself: in like manner the Lord, since He is the end, is the all in the love of uses, or in charity appertaining to man, and hence is the all in the uses derived from Him, that is, in the uses performed by Him. It is from this circumstance that it is believed in the church, that all good is from God, and nothing from man, and good from God is good itself. It follows therefore as a consequence, that to do charity is to do uses, or the good things which are uses, thus that the love of uses is charity.

2. *That the Lord is the source from whom it proceeds, and that the neighbour is the object to whom it tends.* That the Lord is the source from whom the love of uses or charity is and exists, is evident from what was said above; that the neighbour is the object to whom it tends, is, because the neighbour is the object towards whom charity ought to be cherished, and to whom charity ought to be performed. Inasmuch as it is said that the neighbour is the object towards whom the love of uses tends, it may be expedient to say also what and who the neighbour is. The neighbour in an extended sense is the community or the public, in a less extended sense it means the church, a man's country, a society greater or lesser; and in a limited sense it means a fellow-citizen, a companion and brother; to the latter and to the former to perform uses from a principle of love is to do charity towards the neighbour, for he loves those uses: the reason why he loves those uses is, because the love of uses and the love of the neighbour cannot be separated; man may indeed, from the love of uses or from charity, do good to an enemy and to a wicked person, but to them he performs the uses of repentance or reconciliation, which uses are various, and are effected by various methods, see Matt. v. 25, 43, 44, and following verses; Luke vi. 27, 28, 35.

3. *That love to the Lord exists in charity, because in use.* This the Lord Himself teaches in John: "*He that hath My commandments and doeth them, he it is who loveth Me; if any one*

love Me, he keepeth My Word; he who loveth Me not, keepeth not My Words," xiv. 21, 23, 24: again in the same evangelist: "*If ye keep My commandments, ye shall abide in My love,*" xv. 10: to keep My precepts, words, and commandments, is to do the goods of charity, which are uses to the neighbour. And in the same evangelist: "*Jesus thrice said to Peter, lovest thou Me? and Peter thrice replied, that he loved Him; Jesus thrice said, feed My lambs and My sheep,*" xxi. 15, 16, 17; to feed lambs and sheep denotes uses or goods of charity with those who preach the gospel, and love the Lord; hence it is evident that love to the Lord exists in charity, because in use, also that the conjunction of love to the Lord with charity towards the neighbour, thus the conjunction of the Lord with man, is in use, and that the conjunction is of such a quality and of such a measure, as is the quality and measure of the love of use, for the Lord is in use, as in the good which is from Himself, and man who is in the love of use, is in use as from himself, but still acknowledges that it is not from him but from the Lord: for man cannot love the Lord from himself, neither can he do uses from himself, but the Lord loves him, and reciprocates his love in him, and also makes it to appear as if he loved the Lord from himself. This therefore is the love of the Lord from the Lord. Hence also it is evident how love to the Lord exists in charity or in the love of uses.

4. *That use consists in a person's fulfilling his duty, and discharging his employ, rightly, faithfully, sincerely, and justly.* It is not known except obscurely, and only by some, what is properly meant in the Word by the goods of charity, which are also called good works, and likewise fruits, and here uses: from the sense of the letter of the Word it is believed, that they consist in giving to the poor, in assisting the needy, in doing good to widows and orphans, with other like things; but these uses are not meant in the Word by the fruits, works, and goods of charity, but the meaning is that every person should discharge his duty, his business, and employment, rightly, faithfully, sincerely, and justly; when this is the case, the general or public good is consulted, thus also a man's country, a society greater and lesser, together with a fellow-citizen, a companion and brother, who fall under the description of neighbour in its extended and limited sense, as was said above: for every one in such case, whether he be a priest, or a governor and officer, or a trader, or a labourer, does uses daily; a priest by preaching, governors and officers by administration, a merchant by trading, and a labourer by his labour: as for example, a judge who judges rightly, faithfully, sincerely, and justly, does uses to his neighbour as often as he judges; in like manner a minister as often as he teaches, so likewise in the other instances. That such uses are meant by the goods of charity and by works, is

evident from the government of the Lord in the heavens, for in the heavens, as in the world, all are employed in some function and ministration, or in some office, or in some business; and every one enjoys magnificence, opulence, and happiness, according to his fidelity, sincerity, and justice therein; an indolent and slothful person is not admitted into heaven, but is cast out, either into hell, or into a wilderness, where he lives in misery and the want of every thing: such things, in the heavens, are called goods of charity, good works, and uses. Every one also, who has been faithful, sincere, and just, in his office and employment in the world, is likewise faithful, sincere, and just, after his departure out of the world, and is accepted in heaven by the angels, and likewise has heavenly joy according to the quality of his faithfulness, sincerity, and justice; the reason is, because the mind, addicted to its office and employment from the love of use, is held together, and in such case is in spiritnal delight, which is the delight of fidelity, sincerity, and justice, and is withheld from the delight of fraud and malice, also from the delight of mere chit-chat and the gratification of appetite, which also is the delight of idleness, and idleness is the devil's pillow. Every one may see that the Lord cannot have His abode in the love of these latter, but that He can in the love of the former.

5. *That there are general uses, which also are uses of charity.* The proper and general uses of charity are the uses of every one's functions and administration, as was said above, which in such case become goods of charity, in which exists love to the Lord, or in which this love is conjoined when man does them from spiritual fidelity and sincerity, which have place with those who love uses because they are uses, and who believe that all good is from the Lord. But besides the above uses, there are also given other general ones, such as faithfully loving a conjugial partner, giving children a proper education, the prudent management of domestic concerns, just dealing with servants and dependants; these works become works of charity, when they are done from the love of uses, and towards a conjugial partner, when they are done from mutual and chaste love; those uses are the domestic uses which are of charity. There are also other general uses, as contributing the necessary and due support to the ministry of the church, which goods become uses of charity, so far as the church is loved in a superior degree. Amongst general uses also may be reckoned the contributing towards the building and establishment of orphan-houses, of edifices for the reception of strangers, and colleges or places of public exercise, with other things of a similar nature, which uses in part are indifferent; to give aid to the needy, to widows, to orphans, merely because they are needy, widows, and orphans, and to give to beggars, merely because

they are beggars, are uses of external charity, which charity is called piety, but they are not uses of internal charity, only so far as they are derived from use itself and its love; for external charity without internal is not charity, the internal being necessary to constitute it so; for external charity, derived from internal, acts prudently, but external charity, without internal, acts imprudently, and often unjustly.

6. *That uses do not become uses of charity with any one else but him who fights against evils which are from hell:* for the uses which man does, so long as he is in hell, that is, so long as the love, which makes his life, is there and from thence, are not uses of charity, for they have nothing in common with heaven, and the Lord is not in them; the love of the life of man is there and thence, so long as he has not fought against the evils which are there and thence; those evils are described and made manifest in the decalogue, and will be seen in its explication: those uses, which are done either under a shew of charity, or under a shew of piety, are described in the Word; those which are done under a shew of charity are thus described in Matthew: "*Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then will I confess to them, I know you not, depart from Me ye workers of iniquity,*" vi. 22, 23; and they who have done them under a shew of piety, are thus described in Luke: *Then shall ye begin to say, we have eaten before Thee, and have drunk, and Thou hast taught in our streets; but He shall say, I say unto you, I know ye not whence ye are, depart from Me all you workers of iniquity,*" xiii. 26, 27; and they are also meant by the five foolish virgins, who had no oil in their lamps, to whom the bridegroom said at his coming, "*I know you not,*" Matt. xxv. 1—12. For so long as infernal and diabolical evils are not removed by combat, man may do uses, in which there is yet nothing of charity, and consequently nothing of piety, for they are interiorly defiled.

7. *Inasmuch as they are contrary to love to the Lord, and contrary to charity towards the neighbour:* for all uses, which in their essence are uses of charity, are from the Lord, and are done from Him by men, and in such case the Lord conjoins Himself in use with man, or love to the Lord with charity towards the neighbour. That no one can do any use except from the Lord, He Himself teaches in John: "*He who abideth in Me and I in him, the same bringeth forth much fruit, because without Me ye cannot do any thing,*" xv. 5: fruit is use. That the uses which are done by man, who has not fought, or does not fight, against the evils which are from hell, are contrary to love to the Lord, and contrary to charity towards the neighbour, is, because the evils which lie concealed inwardly in those uses, are contrary to the Lord, thus contrary to love to Him,

and hence contrary to the love of use, which is charity: for hell and heaven cannot be together, inasmuch as they are opposites, or one against the other, wherefore they who do such uses, do not love the neighbour, that is, the community and public, the church, their country, the society in which they live, a fellow-citizen, a companion and brother, who, in the extended and limited sense are the neighbour. That this is the case, has been made manifest to me from very much experience. Such are those uses within the man who does them, but out of the man they are still uses, also excited by the Lord with man, for the sake of good both general and particular, but they are not done from the Lord, wherefore those uses are not recompensed in heaven, but are recompensed or to be recompensed in the world.

8. *That the uses, which have for the first and last end a man's own proper good, are not uses of charity.* That the end regarded is the all of the effect, or the all of use, and that the Lord is that end, and that it is from the end that use is the use of charity, was confirmed above in this article; when therefore man is the end regarded, that is, his own proper good, in this case he is the all of the effect, or the all of use, whence his use becomes not use in essence, but in appearance, in which there is life from the body, but not any from the spirit.

Concerning wisdom and faith.—— 1. *That faith is nothing else than truth.* The Christian world, when charity began to decay, grew ignorant that charity and faith are one, consequently that faith is not given where there is no charity, and that charity is not given where there is no faith; from this ignorance arose blindness of such a sort, that they knew not what charity is, or what faith is. They then began to separate those two principles, not only in thought, but also in doctrine, and thereby to divide the Christian church, which in itself is one, into several, and to distinguish them according to the tenets of faith separate. When charity and faith are separated with man, it is then unknown what charity is, for charity must give existence to faith, and faith ought to teach this, and likewise charity to illustrate it, and faith to see it; wherefore if charity and faith be separated, neither the one nor the other appertains to man, but both are removed from him, just as when you take away a candle, you take away also the light, and there is darkness. This is the reason why by faith is meant that which a man believes, and does not see, wherefore it is said this and that is to be believed, and scarce any one says I do not see, but I believe, the consequence of which is, that no one knows whether what he believes be true or false: thus the blind leads the blind, and both fall into a pit. That faith is nothing else than truth, is indeed acknowledged when it is said that truth is of faith, and that faith is of truth; but if it be asked whether this and that

be truth, the reply is, it is of faith, and no further inquiry is made; thus with the eyes shut, and the understanding closed, every thing into which man is born to believe, is accepted for a truth of faith. Such blindness was never called faith by the ancients, but they gave the name of faith to that which, by any light in the thought, they could acknowledge to be true; hence it is that in the Hebrew tongue truth and faith are expressed by one term, which term is *Amen and Amuna.*

2. *That truth becomes truth when it is perceived and loved; and that it is called faith when it is known and thought.* The defenders of faith separate are willing to have credit when they say, that spiritual things cannot be comprehended by the human understanding, because they transcend it, but still they do not deny illustration; the illustration which they do not deny is here meant by perception, thus by the assertion, that truth becomes truth, when it is perceived and loved; nevertheless the love of truth gives to the truth perceived to become truth, for it gives life; the reason why that illustration is perception, is, because all truth is in light, and the understanding of man is capable of being elevated into that light; the reason why all truth is in light, is, because the light proceeding from the Lord as a sun is essential light; hence it is that all truth in heaven is lucid, and that the Word, which is divine truth, gives to the angels there a common light, wherefore also the Lord is called the Word and likewise light, John i. 1, 2, 3. That the human understanding is capable of being elevated into that light, it has been given to know from much experience, and that this is the case with the understanding of those who are not in the love of truth, provided they be in the desire of knowing, or in the affection of glory arising from it, with this difference, that they who are in the love of truth are actually in the light of heaven, and that on this account they are in the illustration and perception of truth when they read the Word, whereas all others are not in the illustration and perception of truth, but only in the confirmation of their own principles, without knowing whether they be true or false; and also with this further difference, that they who are in the love of truth, when they read the Word, and think from that love, keep the sight of their understanding constantly in the principle itself, and thus inquire whether it be true before it is confirmed; but all others assume a principle from the science of memory, not being willing to know whether it be true, and if they are desirous of the reputation of learning, they confirm that principle by the Word, and by reason; and such is the genius of learning, which is self-conceit, that it can confirm every thing that is false, even to make it appear to itself and others to be true. Hence come heresies, disagreements, and defences of disagreeing tenets in the church; hence also comes this difference, that

they who are in the love of truth are wise, and become spiritual, but all others remain natural, and in things spiritual are insane. The reason why truth is called faith, when it is known and thought, is, because truth perceived becomes afterwards a thing of memory, which is believed; hence also it is evident that faith is nothing else than truth.

3. *That the truths of faith on one part respect the Lord, on the other the neighbour.* All truths respect these three things, as their universal objects, above them the Lord and heaven, near them the world and neighbour, and beneath them the devil and hell; and truths are to teach man how he may be separated from the devil and hell, and be conjoined to the Lord and heaven, and this by a life in the world in which he is, and by a life with the neighbour with whom he is; by the latter and the former life all separation and conjunction is effected. Man, in order to be separated from the devil and hell, and to be conjoined to the Lord and heaven, ought to know what things are evil and thence what things are false, because these things are the devil and hell, and he ought to know what things are good with the truths derived from them, because these things are the Lord and heaven; the reason why evils and falses are the devil and hell, is, because they are thence derived, and the reason why goods and truths are of the Lord and heaven, is, because they are thence derived. Unless man be acquainted both with the latter and the former, he does not see any way of departure from hell, nor any way of entrance into heaven; truths must teach those things, and the truths which teach are given to man in the Word and from the Word; and whereas the way both to heaven and to hell is from the world, and in the world is the life of man, and with his neighbour there, therefore that life is the way which truths teach; if therefore the life of man be according to the truths of the Word, the way to hell and from hell is closed, and the way to the Lord and from the Lord is opened, and the life of man becomes the life of the Lord with him; this is what is meant by the Lord's words in John, "*I am the way, the truth, and the life,*" xiv. 6. But on the other hand, if the life of man be contrary to the truths of the Word, then the way from heaven and to heaven is closed, and the way to hell and from hell is opened, and the life of man is not life but death. That the life of the Lord with man is the life of charity towards the neighbour, and that there is conjunction in the love of uses, was said above in treating of charity; and whereas truths teach this life, it is evident that, on one part, they respect the Lord, and on the other the neighbour.

4. *That truths teach how the Lord is to be approached, and afterwards how the Lord by man does uses.* How the Lord is approached has been said elsewhere, and will be shewn at large

in the explanation of the decalogue; but how the Lord afterwards does uses with man, shall now be shewn; it is a known thing that man cannot do any thing good from himself, which in itself is good, but that he can from the Lord, consequently he cannot do any use, which in itself is use, for use is good; whence it follows, that the Lord does every use which is good by man. That the Lord wills that man should do good as from himself, has been shewn elsewhere; but how man is to do good as from himself, the truths of the Word also teach, and whereas truths teach it, it is evident that truths are of science and of thought, and that goods are of will and of deed, and that thus truths become goods by willing and doing, for what a man wills and does, this he calls good, and what a man knows and thinks, this he calls truth, and that in deed, thus in good, there is both willing, and thinking, and knowing; their complex therefore in what is ultimate is good, this having in itself an external form from truths in the thought, and an internal from the love in the will. But how the Lord does uses, which are goods, with man, has been also said and shewn in the explication of the laws of His divine providence.

5. *That each is taught by truths spiritual, moral, and civil.* It shall first be shewn what truths spiritual, truths moral, and truths civil are; secondly, that the spiritual man is also a moral and civil man; thirdly, that what is spiritual is in what is moral and civil; fourthly, that if they be separated, there is no conjunction with the Lord. 1. What truths spiritual, truths moral, and truths civil are:—Truths spiritual are those which the Word teaches concerning God, that He is One, the creator of the universe; that He is infinite, eternal, omnipotent, omniscient, omnipresent, provident; that the Lord as to the Human (principle) is His Son; that God the Creator and He are one; that He is the Redeemer, the Reformer, the Regenerator and Saviour; that He is the Lord of heaven and earth; that He is divine love and divine wisdom; that He is good itself and truth itself; that He is life itself; that all of love, of charity and of good, likewise all of wisdom, of faith and of truth, is from Him, and nothing from man; and hence that no man has merit from any love, charity and good, nor from any wisdom, faith and truth; that therefore He alone is to be adored; so further, that the Holy Word is divine, and that there is a life after death, that there is a heaven and a hell, heaven for those who live well, and hell for those who live ill; with several things besides relating to doctrine derived from the Word, as concerning baptism and the holy supper: these and similar things are properly spiritual truths. But moral truths are those which the Word teaches concerning the life of man with his neighbour, which life is called charity, the goods whereof, which are uses, in general have reference to justice

and equity, to sincerity and rectitude, to chastity, to temperance, to truth, to prudence and to benevolence; to truths of moral life also appertain things opposite, which destroy charity, and in general have reference to injustice, want of equity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, hatred and revenge, and to malevolence. The reason why these latter are also called truths of moral life, is, because all things which a man thinks, and confirms to be so, whether they be evil or good, are to be referred amongst truths, for he says that it is true, that this is evil, and this is good: these are moral truths. But civil truths are the civil laws of kingdoms and of states, which in general have reference to the several causes of justice which are prescribed, and, in the opposite, to the various acts of violence which exist. 2. That the spiritual man is also a moral and civil man. Many believe, and it is believed by many, that they are spiritual who are acquainted with the spiritual truths above enumerated, and especially they who discourse about them, and still more so they who perceive them with some degree of understanding; still however they are not spiritual, for this is only to know, and from science to think and speak, and from the faculty of understanding, which every man has, to perceive, and these things alone do not make man spiritual, for there is wanting a love for them from the Lord, and love from the Lord is the love of uses, which is called charity; in charity the Lord conjoins Himself to man, and makes him spiritual, for then he does uses from the Lord, and not from himself; this the Lord teaches in many passages in the Word, and thus in John: "*Abide in Me and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me; I am the vine, ye are the branches; he who abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye cannot do any thing,*" xv. 4, 5: fruits are uses or the goods of charity, and the goods of charity are nothing else but moral goods; hence it is evident that a spiritual man is also a moral man; the reason why a moral man is likewise a civil man, is, because civil laws are uses themselves in act, which are called exercises, works and deeds. As for example, in regard to the eighth commandment of the decalogue, thou shalt not steal; what is spiritual in this commandment teaches, that man ought not to take any thing from the Lord, and attribute it to himself, and say that it is his; also that he ought not by false principles to take away from any one the truths of his faith; what is moral in this commandment teaches that man ought not to deal insincerely, unjustly, and fraudulently, with his neighbour, so as to cheat him of his wealth; but what is civil in the commandment teaches, that man ought not to steal. Who cannot see, that the man who is

led of the Lord, and who is thereby a spiritual man, is also a moral and civil man? To take also another example from the sixth commandment, Thou shalt do no murder; what is spiritual in this commandment teaches, that man ought not to deny a God, thus the Lord, since to deny Him, is to kill and crucify Him in one's self; also that he ought not to destroy spiritual life in another; since in so doing he murders the soul; what is moral in the commandment teaches, that man ought not to hate his neighbour, nor to indulge revenge towards him, since hatred and revenge have murder in them; and what is civil in the commandment teaches, that murder ought not to be committed on the body of a neighbour. From this example also it is seen that the spiritual man, who is one that is led of the Lord, is also a moral and civil man; it is otherwise with him who is led of himself, of whom we shall speak presently. 3. That what is spiritual is in what is moral and civil. This follows from what was said above, that the Lord conjoins himself with man in the love of uses, or in charity towards the neighbour; what is spiritual is from the conjunction of the Lord, what is moral is from charity, and what is civil is from its exercise. A spiritual principle must be in man to the intent that he may be saved, and this principle is from the Lord, not above or out of man, but within him; the same principle may be in man's science only, and thence in his thought and speech, but it ought to be in his life; and his life consists in willing and doing, wherefore when knowing and thinking is also willing and doing, then there is a spiritual principle in what is moral and civil: if any one shall say, how can I will and do? the answer is, fight against the evils which are from hell, and you will both will and do, not from yourself but from the Lord, for when evils are removed, the Lord does all things. 4. That if they be separated, there is no conjunction with the Lord. This may be seen from reason and from experience; from reason—for in case man has such a memory and such an understanding, that he can know and perceive all the truths of heaven and of the church, and yet is not willing to do any of them, is it not said of him that he is an intelligent man, but not an upright one; yea further that he the more deserves punishment? Hence it follows, that he who separates what is spiritual from what is moral and civil, is not a spiritual man, neither is he moral nor civil. From experience: there are persons of such a character in the world, and I have discoursed with such after death, and have heard that they were acquainted with all things of the Word, and hence with many truths, and they believed that on this account they should shine in heaven as the stars; but when their life was explored, it was discovered to be merely corporeal and worldly, and in consequence of the evils and enormities, which they thought and willed within them-

selves, infernal; hence all the things which they had learnt from the Word, were taken away from them, and they became (the forms) of their own will, and were cast into hell to their like, where they discoursed insanely according to their thoughts in the world, and acted basely according to their loves in the world.

6. *That faith consists in knowing and thinking those truths, and charity in willing and doing them.* That truth is called faith, when man knows and thinks it, was confirmed above; but that truth becomes charity when man wills and does it, shall now be confirmed. Truth is a seed, which, viewed out of the earth, is merely seed, but when it comes into the earth it becomes a plant or tree, and puts on its own form, and hence takes another name. Truth also is a garment, which, out of man, is merely a piece of cloth accommodated to the body, but when it is put on, it becomes clothing in which there is a man. The case is similar with truth and charity; truth, whilst it is only known and thought, is merely truth, and is called faith, but when man wills and does it, it becomes charity, just as seed becomes a plant or a tree, or as a piece of cloth becomes clothing containing a man. Science and the thought thence derived are also two faculties distinct from will, and consequently from deed, and likewise they are capable of being separated; for man may know and think many things, which he does not will, and consequently does not do; but when separated they do not constitute the life of man, whereas when conjoined, they do constitute it: the case is similar with faith and charity. These observations may be still further illustrated by comparisons: light and heat in the world are two distinct things, which may be both separated and conjoined; they are separated also in the time of winter, and they are conjoined in the time of summer; but when separated they do not give birth to vegetable life, that is they do not produce any thing, whereas when conjoined they do give birth and produce. Again, the lungs and the heart in man are two distinct things, whose motions may be both separated and conjoined; they are separated in swoons and suffocations, but when separated they do not constitute the life of the body of man, whereas when conjoined they do constitute it. The case is similar with science and the thought of man thence derived, to which faith has relation, and with will and deed, to which charity has relation: the lungs also correspond to thought, and to the faith thence derived, and the same is the correspondence of light; and the heart corresponds to the will and to the charity thence derived, in like manner heat. From these instances it may be seen, that in faith separate from charity there is no more of life, than in knowing and thinking separate from willing and doing; the life, which in such case is in faith, consists solely in this,

that the man is willing to think, and makes himself speak, thus believe.

7. *Wherefore when the divine love of the Lord exists with man in charity, which is willing and doing truths, the divine wisdom of the Lord exists with man in faith, which is knowing and thinking truths.* What the divine love of the Lord is, and what His divine wisdom, has been said above; we have also treated on charity and faith, and on the conjunction of the Lord in the love of uses, which is charity with man; we shall now therefore proceed to treat on the conjunction of the Lord with the faith appertaining to man. The Lord conjoins Himself with man in charity, and from charity in faith, but not in faith and from faith in charity; the reason is, because the conjunction of the Lord with man is in his will's love, which makes his life, thus in charity, which makes his spiritual life; from this love the Lord vivifies the truths of thought, which are called the truths of faith, and conjoins them to life. The first truths appertaining to man, which are called faith, are not yet alive, for they are merely of the memory and thence of the thought and speech, adjoined to his natural love, which imbibes them from its desire of knowing, and excites them, so that he can either think or speak them, from its desire of securing the glory resulting from science or erudition; but those truths are then first vivified when man is regenerating, which is effected by a life according to them, which life is charity: on this occasion the spiritual mind of man is opened, in which is effected conjunction of the Lord with man, and hence the truths of infancy, of childhood, and of his early youth, are vivified: conjunction in such case is effected of the divine love and wisdom with the charity appertaining to man, and of the divine wisdom and of the divine love in the faith appertaining to him, causing charity and faith to be one with man, as the divine love and the divine wisdom in the Lord are one. But more will be said on this subject in the explication of the decalogue.

8. *That the conjunction of charity and faith is reciprocal,* was explained above, where the reciprocal conjunction of love and wisdom was treated of, and it was illustrated by its correspondence with the reciprocal conjunction of the heart and lungs.

XII. *That the Lord by His divine love and His divine wisdom animates all things in heaven, and all things in the world, even to their ultimates, causing some to live, and some to be and exist.* The eye sees the universe, and the mind thinks about it, first that it was created, and afterwards by whom it was created: the mind which thinks from the eye, thinks that it was created by nature, but the mind which does not think from the eye, thinks that it was created of God; but the mind, which goes a middle way, thinks that it is from a being, of whom it has no

idea, for it perceives that something cannot come out of nothing; this latter mind however falls into nature, because in relation to what is infinite it has an idea of space, and in relation to what is eternal an idea of time, and such persons are interior natural men; they again, who think simply of nature as a creator, are exterior natural men; but they who simply think of God, that He is the creator of the universe, are exterior spiritual men; whilst they, who think wisely of God from religion, that He is the creator of the universe, are interior spiritual men; the latter and the former however think from the Lord. To the intent now that it may be perceived, and thereby known, that all things were created of God, who is the Lord from eternity, divine love itself and divine wisdom itself, thus life itself, it is expedient to proceed distinctly in the discussion, which shall be done in the following order: 1. that the Lord is the sun in the angelic heaven: 2. that from that sun is the origin of all things: 3. that from that sun the presence of the Lord is every where: 4. that all things which are created are created to compliance with life itself, which life is the Lord: 5. that souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to uses.

1. *That the Lord is the sun in the angelic heaven*, has been heretofore unknown, because it was unknown that there is a spiritual world distinct from the natural world, and that the former is above the latter, and that they have nothing common between them, but as what is prior and what is posterior, and as cause and effect; hence the nature of what is spiritual was unknown, and moreover that in that world are angels and spirits, and that both the latter and the former are men, in all similitude with men in the world, with this only difference, that they are spiritual, and men natural; likewise that all things in that world are from a spiritual origin alone, and that all things in this world are from an origin both spiritual and natural. And because these things have been unknown, it was also unknown, that angels and spirits have another light and another heat differing from those of men, and that light and heat in the spiritual world derive their essence from the sun there, as light and heat in the natural world derive their essence from our sun; consequently that the essence of light and heat from the former sun is spiritual, and that the essence of light and heat from our sun is natural, to which however a spiritual principle from their sun is adjoined, which with man illustrates his understanding when what is natural illustrates his eye. From the latter and the former considerations it is evident, that the sun of the spiritual world, in its essence, is that from which every thing spiritual derives its birth, and that the sun of the natural world, in its essence, is that from which every thing natural derives its

birth. What is spiritual cannot derive essence from any other source than from the divine love and from the divine wisdom, for to love and to be wise is spiritual; but what is natural cannot derive its essence from any other source than from pure fire and from pure light. Hence now it follows, that the sun of the spiritual world in its esse is God, who is the Lord from eternity, and that the heat from that sun is love, and the light from that sun is wisdom. The reason why heretofore there has not any thing been revealed concerning that sun, although it is meant in many passages in the Word where mention is made of the sun, is, because it was not to be revealed until the last judgment was executed, and a new church, which is the New Jerusalem, was to be established by the Lord; there are several reasons why it has not been before revealed, which reasons it is not expedient here to adduce. When once it has been made known that angels and spirits are men, and that they live one amongst another as men in the world, and that they are altogether above nature, whilst men are within nature, it may then be concluded from reason, that they have another sun, and that that sun is the source of all love and of all wisdom, and hence of the all of life truly human. That that sun has been seen by me, and also the Lord in it, see the Treatise concerning *Heaven and Hell*, n. 116—140; and the Treatise concerning *The Planets and Earths in the Universe*, n. 40, 41, 42.

2. *That from that sun is the origin of all things.* It cannot be conceived by any one that the universe is from eternity, and that it is from nothing; hence it cannot be denied but that it has been created, and by some one, and that He is esse itself in itself infinite and eternal, love itself, wisdom itself, and life itself; and that He is a common centre, from which He views, rules, and provides all things as present, with which centre conjunction is given, and according to conjunction of the life of love and wisdom, blessedness and happiness is given; and that that centre appears before the angels as a sun, and that that appearance, like fire and flame, is from the divine love and the divine wisdom which proceed from God, from which every thing spiritual exists, and by what is spiritual, through the medium of the sun of the world, every thing natural; the human mind from the understanding, which is capable of being elevated into the light of truth, may see, if it be so disposed, that the universe was created by God, who is of such a quality, and who is one. Since therefore there are two suns, one of the spiritual world, and the other of the natural world, the sun of the spiritual world looking at ultimate things from what is first, and the sun of the natural world looking at ultimate things from what is middle, it is evident that the sun of the spiritual world, in which God is, and which is from God, who is life itself, is the source of all things that have been made and created, and that the sun of the world,

in which is fire, and which is from fire, which is not life, is that by means of which were created those things only, which are below the middle, and which in themselves are dead: wherefore to acknowledge nature, which in itself is dead, is to adore the fire which is in the sun of the world, and they who do this are dead; but to acknowledge a creating life is to adore God, who is in the sun of heaven, and they who do this are alive; they are called dead men who are in hell, but they are called living men who are in heaven.

3. *That from that sun the presence of the Lord is every where.* That the Lord has omnipresence, is known in the church from the Word, and what His omnipresence is, and of what quality, has been said above; it is now to be shewn in what manner it may be comprehended: it may be comprehended from the correspondence of the sun of the world with the sun of heaven, and hence of nature with life, which correspondence serves also for comparison. Every one knows that the sun of the world is everywhere in its own world, and that its presence exists by light and by heat, which presence is such that, although it is distant, it is as it were in them; the difference is, that the heat which it emits is fire in its origin, and the light which it also emits is the flame thence derived in its origin, and that all things, which have been created by that sun, are recipients of it, more and less perfect according to forms and distances; hence it is that all things of the natural world grow (or increase) according to the presence of their sun, and decrease according to its absence; they grow (or increase) as heat makes one with its light, they decrease as heat does not make one with its light. This sun, however, thus operates into those things which are beneath it, which are called natural, but does not at all operate into those things which are above it, and are called spiritual; for to operate into inferior things is according to order, since this is to operate into those things which are from it; but to operate into superior things, or to operate into those things from which they are, is contrary to order; the sun of heaven is that from which the sun of the world derives its origin, and spiritual things are those from which natural things derive their origin. From this comparison, the presence of the Lord, by virtue of the sun, may in some measure be seen. But the presence of the sun of heaven is universal, not only in the spiritual world where angels and spirits are, but also in the natural world where men are, for men receive the love of their will and the wisdom of their understanding from no other source; moreover without that sun no animal would live, neither would any vegetable exist, on which subject see what was said and illustrated above. The presence of this sun also exists by heat and light, but its heat in its essence is love, and its light in its essence is wisdom, to which the light and heat of the sun of the world are subordinate, adding that by which they exist in

nature and subsist there. But the presence of the sun of heaven by spiritual heat and light, differs from the presence of the sun of the world by natural heat and light, in this, that the presence of the sun of heaven is universal and has dominion both in the spiritual world and in the natural world, but the presence of the sun of the world is only special for the natural world, and in that world is a servant; also that the presence of the sun of heaven is not in the extense of space and time, but the presence of the sun of the world is in that extense, for the extense of space and time was created with nature; hence it is that the presence of the sun of heaven is omnipresence. The presence of the sun of heaven, viewed in itself, is constant, for the sun of heaven is always in its rising, and in its power: but with the recipients, who principally are angels, spirits and men, it is inconstant and not in its power, for it varies according to reception; in this the sun of the world corresponds to that sun, that it also is constant in its place, and in its virtue, but that it is made inconstant and not in its virtue in the earth which is a recipient, for it varies according to the revolutions of the earth round its axis, which revolutions make days and nights, and according to progressions round the sun, which also make springs, summers, autumns, and winters. From these considerations the correspondence of the natural things of the world with the spiritual things of heaven is manifest. The presence of the sun of heaven also in the natural world may in some measure be illustrated by the presence of understanding and will in the body of man; for what the understanding thinks there, this the mouth instantly speaks, and what the will intends, this the body instantly effects; for the mind of man is his spiritual world, and his body is his natural world; hence it is that man was called by the ancients a microcosm. From these considerations, well understood, a wise man may see and perceive divine operation and spiritual influx in the objects of nature, whether in the case of a tree with its fruit, or of a plant with its seed, or of a worm with a moth and butterfly produced from it, or of a bee with its honey and wax, or of any other animal; and he may also discover the insanity of those, who in such things see and perceive nothing but nature.

4. *That all things, which are created, are created to compliance with life itself, which is the Lord.* It may be expedient first to say something concerning life, and afterwards concerning the creation of all things to compliance with life: life is love and wisdom, for in proportion as man loves God, and his neighbour, by wisdom, in the same proportion he lives; but the life itself, which is the life of all things, is the divine love and the divine wisdom: divine love is the esse of life, and divine wisdom is its existere; the latter reciprocally united to the former is the Lord: each, as well the divine esse as the divine existere, is infinite and eternal, because the divine love is infinite and eternal, and the

divine wisdom is infinite and eternal; yet the latter and the former may have conjunction with angel and with man, although there is no ratio given between what is finite and what is infinite: but whereas the understanding cannot easily conceive how any conjunction can be given, when no ratio is given, therefore it may be expedient to explain it: there is not any ratio given between what is natural and what is spiritual, but conjunction is given by correspondences; neither is any ratio given between the spiritual principle, in which the angels of the ultimate heaven are, with the celestial principle in which the angels of the supreme heaven are, but conjunction is given by correspondences; in like manner there is no ratio given between the celestial principle, in which the angels of the supreme heaven are, with the divine principle of the Lord, but conjunction is given by correspondences. It has been elsewhere said and shewn, that the Divine (Being or principle) is infinite and eternal; and whereas He is all in all of the life of love and wisdom appertaining to angels and men, and the latter and the former are created recipients of life from the Lord, thus finite, and the Lord is uncreated, life in Himself, and hence life itself, therefore if men were multiplied, and from them angels and spirits, to eternity, still the Lord gives that life, and from Himself leads them in things most singular, as may be seen above confirmed where His divine providence was treated of; herein is what is eternal, and where eternal is, there also is infinite. Since there is no ratio given between infinite and finite, let every one take heed to himself lest he should think of what is infinite as of nothing; for what is infinite and eternal cannot be predicated of nothing, neither can conjunction of any thing be predicated of nothing, neither is anything made from nothing; but the infinite and eternal Divine (Being or principle) is the esse itself, from which what is finite is created, with which conjunction is given. But this might be illustrated abundantly by the comparison of natural things with spiritual, between which there is no ratio given, yet still conjunction by correspondence: such is the case with all cause and effect between each other, such is the case with what is prior and posterior between each other, and such is the case with a superior degree and an inferior one between each other, and such is the case with the love and the wisdom of men and of angels between each other; nevertheless the love and wisdom of angels, although it is ineffable and incomprehensible to man, is still finite, neither is it capable of apprehending what is infinite except by correspondences. That all things are created to compliance with life, which is the Lord, follows in its order from this consideration, that men and the angels formed from them, are created to receive life from the Lord, and also are nothing but recipients, although from the freedom in which they are held by the Lord,

they appear as if they were not recipients, nevertheless they are so, whether they be good or evil; for the freedom, in which they are held, is likewise from the Lord. The life of men and of angels consists in understanding, and thence in thinking and speaking, and it consists in willing and thence doing, wherefore these things also are the results of life from the Lord, because they are the effects of life. All things which are created in the world, are created for the use, the benefit, also for the delight of men, some things proximately, some remotely; now whereas these things are created for the sake of man, it follows that they are at the Lord's disposal, who is the life appertaining to them. It seems as if there were compliance in the case of the good, because these live from the Lord, but not in the case of the evil; nevertheless the things which are created are alike for the use, the benefit, and delight of the latter, as the former, for the Lord says, "*That He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust,*" Matt. v. 45. That the evil have not any thing of life from themselves, and that they are still led of the Lord whilst they are ignorant of it, and unwilling to be led, may be seen in the passages where the life of those who are in hell is treated of.

5. *That souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to them.* By souls of life are meant men and angels, by living souls are meant animals, which in the Word are also called living souls, and by vegetative souls are meant trees and plants of every kind: that souls of life, or men and angels, are animated from the life which is from the Lord, has been shewn in the preceding pages; that living souls or animals are animated by life from the Lord, has been also shewn in the preceding pages; the same is true of vegetative souls, for these latter souls are uses which are the ultimate effects of life, and living souls are affections of various kinds, corresponding to the life of those who are in the spiritual world; from which correspondence they may be called mediate lives: by animation is meant, not only that they live, but also that they are and exist. The reason why they are continually animated, that is, live, are, and exist, from the Lord, is, because creation, when it is once perfected, is still continued by influx from the sun of heaven; for unless the influx of heaven was thence new, all things would perish, inasmuch as the influx of the sun of the world is nothing without the former influx, for this latter is only an instrumental cause, but the former is the principal one. There is a correspondence of heat and its effect with the life of the Lord's love, and there is a correspondence of light and its effect with the life of the Lord's wisdom, for divine love proceeding from the sun of heaven is heat in the spiritual world, and divine wisdom proceeding from that sun is light there; to

these correspond the heat and light of the sun of the world, for every thing is correspondence. But how the Lord from His divine love and divine wisdom, which are life itself, flows-in, and animates universal creation, shall also be briefly explained: the Divine Proceeding (principle) is what around Him appears to the angels as a sun: from this proceeds His Divine (principle) by spiritual atmospheres, which He had created for the conveyance of light and heat even to the angels, and which He had accommodated to the life both of their minds and bodies, that from light they may receive intelligence, also that they may see, and likewise that according to correspondence they may respire, for angels respire as men; that from heat they may receive love, also that they may have sensation, and likewise that according to correspondence their heart may beat, for the angels enjoy pulsation of the heart like men: those spiritual atmospheres are increased in density by discrete degrees, treated of above, even to the angels of the lowest heaven, to whom they thus become accommodated; hence it is that the angels of the highest heaven live as in a pure aura, the angels of the middle heaven as in æther, and the angels of the lowest heaven as in air; beneath these atmospheres in each heaven are the earths in which they dwell, where they have their palaces and houses, also paradisiacal gardens, besides cultivated grounds, shrubberies and green fields, which exist anew every morning, singular the things thereof according to the reception of love and wisdom from the Lord with the angels. All these things are from a spiritual origin, and none of them from a natural one; a spiritual origin is life from the Lord. To correspondence with these things are created whatsoever things appear in the natural world, where on this account similar things exist, with this difference, that these latter things in like manner are from a spiritual origin, but at the same time from a natural origin; a natural origin is added, that they may be at the same time material and fixed, with a view to the end of the procreation of the human race, which cannot be given except in ultimates, where there is fulness; and that from the human race as a seminary, the inhabitants of the spiritual world, who are angels, may exist; this is the first and last end of the creation. But a full idea of creation, or of the existence of all things in their order from the life which is the Lord, cannot be given by reason of the arcana which are known in heaven, and have indeed been communicated to me, but which, being deeply concealed, cannot on that account be described except by a book, and scarce then to the understanding; of which arcana nevertheless this is the sum, that the sun of heaven, in which the Lord is, is the common centre of the universe, and that all things of the universe are circumferences and circumferences even to the last, and that He rules these circumferences from Himself alone as one

continuous thing, but the middle ones from the last, and that He perpetually animates and actuates them, as easily as man from understanding and will animates and actuates his body, and that there is influx into uses, and from them into their forms.

Here follows the angelic idea concerning the creation of the universe from the Lord.

The Angelic Idea concerning the Creation of the Universe from the Lord.

The angelic idea concerning the universe created from the Lord is as follows; that God is the centre, and that he is a Man, and that unless God was a Man, creation would not have been possible, and that the Lord from eternity is that God. Concerning creation they said, that the Lord from eternity, or God, by his Divine Proceeding [principle], created the universe and all things therein, and since the Divine Proceeding [principle], is also life itself, that all things were created from life and by life; and that the proximate Divine Proceeding [principle] is what appears before the angels as a sun; that this sun before their eyes appears fiery and flaming; and that the Divine Proceeding [principle] is divine love and divine wisdom, of which such is the appearance afar off: they added, that the Divine Proceeding [principle] is what the ancients effigied by golden or lucid pure circles around the head of God, and which modern painters still retain from the ancient idea. They said that from that sun, as a great centre, proceed circles, one after another, and one from another, even to the last, where there end is, subsisting in rest; and that those circles, of which one is from another, and one after another, appearing as extended into what is broad and into what is long, are spiritual atmospheres, which the light and heat from their sun fill, and by which they propagate themselves to the ultimate circle; and that in the last, by means of those atmospheres, and afterwards by means of the natural atmospheres which are from the sun of the world, was effected the creation of the earth, and on it of all things which are for use, which creation is afterwards continued by generations from seeds, in wombs or in eggs. Those angels, who knew that the universe so created was a continuous work from the Creator even to ultimates, and that, as being a continuous work, it, as one concatenated whole, depended upon, was actuated and governed by, the Lord, who is its common centre, said, that the first proceeding [principle] was continued even to ultimates by discrete degrees, altogether as an end by causes into effects; or as something producing and

its products in a continued series, and that the continuation was not only in, but also around, from the first [principle], and thence from every prior [principle] into every posterior one, even to the postreme, and that thus the first [principle], and from it the posterior [principles], co-exist in their order in the postreme or last. From this continuity, as a one, they have an idea concerning the Lord, that He is all in all, that he is omnipotent, omnipresent, and omniscient, that He is infinite and eternal; and also an idea what the order is, according to which the Lord, by His divine love and His divine wisdom, arranges, provides, and governs all things.

It was asked, whence then is hell? They said, from the freedom of man, without which man would not be man; that man, from that freedom, broke continuity in himself, which being broken separation was effected, and the continuity, which from creation was in him, became as a chain, or a linked work, which falls to pieces through the breaking and plucking asunder of the links above, and afterwards hangs from small threads. Separation or breach was effected, and is effected, by the denial of God.

END OF THE DIVINE LOVE AND WISDOM.

INDEX.

☞ In the following Index, *ill.* denotes *illustrated* or more fully explained; *sh.* denotes *shewn* or proved from the Word; and *sig.* denotes *signifies, signify,* or *signified.*

A.

AARON. That Aaron represented the Lord as to divine good, *sh.* n. 375, *sh.* 427, 502; also, as to the good of love and as to the work of salvation, *ill.* n. 734; and his sons represented the Lord as to divine truth proceeding from divine good, *sh.* n. 375, 502. That the garments of Aaron and of his sons represented things spiritual, *sh.* n. 375, 427. That by Aaron as high priest is *sig.* the good of love, n. 431. That the house of Aaron *sig.* all who are in the good of love, *sh.* n. 696. That Aaron represented the Lord as to the priesthood, which is his celestial kingdom; and his garments represented the spiritual kingdom, n. 717. That Aaron's ephod *sig.* divine truth in ultimates, n. 717. That the twelve stones in the breast-plate of the ephod *sig.* divine truths in ultimates, n 717. That the names of the twelve sons of Israel were under the precious stones, n. 431, *ill.* n. 717. The reason why the staff of Aaron blossomed and produced almonds, *ill.* n. 727. That Aaron's staff *sig.* truth from the good of love, n. 727.

ABADDON. That Abaddon and Apollyon *sig.* perdition, and are predicated of the sensual principle of man, which is the ultimate of the intellectual life, n. 563. That Abaddon and Apollyon *sig.* the perdition of truth and good, the reason thereof, n. 563.

ABEL. That Abel *sig.* the good of charity, n. 329, 391, 427.

ABIDE, *to* [*manere*]. That to abide in the Lord *sig.* to abide in faith and love to Him from Him, *sh.* n. 84. That to abide in the house *sig.* to abide in heaven, *sh.* n. 409.

ABOMINATION [*abominatio.*] That abomination *sig.* the profanation of good, n. 1045, 1047.

ABOVE [*supra*]. That that which is above is also within, and that which is below is also without, and what is without is also round about, *ill.* n. 283.

ABRAHAM. That by Abraham, in the supreme sense, is *sig.* the Lord, and in a respective sense the celestial kingdom of the Lord, and the celestial church, n. 340. That by Abraham is *sig.* the Lord as to the Divine Celestial, by Isaac as to the Divine Spiritual, and by Jacob as to the Divine Natural, n. 696, *sh.* 768. That the seed of Abraham *sig.* divine truth celestial, *sh.* n. 768.

ABSTRACT SENSE [*sensus abstractus*]. That the abstract sense of the Word is its true or genuine spiritual sense, n. 236, *ill.* n. 653.

ABUNDANCE [*abundantia*]. That abundance is predicated of truth from good, n. 357.

ABYSS [*abyssus*]. That abysses *sig.* sensual scientifics, which are the most common and ultimate of the natural man, *sh.* n. 275. That by

the abyss or sea is *sig.* the scientific principle, or principle of knowing in general, which is in the natural man, or the knowledges of truth therein, n. 372, 518. That abysses *sig.* exterior truths, *sh.* n. 374. That the abyss also *sig.* truths in common which are called truths of faith, n. 405. That the abyss which lies beneath *sig.* spiritual natural things, n. 405. That the well of the abyss *sig.* the hell where and whence are the falses of evil, n. 535, 536, *ill.* 538, 539. That abysses in the opposite sense, *sig.* the ultimates of heaven, where and whence are the knowledges of truth, *ill.* and *sh.* n. 538. That abysses also *sig.* divine truths in abundance, and the arcana of divine wisdom, *sh.* n. 538 end. That by abysses and seas are *sig.* the natural principle itself where scientifics are, n. 650. That a great abyss *sig.* divine truth, *sh.* n. 946. That to ascend out of the abyss, when predicated of the Word, *sig.* to be received and acknowledged as divine for the sake of form, *ill.* n. 1055.

ACCUSER, *to* ACCUSE [*accusator, accusare*]. That an accuser *sig.* one who assaults, chides, and rebukes, *ill.* n. 746. That to accuse *sig.* to assault, also to reprove and to dispute with, n. 747. That to accuse before God *sig.* to rebuke and to dispute from the Word, *ill.* n. 747.

ACTION *and* RE-ACTION [*actio et re-actio*]. That action and re-action cause all conjunction, and action and mere passion, none, *ill.* n. 616. Concerning the agent or active principle, and concerning the reciprocal or re-active principle, n. 616. That the active principle is from the Lord, and also the re-active, *ill.* n. 616. That man ought to use the re-active principle as from the proprium of his life; the reason, n. 616.

ADAM. That Adam and his wife *sig.* the most ancient church, n. 364, *ill.* 617. That Adam in the original tongue signifies red, hence the ground is called adama, n. 364.

ADHERE, *to* [*adhærere*]. That to adhere has relation to the good of love, n. 696.

ADMAH and ZEBOIM. That Admah and Zeboim *sig.* the knowledges of evil and the false, *sh.* n. 653.

ADORE, *to* [*adorare*]. That to adore God *sig.* testification of humiliation of heart by truths from the good of love, *ill.* n. 463; see To Worship. That to adore, *sig.* to acknowledge, to believe, and confess, and to worship as divine, n. 789, 790, 805, 821, 833, 876, 885, 945. That to adore *sig.* adoration from humiliation of heart, n. 1207.

ADORNED, *to be* [*adonari*]. That to be adorned *sig.* to be taught and to learn, and is spoken of the church, n. 1220; see To Clothe.

ADULTERY [*adulterium*]. That to adulterate and to commit adultery *sig.* to pervert or falsify truths, *ill.* and *sh.* n. 141, 164. That daughters-in-law who commit adultery, *sig.* evils conjoined with falses thence derived, n. 141. That adulterers *sig.* those who adulterate the goods of the church, n. 304. That adulteries and whoredoms *sig.* the adulterations of good and the falsifications of truth, n. 376, 410, 618, 695; see Whoredom. That adultery *sig.* the conjunction of the false and evil, *ill.* n. 618. That the conjunction of truth with the affection of evil corresponds with the adultery of a son with a mother, *ill.* n. 736, 1006. That the seed of the adulterer *sig.* falses from the adulteration of the Word, n. 768. That adulteries derive their origin from the conjunction of evil and false, *ill.* n. 817. That the delight of adultery is

hell with man, *ill.* n. 981. That adulteries shut heaven and open hell, *ill.* n. 982. That adultery is hell, *ill.* n. 983. That adultery is an image of hell, *ill.* n. 984. That adulteries are profane and detestable, *ill.* n. 985. That hell is from adulteries, *ill.* n. 989. That the delights of the love of adultery derive their quality from the delights of doing evil uses, *ill.* n. 990. Concerning the infernal marriage, *ill.* n. 991. That the love of adultery is a fire enkindled from impurities, which shortly burns out and is turned into cold and aversion, n. 992. That the love of adultery is the fundamental of all infernal loves, n. 993. Concerning the evils consequent upon adulteries, *ill.* n. 1003; and concerning the lot of adulterers, n. 1003. That adultery is hell, and thence abomination, *ill.* n. 1005. That adulteries are more or less infernal and abominable, *ill.* n. 1006, also the correspondences with various adulteries, *ill.* n. 1006, 1007. Concerning the sphere of adultery, *ill.* n. 1007. That adulteries are held less in abhorrence among Christians than among Gentiles, *ill.* n. 1008. That to abstain from adulteries from any other motive than because they are sins against God, is still to be an adulterer, *ill.* n. 1009. What adultery is, *ill.* n. 1010.

ADVENT [*adventus*]. That by the advent or coming of the Lord is *sig.* the beginning of a new church, *ill.* and *sh.* n. 706. Concerning the causes of the Lord's advent, and the reasons of his suffering, *ill.* n. 805. That by the Lord's advent is not understood his advent in person, but that he will reveal Himself in his Word, *ill.* and *sh.* n. 870.

ADVERSARY [*inimicus*]. That enemies [*hostes*] *sig.* evils, and adversaries, *sig.* falses of evil, *sh.* n. 278, 642; See ENEMY.

AFAR OFF [*longinquum*]. That from afar off and from the extremity of the earth *sig.* remoteness from the truths and goods of the church, n. 239, 242, 403; also those who are in the ultimate truths and goods of the church, n. 422. That sons from afar *sig.* truths more remote, n. 242. That from afar *sig.* distant and remote from goods and truths, also distant and remote from evils and falses, n. 403, 911. That from afar is predicated of the goods which are in the natural man, and near of the goods which are in the spiritual man, n. 406. That afar off *sig.* remote from the truths of the church which are internal or spiritual, *sh.* n. 406, 1133. That to stand afar off *sig.* to be in externals, *ill.* n. 1133. That by afar off is also *sig.* evil, because this is in the external man, n. 1133.

AFFECTION [*affectio*]. See LOVE.

AFFINITY [*affinitas*]. That names of consanguinities and affinities, in the Word, *sig.* spiritual affinities, *ill.* n. 166.

AFFLICTION [*afflictio*]. That affliction *sig.* infestation of truth by falses, n. 47, 124. That great affliction or tribulation *sig.* temptations, *ill.* n. 474. That affliction *sig.* anxiety of mind from the desire of knowing truths, *ill.* n. 117. That by the afflicted are *sig.* those who desire truth, *sh.* n. 750.

AFFRIGHTED, *to be* [*terreri*]. See FEAR.

AFRICA. That Africa in a spiritual or angelic idea denotes the east, *ill.* n. 21.

AGES. [*secula*]. That the ages were distinguished according to metals, and called golden, silver, brazen or copper and iron; the reason thereof, *ill.* n. 70.

AGES OF AGES [*secula seculorum.*] That ages of ages *sig.* continually, to eternity, also what is eternal or without end, n. 84, *ill.*

289, 291, *ill.* 685, 889, 1204. The reason why it is said in the Word ages of ages and not eternity, n. 289, 468, 685.

AI. That Ai *sig.* the doctrine of truth in the natural man, n. 435. That Ai *sig.* the knowledges of good, and in the opposite sense the confirmations of evil, *sh.* n. 655.

AIR [*aer*]. That air denotes thought, n. 1012.

ALAS [*væ*]. See Wo.

ALLELUJAH. That allelujah *sig.* the glorification of the Lord, and in the original tongue signifies praise ye God, and hence also glorify ye the Lord, *sh.* n. 1197, 1203, 1208. That allelujah is an expression of joy and gladness in confessions and in the worship of God, n. 1210, *ill.* 1217.

ALMIGHTY [*omnipotens*]. See OMNIPOTENT.

ALMONDS [*amygdalæ*]. That almonds *sig.* the goods of life, n. 431, or the goods of charity, *ill.* and *sh.* n. 444. The reason why the staff of Levi in the tent of the assembly blossomed with almonds, n. 444, *ill.* 727. That almonds *sig.* truth from the good of love, which produces the good of charity, *ill.* n. 727.

ALMS [*eleemosyna*]. That alms *sig.* every good work, n. 600. That by alms in a universal sense, is *sig.* all the good which a man wills and does, and by praying, in the same sense, is *sig.* all the truth which a man thinks and speaks, *sh.* n. 695. That to give alms *sig.* love and charity, n. 794.

ALPHA *and* OMEGA. That Alpha and Omega *sig.* the first and the last, or in first principles and in ultimates, *ill.* n. 41. That Alpha and Omega, the beginning and the end, *sig.* that all things are made, governed, and done, by the Lord, n. 1297.

ALOES [*aloë*]. That myrrh *sig.* the good of the ultimate degree, aloes the good of the second, and cassia the good of the third, n. 684.

ALTAR [*altare*]. That an altar to Jehovah *sig.* worship from the good of love or from the good of charity, n. 223, 654. That the altar of incense, called the golden altar, was representative of the hearing and reception of all things of worship which are from love and charity from the Lord, n. 316. That by the altar of burnt offering was *sig.* worship from the good of celestial love, and by the altar of incense or golden altar was *sig.* worship from the good of spiritual love, *ill.* n. 324, *ill.* 490, 496, 567. That an altar *sig.* the Lord as to divine good, n. 329, 608, 914, *ill.* 978. That an altar in a proximate sense *sig.* worship from the good of love to the Lord, in an interior sense heaven and the church which are in that love, and in the inmost sense the Divine Human of the Lord as to the Divine Good of the Divine Love, n. 391, 608, 629. What is meant by the souls under the altar, *ill.* n. 391. That the fire of the altar *sig.* the divine love, n. 391. That an altar, in the opposite sense, *sig.* worship from evil loves, n. 391. That by an altar is *sig.* the good of the church, and by the stones thereof its truths, n. 430. That by the golden altar or the altar of incense is *sig.* the heaven which is in spiritual good, n. 493. That the fire of the altar *sig.* divine love celestial, and the fire of the candlestick divine love spiritual, *ill.* and *sh.* n. 496, 504. That the golden altar *sig.* the Divine Spiritual [Principle], and the offering incense upon it signified worship from spiritual good, *ill.* and *sh.* n. 567. That altars devastated *sig.* all worship from the good of love perishing, n. 811.

AMALEK. That Amalek *sig.* those falses of evil which continually infest the truths and goods of the church, n. 734.

AMAZIAH. That Amaziah represented the perverted church, *sh.* n. 624.

AMEN. That Amen *sig.* verity and truth, and also divine confirmation from truth, inasmuch as the Lord is truth itself, *ill.* n. 34, 40, 85, *sh.* 228, 348, 1208. The reason why the Lord so often said Amen and Verily, *sh.* n. 228. That Amen also *sig.* the truth of faith, and faith itself, n. 348. That Amen in the supreme sense *sig.* the Lord as to divine truth from divine good, *ill.* and *sh.* n. 464, 1208. That Amen also *sig.* confirmation from the Divine [Being or Principle] *ill.* n. 469.

AMMON. That Moab *sig.* the adulteration of the good of the church and Ammon the falsification of the truth thereof, n. 410, 653. That the sons of Ammon *sig.* the falsifications of truth, or those who falsify the truths of the church, n. 435, 653, or those who are in natural good and falsify the truths of the church, n. 637.

AMORITE [*Emorræus*]. That by the kings of the Amorites is *sig.* the good of the church vastated by evils, n. 401. That by the five kings of the Amorites were *sig.* those who are in the falses of evil and are desirous to destroy the truths of good appertaining to the church, wherefore they were smitten with hailstones, by which were signified dire falses of evil, *sh.* n. 401, *sh.* n. 503.

ANAKIM. See REPHAIM.

ANCIENT [*antiquum*]. That ancient is predicated of what is genuine, inasmuch as genuine truths were with the ancients, n. 617.

ANCIENT CHURCH [*antiqua ecclesia*]. That the ancient church was a representative church, and ignorant of sacrifices, which they looked upon as abominable, n. 391, end, 422. That it extended through a great part of Asia, Ethiopia, Egypt, Chaldea, &c. n. 391 end, 422.

ANCIENT OF DAYS [*antiquus dierum*]. That by the Ancient of days is *sig.* the Lord from eternity, n. 195, 336. That by a stream of fire emaning and going forth from before him is *sig.* the divine good of love and the divine truth thence proceeding, n. 336. That the Ancient of days *sig.* the Lord as to divine good or divine love, *ill.* and *sh.* n. 504. That the Lord is so called from the most ancient time, when the celestial church existed, which was in love to the Lord, n. 504.

ANCIENT WORD [*verbum antiquum*]. Concerning the ancient Word which is lost, the propheticals whereof were called enunciations, and the historicals the wars of Jehovah, *ill.* and *sh.* n. 734. See JASHER.

ANCLE [*talus*]. That the ancles *sig.* what is sensual and natural, *sh.* n. 629.

ANDREW [*Andreas*]. That Andrew *sig.* the obedience of faith, n. 821.

ANGEL [*Angelus*]. In what manner the angels see the internal sense of the Word, *ill.* n. 17. That angels and also societies in the spiritual world are encompassed or veiled with a thin correspondent cloud, the reason thereof, n. 80. That by angels are *sig.* those who are in similar correspondent good and truth in the heavens with those who are in the church, n. 90. That by an angel nothing else is understood in the Word, but good and truth which is from the Lord with angel and man, n. 90, *ill.* 422, 800, *ill.* 869, 909, 1309. That angels think

abstractedly from persons, and if they thought determinately to persons their wisdom would perish, *ill.* n. 99, *ill.* 325, *ill.* 625. That angels are only recipients of divine truth or of the Divine Proceeding from the Lord, and thus they are angels in the degree they receive it, *ill.* n. 130, 504, 687, 869, *sh.* 926. That in the supreme sense by angel is *sig.* the Lord himself, *ill.* n. 130, 422, 529, 593, 687. That angels *sig.* divine truths from the Lord, n. 130, *ill.* and *sh.* n. 200, 204, 220, 412, 504, 650, 687, 735, 869, 888, *ill.* 897, 928, 1319. That the angels have no power of themselves, but all power is of the Lord by his divine truth, n. 130, 333. That angels do not speak divine truths from themselves, but from the Lord, and this they know and perceive, n. 130, 473. That by Jehovah making his angels spirits is *sig.* that they are recipients of his divine truth; and by his making his ministers a flaming fire is *sig.* that they are recipients of his divine good, *sh.* n. 155, *sh.* 419. That the garments in which the angels appear clothed, correspond to their intelligence, *ill.* and *sh.* n. 195. That the celestial angels receive divine good more than divine truth, and the spiritual angels receive divine truth more than divine good, hence the heavens are distinguished into two kingdoms, the celestial and the spiritual, n. 204, *ill.* 1215. That by the angel of Jehovah is *sig.* the Lord as to divine truth, n. 205. That the angels are called Gods or Elohim, and signify divine truths, *ill.* n. 220, 412, 624, 639, 688, 726, 991. That all the angels are clothed according to their truths, and inferior truths correspond to their garments, *ill.* n. 271. That the angels are in intelligence and wisdom ineffable in comparison with man, n. 275 end. That a strong angel *sig.* heaven, *ill.* n. 302. That by angels named in the Word, as by Michael, Gabriel, and Raphael, are *sig.* whole societies of heaven, and in a supreme sense the Lord as to divine truth proceeding, *ill.* n. 302, *ill.* 90, 307, 422, *ill.* n. 490, *ill.* 593, *ill.* 735. That the angels of the third or inmost heaven have perception, and the angels of the second and ultimate heaven have illustration of the understanding, *ill.* n. 307. That the angels of the third heaven are in love to the Lord, and the angels who are in the second are in charity towards their neighbour, n. 313, 828, 831. That the angels are not angels from their proprium, but from the divine good and the divine truth which they receive, n. 313, 735, 800, 850. That the faces of the angels are the forms of their affections, n. 381. That all angels and spirits are clothed according to their intelligence, or according to their reception of truth in life, *ill.* n. 395. That the angels who are principled in love to the Lord dwell upon mountains, and they who are principled in love towards their neighbour dwell upon hills, n. 400, 405. That in the heaven where the celestial angels are, the Lord appears as a sun, and in the heaven where the spiritual angels are as a moon, *ill.* n. 401, 412, 525, *ill.* 527, 1124. In what manner the Lord appears in heaven before the angels, when he presents himself to them, *ill* and *sh.* n. 401, 412. That by angels in the spiritual sense of the Word are not understood angels, but something divine from the Lord, *ill.* n. 401, 422, 909, 971. That on this account angels in the Word are called Gods, n. 401. Hence by angels are *sig.* those who are in divine truth from the good of love, for all such are angels, n. 401. That all who are in heaven have their habitation according to the quarters, *ill.* n. 401, *ill.* 1310. That angels denote the Divine [Principle] proceeding from the Lord, n. 417, *ill.* 422. That the Lord looks at the angels in the fore-

head, aud the angels look at the Lord by or through the eyes; the reason thereof, *ill.* n. 427, 1112. That the angels of the inmost or third heaven are in the goods of life from a celestial affection; in the middle or second heaven they are in the goods of life from a spiritual affection; and in the ultimate or first heaven, they are in good works from obedience, n. 445. That specifically by the angels are *sig.* those who are in the first or ultimate heaven, n. 462. That the angels who spake in the Word are throughout called Jehovah, the reason thereof, *ill.* n. 473. That all the felicity and beatitude, which the angels enjoy in heaven, is from the good and truth which they receive from the Lord, and according to their reception, n. 480. That by angels in the Word are *sig.* the heavens, and by seven angels the whole heavens, n. 489, *ill.* 490. That evil angels *sig.* falses of evil from hell, n. 503, 562. That by the angel of the abyss is *sig.* the hell where are the falses of evil, or where they are who are principled in the falses of evil, n. 562. That by a mighty angel is *sig.* the Lord as to the Word, *ill.* n. 593. That angels in the heavens have names expressive of their functions and qualities, n. 735. That by angels are *sig.* the goods and truths which constitute angels, n. 800. That the angels of the third or inmost heaven have truths inscribed on their life, and not on their memory, like the angels of the inferior heavens, *ill.* and *sh.* n. 826, *ill.* 828, 1329. That the celestial angels appear as infants and children, and go naked, *ill.* n. 828. Concerning spiritual love in which the angels of the second heaven are principled, *ill.* n. 831. That there are intermediate angels, who are called celestial spiritual angels, n. 831. That the spiritual angels are clothed in garments of fine linen and silk, in general shining, n. 831. Concerning spiritual natural love, in which are the angels of the first or ultimate heaven, *ill.* n. 834. That when the love of angels and spirits is assaulted they wholly vanish, *ill.* n. 837. That heaven is not heaven from the proprium of the angels but from the Divine [Principle] appertaining to them, n. 869, 897. That all angels in the universal heaven have been men, n. 897. That angels have propriums, such as men have, which are nothing but evil, n. 897. In what manner the angels of the third heaven became such, *ill.* n. 902. That an angel going out *sig.* manifestation from the Lord, n. 914, 915, 949. That the seven angels *sig.* manifestations by divine truth or the Word, n. 954, 957. That the angel of the waters *sig.* the Lord's spiritual kingdom, n. 971. That by an angel in the Word is *sig.* something of the Lord, likewise a heavenly society, and also heaven, n. 971. That the angel from the altar *sig.* the celestial kingdom, n. 978. That a mighty [*robustus*] angel *sig.* divine truth in its power, n. 1182. That angels are not superior to men, but their equals; the reason why they excel men in wisdom is, because they are in spiritual light, but men in natural light, n. 1230. That angels and spirits know nothing of man, with whom they do not speak; the reason whereof is, because they are consociated by correspondences as to thoughts; but as to affections it is different, n. 1346. That angels are consociated with men, but the Lord only is conjoined with them, n. 1230, 1349. That angels are not to be invoked, much less worshiped, but only the Lord, n. 1230.

ANGER and WRATH [*ira et excandescentia*]. That anger, when predicated of the Lord, denotes a state of temptation, n. 272. That to smite in anger *sig.* temptation, n. 295. That the day of anger *sig.* the last state of the church, when judgment takes place, n. 315. That

anger and wrath are predicated of God, and by anger is *sig.* zeal for good, and by wrath zeal for truth, n. 481. That to be angry, when predicated of the Lord *sig.* the aversion or turning away of men from him, *ill.* n. 684. That to be angry *sig.* to be in contempt, in enmity, and in hatred against the Lord, and against the divine things which are from him, n. 693. That in all evil there is anger against the Lord, and against the holy things of the church, *ill.* n. 693. That anger *sig.* evil in its whole compass, n. 693, *ill.* 754, 881, 887. That to be angry or incensed against Jehovah *sig.* to be in falses from evil, *sh.* n. 693. That by being angry is *sig.* to think, intend, and will evil to another, *sh.* n. 693 end. That anger when predicated of the Lord *sig.* zeal, in which inwardly is heaven, n. 754. That anger when predicated of the devil, *sig.* hatred, in which inwardly is hell, n. 754. That anger, like fire, is predicated of the vastation of good, n. 799. That by anger is *sig.* evil, and by wrath the false, n. 887. That the anger of God, *sig.* the contempt and rejection of truth and good by man; and the highest degree of rejection is the falsification of the literal sense of the Word, *ill.* n. 920. That the anger of God is predicated of the evils and falses which devastate the goods and truths of the church, n. 960. That the anger of God *sig.* when there is no more any good and truth but evil and the false, n. 929.

ANGUISH [*molestia*]. That anguish *sig.* loathing at genuine goods and truths arising from falses, n. 990, 992.

ANIMAL [*animal*]. That animals which belong to the herd *sig.* the affections of good and truth in the external or natural man, and animals which belong to the flock *sig.* the affections of good and truth in the internal or spiritual man, *ill.* n. 279. See FLOCK and HERD. That all animals sacrificed, *sig.* various genera of goods of the church, n. 279 end. That by animals which walk upon the earth are *sig.* the affections of good from which is wisdom, n. 282. That the four animals *sig.* specifically the third or inmost heaven, n. 322, 462, 954. See CHERUBS. That by an animal or wild beast [*fera*] in a good sense is *sig.* a living soul, from the Hebrew *chajah*, which signifies life, n. 388: that it also *sig.* the affection of truth and good, n. 388. That by animals great and small are *sig.* the knowledges of good and truth of every kind, superior and inferior, also in general and in particular, n. 513, 514. That all animals *sig.* things appertaining to the natural man and his life, *sh.* n. 750.

ANOINT, *to*, ANOINTING [*ungere*, *unctio*]. That in the Israelitish church they anointed warlike arms, stones, the altar, and similar things, priests, prophets, kings, and themselves, *ill.* and *sh.* n. 375. That the Anointed of Jehovah is the Lord as to the Divine Human, from which he combated, n. 375. That the anointing with oil induced a representation of the Lord, and of the good of love from him, n. 375. That they anointed themselves with common oil, and not with the oil of holiness, n. 375. That to anoint with oil *sig.* to gift with the good of love, n. 375. That by anointing, when predicated of the Lord, is *sig.* that the Divine Human of the Lord proceeded from his Essential Divine, consequently divine truth from his divine good, *ill.* and *sh.* n. 684.

ANOINTED [*unctus*]. See CHRIST. That the Lord alone was the Anointed of Jehovah, because in him alone was the divine good of the divine love from conception, n. 31, *sh.* 375. That by anointed in the Word is *sig.* the Lord, n. 205, 272; also the Lord as to divine

truth, n. 316, 419; also the same as by Christ, Messiah, and King, n. 31, 684. That the Lord is called Anointed which is the Messiah or Christ, from the unition of divine good with divine truth in his Human, for the Human of the Lord, from that unition, is meant by the Anointed of Jehovah, n. 684.

ANSWER, *to* [*respondere*]. That to answer *sig.* to bring aid and benefit, *sh.* n. 295. That to answer, when predicated of the Lord, *sig.* influx, inspiration, perception, and information; also mercy and aid, *sh.* n. 471.

ANTIPAS. That Antipas the martyr *sig.* those who acknowledge the Divine Human of the Lord, and who are had in hatred on that account, n. 137.

ANXIETY [*anxietas*]. That anxiety denotes evil, n. 601.

APOCALYPSE [*Apocalypsis*]. That the Apocalypse does not treat of the successive states of the church, but of its ultimate state when at its end, n. 5, 39, 258. That the Apocalypse treats concerning those who will be in the New Jerusalem, and concerning those who will not be therein, and not concerning the successive states of the church, n. 224. That the Apocalypse was manifested to John by the Lord, and that it is now opened by the Lord, n. 1356, 1357, 1360. That nothing shall be added or taken away from what is written in the Apocalypse, *sig.* that nothing shall be added or taken away from the truths of the New Church, which are contained in this book, and are now revealed, n. 1360, 1361, 1362. That the last words in the Apocalypse are words of betrothing to marriage between the Lord and the church, n. 1363.

APOSTLES [*apostoli*]. That the twelve apostles *sig.* all truths derived from good, or all in the church who are in truths derived from good, *ill.* n. 8, 431. That the twelve apostles, in like manner as the twelve tribes of Israel, represented all things of the church, and each apostle some universal essential thereof, n. 430, 434. That the twelve apostles *sig.* all the goods and truths of the church in the aggregate, n. 9, 100, 270, 330, 434, 910. That the apostles *sig.* those who teach the truths of the church, and, abstractedly from persons, the truths themselves which are taught, n. 100, 1179. That by the apostles, equally as by the angels, are *sig.* divine truths, n. 910. That the twelve apostles also *sig.* all things of doctrine concerning the Lord, and concerning a life conformable to his commandments, n. 1324.

APPEARANCES [*apparentiæ*]. That the appearances in the lowest heaven are correspondences of the thoughts and perceptions of the angels of the inmost or highest heaven, n. 369. Concerning appearances real, and not real, *ill.* n. 553. That the appearances in the heavens are according to the reception of divine truth by the angels, n. 876. That the appearances in the heavens are similar to what exist in the material world, n. 926. Concerning the appearances in the heavens, and the origin of those appearances, n. 553, 926.

APPLE-TREE [*malus*]. That the apple tree *sig.* joy of heart originating in natural good derived from spiritual good, n. 458.

AR. That the city Ar, in the land of Moab, *sig.* the doctrine of those who are in truths from the natural man, n. 652. See MOAB.

ARABIA or KEDAR. That the cattle of Arabia *sig.* the knowledges of truth and good, n. 282. That by Arabia and the princes of Kedar are *sig.* those who are in truths and goods from knowledges, n. 314. That Kedar or Arabia *sig.* those who are in the knowledges of good, n. 357, 734. That

by Arabia and Nebajoth are *sig.* things spiritual, n. 391. That Arabia, and also an Arabian in the wilderness, *sig.* the natural man, n. 405. That Arabia *sig.* where they are who live naturally in goods, n. 406. That Arabia and Hazor *sig.* the knowledges of good and truth, n. 417, 422. That they who were from Arabia were called the sons of the east, n. 422. That to sit as an Arab *sig.* to lie in wait as a robber to slay and deprive, n. 730. That Arabia *sig.* the church which is in truths originating in good, n. 799.

ARAM. See SYRIA.

ARCHER [*sagittarius*]. That the voice of archers *sig.* false doctrinals, n. 411. See BOW.

ARK [*arca*]. That by the ark and the tent were represented the superior heavens, n. 277. That by the testimony or law in the ark is *sig.* the Lord himself, n. 283. That the ark *sig.* the inmost or supreme heaven, n. 283. That the propitiatory *sig.* the hearing and reception of all things of worship which are from the good of love, and in such case atonement, n. 283. That the ark *sig.* the divine celestial [principle] proceeding from the Lord, *ill.* n. 336, 700. That the ark of the covenant *sig.* the divine truth proceeding from the Lord, *ill.* and *sh.* n. 700. That the slaves of the ark *sig.* divine power, the same as arms, n. 700.

ARMAGEDDON. That Armageddon *sig.* the love of honour, of rule, and of supereminence, n. 1010; and the same is *sig.* by Megiddon, n. 1010.

ARMS OF THE HANDS [*brachia manuum*]. That the arms of the hands *sig.* power, n. 357. That the flesh of the arm *sig.* the power of good by truth, n. 386. That the arm, when predicated of the Lord, denotes omnipotence, n. 406. That by the arm [or shoulder], in sacrifices, is *sig.* external truth, n. 435. That the arm *sig.* strength, n. 594. That the arms of the world *sig.* the truths of the literal sense of the Word, n. 594. That they shall eat every man the flesh of his own arm *sig.* that the false shall consume the good, and evil the truth, in the natural man, n. 617. That the arm *sig.* the omnipotence of good by truth, and the hand the omnipotence of truth from good, n. 684.

ARMS OF WAR [*arma belli*]. See WAR. That arms of war *sig.* all things appertaining to doctrine, n. 257, 557. That arrows, javelins, and darts *sig.* truths or falses of doctrine which combat, n. 357, 866. That a spear *sig.* the false of evil, n. 357; also self-derived power and confidence, n. 357. That to burn the arms *sig.* to extirpate falses of every kind, n. 357. That arms of war *sig.* truths combating against falses, n. 357, 557. That swords and spears *sig.* falses from evil combating against truths from good, and vice versa, n. 734. See HELMET, SHIELD, BUCKLER, BOW, SWORD, SPEAR, LANCE, DART, HANDSTAFF, COAT OF MAIL, BREASTPLATE.

ARMY OR HOST [*exercitus*]. That the army or host of the heavens *sig.* all the goods and truths of love and faith, n. 275, 403, 455, 573, 632. That the prince of the host *sig.* the Lord as to the Divine Human, n. 316. That an army or host, in the opposite sense *sig.* all evils, n. n. 401. That the host of the height in the height *sig.* all the evils which originate in the love of self, n. 401. That the host of the heavens *sig.* the knowledges of truth and good in the spiritual man, n. 444. That armies *sig.* truths from good combating against falses from evil,

and, in the opposite sense, falses from evil combating against truths from good, *ill.* n. 573. The reason why the Lord is called Jehovah of hosts or Zebaoth, *ill.* n. 573. That armies *sig.* the truths and goods of heaven and the church in their whole compass, and, in the opposite sense, evils and falses in their whole compass, *ill.* and *sh.* n. 573. That the army or host of the heavens *sig* .the same, n. 573, 659, 720.

AROER. That Aroer, in like manner as Damascus, *sig.* the knowledges of truth and good appertaining to the church, n. 911.

AROMATICS [*aromata*]. See SPICES.

AROUND [*circum*]. That by around is spiritually *sig.* what is distant in degree of intelligence and wisdom, thus what is below, n. 335.

ARRANGEMENT or ORDERING [*ordinatio*]. That the heavens and the hells were arranged and underwent changes from one judgment to another; concerning which *ill.* n. 702.

ARRAYED, *to be* [*amiciri*]. That to be arrayed *sig.* to be instructed in truths, *ill.* n. 1222. See GARMENT.

ARROW [*sagitta*]. See BOW, and DART.

ARTIFICER [*artifex*]. That an artificer of every art, *sig.* all that appertains to the understanding, consequently wisdom, intelligence, and science, *ill.* and *sh.* n. 1186. That an artificer *sig.* intelligence from man's proprium, *sh.* n. 1186.

ASCEND, *to* [*ascendere*]. That to ascend, when predicated of hearing from the Divine [Principle] *sig.* elevation of mind and attention, *ill.* n. 263. That to ascend into heaven *sig.* separation as to internals, and protection, n. 670. That to ascend, when predicated of the hells, *sig.* to encompass and flow forth, *ill.* n. 889.

ASHAMED, *to be* [*pudefieri*]. That not to be ashamed *sig.* not to be conquered, n. 724. That to be ashamed and disgraced *sig.* to be destitute of all good and truth, n. 811.

ASHER. That Asher *sig.* spiritual affection, which is charity or love towards our neighbour, also the blessedness of spiritual affection, n. 438, 441. That Asher *sig.* the internal principle itself of those who are in the second or middle heaven, and the tribe of Manasseh the good of life, which is the external spiritual principle flowing from their internal spiritual, n. 441. That by the tribe of Asher, in the supreme sense, is *sig.* eternity, in the internal sense, felicity of life from the blessedness of the affections originating in love and charity, and in the external sense, natural delight thence derived, n. 438.

ASHES [*cinis*]. That ashes *sig.* what is accursed, n. 1175.

ASHUR or ASSYRIA. That by Ashur is *sig.* those who are made rational by the knowledges of good and truth; and that it also *sig.* the rational principle of the man of the church, n. 110, 131, 195, 313, 340, *ill.* and *sh.* n. 388, 410, 518, *sh.* 654, 706, 923, 1100. That Ashur and the sons of Ashur, in the opposite sense, *sig.* fallacious reasonings or ratiocinations from falses against truths, n. 141, 304, 328, 419, 514, 538, 569. That by the king of Ashur or Assyria is *sig.* the rational principle in both senses, n. 240. That the king of Ashur *sig.* ratiocination from falses against truths, n. 304, 518, 923; or, the rational principle perverted, n. 518, 637; or, ratiocination from the scientifics of the natural man, n. 811. That Ashur *sig.* what is from the proprium, n. 355. That the Assyrians *sig.* reasonings by which truths are falsified, n. 355. That Ashur or Assyria *sig.* reasoning from self-derived intelligence, n. 372, 375; also reasoning from the scientific

principle, n. 388. That Ashur also *sig.* the rational principle to which the scientific is subservient, n. 388; also the rational principle perverted, n. 405, 411, 706. That the bee in the land of Assyria *sig.* false reasonings derived from the sensual principle, n. 410. That the Assyrians *sig.* those who reason against the goods and truths of the church from falses and fallacies derived from self-derived intelligence, thus from self-love, n. 504. That the pride of Ashur *sig.* reasonings from the conceit of self-derived intelligence, which is of the rational principle perverted, n. 518, 538, 654; also, the pride of self-derived intelligence, n. 727. That the gods of the king of Ashur *sig.* reasonings from falses and evils which agree with the proprium of man, n. 585. The reason why Ashur is called the work of the hands of man, and also the work of the hands of Jehovah, *ill.* and *sh.* n. 585. That the land of Assyria *sig.* the church as to rational truth, n. 601. That Ashur the cedar in Lebanon *sig.* the rational principle, which is formed from scientifics on one part, and from the influx of spiritual truth on the other, *sh.* n. 650. That Ashur *sig.* ratiocination from falses, *sh.* n. 727. That Ashur *sig.* rational truths, and in the opposite sense, falses, n. 827. That Ashur *sig.* the rational understanding of the Word, n. 846. That Assyria and king Jareb *sig.* the rational principle perverted as to good and as to truth, n. 962. That whoredom with the sons of Ashur *sig.* the falsification of truth from the rational man, which is effected by ratiocinations, and by sophistications grounded in fallacies, appearances, and scientifics, n. 1029.

ASIA. That Asia *sig.* the clear light of intelligence; it also spiritually denotes the south, which *sig.* the same, n. 21, 58. That in ancient times the church extended through many kingdoms in Asia, n. 21.

ASPECT [*aspectus*]. That aspect, when predicated of the Lord, denotes the Divine Presence and thence Providence, n. 25. See To Behold. That aspect and sight *sig.* the understanding and thought thence derived, and in the understanding every thing is exhibited as present which is the object of thought, *ill.* n. 25. See Sight, To See.

ASPERSION [*aspersio*]. The aspersions *sig.* truths destroyed by falses, n. 519.

ASPS [*aspides*]. That asps and dragons *sig.* sensual things, which are the ultimates of the natural man, n. 714.

ASS [*asinus*]. What is *sig.* by sitting on an ass and the foal of an ass, n. 31. That white asses *sig.* the rational [principle] as to good, n. 355. That a bony ass *sig.* lowest servitude, n. 445. That an ass *sig.* the truth of the natural man, n. 537. That asses *sig.* such things as appertain to the sensual man, n. 654. That the flesh of asses *sig.* the voluntary proprium, n. 654.

ASS, WILD [*onager*]. That wild asses *sig.* those who are in dire falses such as are in the hells, n. 376. That a joy of wild asses *sig.* the affection or love of falses, n. 410. That wild asses *sig.* natural truth, n. 483. That wild asses *sig.* the rational principle, n. 1100.

ASSYRIA [*Assyria*]. See Ashur.

AT-HAND [*prope*]. See Nearness.

ATHANASIAN CREED [*Fides Symbolica Athanasiana*]. Concerning this Creed, n. 1091, 1092, 1094, 1096—1100, 1102, 1103, 1104, 1106—1109, 1111, 1112, 1114, 1115, 1116, 1118—1122, 1124

—1127, 1129, 1130, 1131, 1133—1136, 1138, 1139, 1141—1148, 1150—1156, 1158, 1159, 1160, 1162—1168, 1170.

ATMOSPHERE [*atmosphera*]. That in the spiritual world there are also atmospheres, but spiritual, n. 1287. That the atmosphere of the third or inmost heaven is as pure aura called ether, the atmosphere of the second or middle heaven is as it were aerial, and the atmosphere of the first or ultimate heaven, is as it were watery, but rare and pure, n. 538, 594, 832, 876, 1287. That the atmospheres in the hells are as it were of a gross watery nature, verging either to black or red, n. 538.

ATTRACTION and IMPULSION [*attractio et impulsio*]. That with the good after death, there is as it were an attraction unto the Lord as to a common centre, n. 646. That where attraction is there must be impulsion, for attraction without impulsion does not exist, *ill.* n. 646. That attraction is from the Lord, and also impulsion, *ill.* n. 646. That impulsion, as it were from man, corresponding to the attraction from the Lord, is acknowledgment, *ill.* n. 646.

AVEN. What is *sig.* by the high places of Aven being destroyed, n. 391.

AVERSION [*aversio*]. See CONVERSION.

AURA. See ATMOSPHERE.

AUTHORITY [*potestas*]. See POWER. That authority or power, when predicated of the Lord, *sig.* the salvation of the human race, n. 293, 745.

AXE [*securis*]. See HATCHET.

AZAL. That Azal *sig.* separation and liberation, n. 405.

AZAZEL. See GOAT. That Azazel or the scape goat *sig.* the natural man not purified, *ill.* and *sh.* n. 730.

B.

BAAL OF JUDAH. That Baal of Judah *sig.* the ultimate of the church, which is called the natural principle, *ill.* n. 700.

BAALPEOR. That Baalpeor *sig.* the adulteration of good, n. 655.

BABEL, BABYLON. See CHALDÆA, NEBUCHADNEZZER. That by king of Babel are *sig.* those who profane the goods and truths of the Word, or the profanation of good and truth, n. 257, 374; also, the destruction of truth by falses, and profanation, n. 355, 540, 659; also, the evil and the false vastating, n. 417. That by Babel are *sig.* those who profane goods, n. 275, and by the sea of Babel are *sig.* their traditions, which are adulterations of good from the Word, n. 275. That Babel *sig.* the profanation of good and truth, n. 373. 481; and that the same is *sig.* by Belshazzar king of Babel, n. 373, 481. That Babel *sig.* those who are in the falses of evil, and in the evils of the false, from the love of self, n. 405. That by Babel are *sig.* those who by evils destroy goods, and by Chaldæans those who by falses destroy truths, n. 514. That by the king of Babel near Euphrates is *sig.* the spiritual rational man, n. 557. That Babel *sig.* those who adulterate the Word, n. 569. That Babel *sig.* those who abuse holy things for the purpose of ruling by them, or those who seek to acquire dominion by the holy things of the church, n. 601, 911, 960, 1029. That the inhabitants of Babel *sig.* the profanation and adulteration of the good of love, n. 653. That Babel *sig.* the adulteration of the Word and profanation, n. 724, 730. That the king of Babel *sig.* the evils which

destroy, and the Chaldæans their falses, n. 811. That Babylon *sig.* those who have transferred to themselves the divine power of the Lord, n. 879. That Babylon *sig.* the church with the Papists, or the love of ruling over heaven and over earth by the holy things of the church, n. 1021. In what manner Babylon begins and terminates, n. 1029. That Babylon or Babel *sig.* the church in which all the goods of love are destroyed and profaned, and Chaldæa *sig.* the church in which all the truths of faith are destroyed and profaned, n. 1029. That whoredom with sons of Babel and the Chaldæans *sig.* the adulteration of good and the profanation of truth, n. 1029. That Babylon *sig.* the adulteration and profanation of good and truth, n. 1032. That Babylon is called a whore from the falsification and adulteration of the Word, n. 1080, 1200. That Babylon *sig.* those who have profaned the holy things of heaven and the church by domination assumed over them, n. 1097, 1200.

BADGER [*taxus*]. That badger's skin *sig.* knowledges of good, n. 1143.

BAGGAGE [*sarcina*]. That baggage *sig.* knowledges and scientifics in the natural man, n. 434.

BAKE, *to* [*coquere*]. That to bake *sig.* to prepare and conjoin so as to serve for the use of life, n. 555.

BAKER [*pistor*]. That bakers *sig.* those who compact truths or falses so as to cohere, n. 540. That a baker *sig.* the good of love in like manner as bread, n. 655.

BALAAM. That by Balaam are *sig.* they who, as to the understanding of truth, are illustrated and teach truths, but nevertheless love to destroy by stratagem those who are of the church, *ill.* and *sh.* n. 140.

BALANCES OR SCALES [*libræ seu lances*]. That balances or scales *sig.* the estimations of anything as to truth, n. 373. Hence the weights were formerly made of stone, for stones in the Word *sig.* truths, n. 373.

BALD [*calvus*]. That bald *sig.* those who are without truths from the Word, n. 66. That they who have deprived themselves of intelligence by reasonings from fallacies and from falses, appear in the spiritual world as bald, n. 66, 569, 577. That to induce baldness, *sig.* mourning on account of all things of intelligence being destroyed, n. 637. That bald or bald-head *sig.* the Word deprived of the natural sense, which is the sense of the letter, n. 781. Why the forty-two children were torn to pieces by two bears for calling Elisha bald-head, *sh.* n. 781.

BALSAM [*balsamum*]. That by balsam are *sig.* truths which are grateful by virtue of good, n. 375, 433. That balsam in the opposite sense *sig.* appplication and thence confirmation of the false, n. 654.

BAPTISM, AND TO BAPTIZE [*baptismus et baptizare*]. That to baptize is to reform and regenerate, n. 71, 183, 374. That baptism is not regeneration, but to be born of water and the spirit *sig.* to imbibe truths, and to lead a life according to them, n. 236. That baptism *sig.* regeneration by the Lord by divine truths from the Word, n. 475. That washings and baptism are only representative and significative rites, n. 475. That to baptize with the Holy Spirit and with fire *sig.* to regenerate man by the divine truth and the divine good of love from the Lord, n. 504. That baptism represents and signifies

purification from the evils and falses, and also regeneration by the Word from the Lord, n. 724; and the same was represented and signified by the baptism of John, *ill.* and *sh.* n. 724.

BARLEY [*hordeum*]. That wheat and barley *sig.* the good and truth of the external or natural man, or the good and truth of the church in general, n. 374, 911. That wheat and barley *sig.* good and truth from a celestial origin, n. 374; also, goods and truths exterior such as appertain to the literal sense of the Word, n. 375. That a cake of barley *sig.* good and truth natural, such as is the Word in the sense of the letter, n. 617.

BARN [*horreum*]. That to gather into the barn *sig.* to conjoin with heaven, n. 911.

BARREN [*sterilis*]. That the barren which hath not borne *sig.* those who have not yet possessed truths from the Word, n. 223. That the barren *sig.* those who are not of the church, or the Gentiles, and who do not know truths, because they have not the Word, n. 257, 717, 721.

BARS [*vectes*]. That the bars of the earth *sig.* evils, n. 538.

BASHAN. That the mountain of Bashan *sig.* voluntary good, or the good of the will principle, n. 405. That the fatlings of Bashan *sig.* the goods of the natural man from a spiritual origin, n. 650.

BASILISK [*basiliscus*]. That basilisk *sig.* the destruction of the good and truth of the church by faith alone, or by faith separated from charity, n. 386, 727.

BASIS [*basis*]. That the bases of the earth *sig.* exterior truths, such as are those of the literal sense of the Word, n. 741.

BATH, *a measure* [*bathum*]. That a bath *sig.* the same as wine, viz. truth derived from good, n. 675.

BATTLE [*prælium*]. That battle *sig.* dissension concerning truths and goods, also spiritual combat, n. 1003. See WAR.

BEAM [*tignum, trabs*]. That to lay [the beams of] the chambers [*triclinia*] of Jehovah *sig.* to form the heavens and the church, n. 594. That by a beam [*trabs*] in the eye is *sig.* a great false of evil, and by a mote in the eye is *sig.* a slight false of evil, n. 746. That a beam [*trabs*] *sig.* the truth of good, and, in the opposite sense, the false of evil, n. 746.

BEAR, *not to* [*non ferre*]. That not to bear *sig.* to reject, n. 99.

BEAR, *to, or* BRING FORTH [*parere*]. That to bear seven *sig.* to be gifted with all the truths of the church from the Word, n. 401, 721. That the pregnant and she that bringeth forth *sig.* those who receive truths and those who do them, n. 721. That to bring forth *sig.* to perform uses, thus to live and so to be reformed, *sh.* n. 721. That to travail in labour *sig.* to receive the truths of the Word by hearing and reading, n. 721. See TO TRAVAIL. That conception *sig.* the reception of truth which is from good, n. 721. That to bring forth sons *sig.* to produce truths from the marriage of truth and good, n. 721. That to bring forth *sig.* the production and fructification of truth from good, n. 724.

BEARD [*barba*]. That by the beard is *sig.* what is ultimate, n. 375; also, the extreme, part or principle of the life of man, called the sensual corporeal, n. 417. That the beard *sig.* the ultimate of the rational man, n. 577. See HAIR. That the beard of a bear *sig.* divine truth in ultimates, *ill.* n. 791. See BEARS.

BEARS [*ursi*]. That bears *sig.* truth in ultimates, n. 66. That bears *sig.* those who are in power from the natural sense of the Word, as well the good as the evil, *ill.* and *sh.* n. 781. That the feet of a bear *sig.* fallacies from the sensual principle, n. 781, 783. That bears out of the wood *sig.* the power derived from the natural or literal sense of the Word, n. 781. That a bear *sig.* the power of divine truth natural, and in the opposite sense, the power of the false against the truth, n. 781. That a bear, in the opposite sense, also *sig.* the power and lust of the natural man to falsify the truths of the literal sense of the Word, n. 781. That white bears represent the power of the spiritual-natural man by the Word, n. 781. Why the forty-two children were torn in pieces by two bears for calling Elisha bald-head, *ill.* and *sh.* n. 781. That to roar as bears and to moan as doves *sig.* the grief of the natural man and thence of the spiritual man on account of falses, n. 781.

BEAST [*bestia, fera*]. That by beasts, evil and ferocious, are *sig.* evil affections or concupiscences which destroy the church, n. 304, 365, 388, 503, 650. That by the beast of the field is *sig.* the affection of good in the natural man, n, 329, 357, 403, 405, 507, 650, 730. That by man [*homo*] and beast [*bestia*], where mentioned together, are *sig.* the affections of good interior and exterior, n. 342. That by swift beasts [*veredarii*] is *sig.* the external rational principle, which is natural, n. 355; also, things rational as to good, n. 1155. That a beast of burden *sig.* the intellectual principle, n. 375, 444. That by evil wild beasts are *sig.* lusts and falsities arising from the loves of self and the world, and hence evils of life, n. 388. That wild beasts or animals *sig.* the affections of truth and good, which vivify all things of the church, n. 388. That wild beasts of the field *sig.* falsities arising from the delights of the natural loves, n. 388. That the wild beast of the nation *sig.* the false of evil, n. 388. That the wild beast *sig.* the false of evil lusting to destroy, consequently those who are principled therein, n. 388. That wild beasts of the field also *sig.* evils of life arising from falses of doctrine, n. 388. That a wild beast, in the Hebrew, is called *chajah*, denoting life, and when used in the good sense, in which it *sig.* the affection of truth and good, it should be rendered animal, n. 388, 650, 701. That the tame, the mild, and useful beasts are also called wild beasts [*ferœ*], and *sig.* the affections of truth and good, n. 388. That there is a difference in the signification where wild beast and beast are mentioned together, and where wild beast only, and beast only, n. 388, end. That by the wild beast of the field are *sig.* the affection and lust of the false and of evil, n. 400, 701. That by beasts [*bestiœ*] are *sig.* the good affections of the natural man, n. 405, 629. That beast [*bestia*] also *sig.* the good of affection, n. 433. That the wild beast of the reed *sig.* the scientific principle of the natural man, n. 439; also, the affection or cupidity of the false originating in the scientifics of the sensual man, which are fallacies, n. 654. That by beast of the field is *sig.* the will principle of man, n. 513. That beasts *sig.* the loves and affections of the natural man in both senses, *ill.* and *sh.* n. 650, 768, 774, *sh.* 1100. That the beast ascending out of the abyss *sig.* the love of self, n. 650. That by beasts [*bestiœ*] are *sig.* affections of the natural man appertaining to the will, and by wild beasts [*ferœ*] are *sig.* affections of the natural man which appertain to the understanding, n. 650. That the wild beast of the forest *sig.* the affection of

scientifics, n. 650. That wild beast in the opposite sense *sig.* the cupidities of falsifying and destroying the truths of the church, n. 650, and beasts, the cupidities of adulterating and destroying the goods of the church, n. 650. That the beasts of the south *sig.* the adulterations of good and falsifications of truth, n. 650. That the beasts of the sea *sig.* the love of dominion and the successive increase thereof, n. 650. That the beasts of the south *sig.* cupidities from the natural man, n. 654. That beasts of the herd *sig.* exterior affections, and beasts of the flock *sig.* interior affections, n. 710. That the wild beast of the field *sig.* the affection of the natural man, n. 739. That the beast ascending out of the sea *sig.* reasonings from the natural man, n. 774, 780, 790, 815. That the beast ascending out of the earth *sig.* confirmations from the literal sense of the Word, n. 774, 885, 932, *ill.* 998. That beasts, both clean and unclean, *sig.* such things as appertain to heaven and to hell, *ill.* and *sh.* n. 781. That the former beast (Rev. xiii.) *sig.* reasonings from the natural man confirming the separation of faith from life, n. 774, 821, 885, *ill.* 998. That the scarlet beast *sig.* the Word as to the holy things thereof, *ill.* and *sh.* n. 1038, 1067. That all the beasts used in sacrifices *sig.* holy things appertaining to the church, *ill.* n. 1038. That beast [*bestia*] in the general sense *sig.* the natural principle as to affection, n. 1038, 1100. That the wild beast of the field *sig.* the affections of good and truth in the natural man, n. 1100. Concerning the souls of beasts, n. 1201, 1202.

BEAST OF BURDEN [*jumentum*]. That a beast of burden *sig.* the intellectual principle or the understanding, the same as a horse, n. 375, 444. See HORSE. That beasts of burden *sig.* truths which have respect to the goods of charity, and that asses are especially so called, which are used for riding and carrying burdens, n. 1154. See ASS.

BEATITUDE [*beatitudo*]. That all the beatitude which the angels enjoy is by truth from good, or by the spiritual affection of truth, the spiritual affection of truth being derived from good, forasmuch as good is the cause of truth, n. 484. That they who are in divine truths are in the life of heaven, consequently in eternal beatitude, n. 484.

BEAUTY [*pulchritudo*]. That beauty *sig.* intelligence and wisdom, n. 240, 617, 619, 637, 717. That to confide in beauty *sig.* intelligence from the proprium, n. 240. That beauty also *sig.* the wisdom of truth from good, n. 453. That every one in the spiritual world is beautiful according to his truth from good, n. 652. That beauty *sig.* the affection of truth and thence intelligence, n. 654. That by beauty of the Lord is *sig.* divine truth, n. 863. That the angels derive all their beauty from conjugial love, *ill.* n. 1001. See LOVE.

BED [*lectus*]. That a bed *sig.* the natural man; also, doctrine, and the doctrinals which are in the natural man, n. 163. That in the corner of a bed and in the extremity of a couch *sig.* to be in a small degree in natural lumen, from a spiritual principle, and hence in some truths, n. 163. That beds of ivory *sig.* the fallacies of the senses, upon which doctrine is founded; and to stretch upon couches *sig.* to confirm and multiply the falses thence derived, n. 163. That to be in one bed *sig.* to be in one doctrine, n. 163. That to take up the bed and walk *sig.* doctrine and a life according thereto, n. 163. Concerning the bed of Og, king of Bashan, in Rabbah, n. 163. That

Jacob, inasmuch as in the Word he *sig.* the doctrine of the church, therefore when he is spoken of, there appears in the spiritual world from above to the right, as it were, a man lying in a bed, n. 163, end.

BEE [*apis*]. That the bee in the land of Assyria *sig.* reasonings from the scientifics of the natural man, n. 410.

BEELZEBUB. That Beelzebub the god of Ekron *sig.* the god of all falses, and, being interpreted, is the Lord of flies, flies signifying the falses of the sensual man, n. 740.

BEER. That Beer *sig.* a well or fountain, and a well or fountain, in the spiritual sense *sig.* the Word and doctrine from the Word, n. 537, 727. See WELL. FOUNTAIN.

BEGINNING and END [*principium et finis*]. That the beginning and the end in relation to the Lord *sig.* from eternity to eternity, n. 41. That the beginning of the workmanship of God *sig.* faith derived from the Lord, *ill.* n. 229.

BEHEMOTH. That Behemoth *sig.* the natural man as to goods, which are called the delights of natural love, n. 455; also, the natural affections appertaining to man, n. 507.

BEHIND ME [*post me*]. That behind me *sig.* manifestly, *ill.* n. 55.

BEHOLD, *to* [*aspicere*]. That the Lord beholds or looks at angels and men in the forehead, and they behold the Lord through the eyes, n. 242, 852. That the Lord is seen solely by those who are in good and in truth derived from good, n. 270. That to behold *sig.* perception, n. 354.

BELIEVE IN GOD, *to* [*credere in Deum*]. That to believe in God is to know, to will, and to do, n. 349. That by believing in God, the ancients understood the knowledge and understanding of truths, and, at the same time, the willing and doing of them, and this from the Lord, n. 813.

BELLS [*tintinnabula*]. That bells *sig.* scientific truths, n. 204. That the bells of the horses *sig.* scientific truths from the intellectual principle, n. 204; also, scientifics and knowledges, and thence preachings, which are from the understanding of truth, n. 355. That the same is *sig.* by the little bells of gold upon the borders of Aaron's cloak, or all things of doctrine and worship, n. 355.

BELLY [*venter*]. That the belly from correspondence *sig.* the world of spirits, n. 580. That the belly denotes what is interior, n. 618, *ill.* and *sh.* 622. That the womb or belly *sig.* spiritual conjugial love, n. 618. That the belly *sig.* the interiors of the Word, which are called spiritual, *ill.* and *sh.* n. 622. That the belly, from its correspondence, *sig.* the interiors of the understanding and thought, n. 622. That in the spiritual world no one lies with the belly upon the earth, the reason thereof, n. 622. That the fruit of the belly, and the desires of the belly, denote spiritual offspring, and *sig.* science, intelligence, and wisdom, for into these man is re-born when he is regenerated, n. 622. That the fruit of the belly *sig.* the good of love and the truth of that good; also, those who are in good by truths, n. 710. That the desires of the belly *sig.* truths procured, n. 710. That the term belly is used where truths are treated of, and the womb where good is treated of, n. 710. That the belly *sig.* the faith and understanding of good, *ill.* n. 750.

BELOVED [*dilectus*]. That by the beloved is *sig.* the Lord, n. 375.

BELOW [*infrà*]. See ABOVE.

BENEDICTION [*benedictio*]. That benediction or blessing, when predicated of the Lord, *sig.* acknowledgment, glorification, and thanksgiving, n. 340, 343. That by blessing or benediction, when predicated of man, is *sig.* reception of divine truth and good, n. 340, 466. That to bear blessing *sig.* the reception of divine truth, and to bear justice the reception of divine good, n. 340. That blessing *sig.* heaven and eternal felicity thence derived, n. 340. That to bless himself *sig.* to instruct himself in divine truths and to apply them to life, n. 340. That blessing or to bless, in the opposite sense, *sig.* to love the evil and the false, and to imbibe them, n. 340. That by blessing or benediction are *sig.* the reception of divine truth, and fructification thence derived, whence are felicity and life eternal, n. 465. That benediction *sig.* the multiplication and fructification of divine truth, thus intelligence, n. 507, 518. That to bless *sig.* instruction, n. 644. That benedictions of the paps *sig.* the affections of good and truth, and benedictions of the womb *sig.* the conjunction of good and truth, n. 710.

BENJAMIN. That Benjamin *sig.* the conjunctive principle of truth and good, or the conjoining medium in the natural principle, n. 440, 449. That Benjamin *sig.* the conjunction of those who are in the first or ultimate heaven with the Lord, n. 448, 449. That Benjamin and thence the tribe from him, *sig.* the spiritual celestial principle in the natural man, in like manner as Joseph in the spiritual, n. 449. See JOSEPH. That Benjamin, in the original tongue, *sig.* a son of the right hand, *ill.* n. 449. That the sons of Benjamin *sig.* the conjunction of good and truth, *ill.* n. 449. That little Benjamin *sig.* the innocence of the natural man, n. 449. That by Benjamin is *sig.* the Word in the ultimate sense, which is natural, *ill.* and *sh.* n. 449. That by Benjamin is *sig.* the conjunction of the spiritual man with the natural, and by Joseph the conjunction of the celestial man with the spiritual, n. 449. See JOSEPH.

BETHEL. That by the altars of Bethel is *sig.* worship from evil, n. 316, 391. That by Bethel is *sig.* the ultimate of good, n. 391.

BETHLEHEM. That Ephratah Bethlehem *sig.* the spiritual church which is in truths from good, or in faith from charity, n. 434. That Bethlehem *sig.* truth conjoined to good in the natural man, n. 449. The reason why the Lord was born in Bethlehem, and also David, and who was there anointed king, *ill.* n. 449. That Ephratah and Bethlehem *sig.* the spiritual natural principle, n. 684. That Bethlehem *sig.* the spiritual principle, n. 695. That Ephratah *sig.* the Word as to its natural sense, and Bethlehem the Word as to its spiritual sense, n. 700.

BETHOGARMA. That Bethogarma *sig.* those who are in internal worship, *ill.* n. 355.

BETHSAIDA. That Bethsaida *sig.* damnation on account of non-reception of the Lord, *ill.* and *sh.* n. 239.

BIND, *to* [*ligare*]. That to bind with cords *sig.* to conjoin, n. 391.

BIRD OR FOWL [*avis*]. That the birds of heaven *sig.* the rational and intellectual principles, or things intellectual and rational, or spiritual truths, n. 280, 281, 282, 357, 388, 400, 513. That as birds flying *sig.* circumspection and presence; also, omnipresence, n. 282. See TO FLY. That birds *sig.* the affections of truth from which is

intelligence, n. 282. That the winged bird *sig.* the spiritual understanding of truth, n. 282, and which flieth towards heaven *sig.* the circumspection which appertains to intelligence in things divine, n. 282. That feathers *sig.* spiritual good from which truths are derived, n. 283. That by the bird of every wing is *sig.* spiritual truth in all its compass, n. 329, 650. That birds *sig.* knowledges both of the truth and the false; also, thoughts, ideas, and reasonings, in both senses, with a variety according to their genera and species, n. 388, *ill.* and *sh.* 1100. That by the bird of wing is also *sig.* the delight of good and truth appertaining to the spiritual man, n. 388. That the bird of the heavens signifies thoughts from the understanding or spiritual thought, n. 483, 701; also, thoughts derived from the affections of the natural man, n. 650. That the bird Zabuah *sig.* reasonings from falses, n. 650. That a bird *sig.* thought concerning the truths of the Word, and the understanding of them, n. 684. That the bird of abominations *sig.* faith alone, n. 684. That upon the bird of abominations shall be desolation *sig.* the extinction of all truth by the separation of faith from charity, n. 684. That unclean and hateful birds *sig.* falses from the falsified truths of the Word, n. 1100. That the bird of wing *sig.* thoughts, n. 1100. That birds of heaven *sig.* thoughts of the rational man, n. 1100. That bird from the east *sig.* truth from the good of love, n. 1100. That birds, in the opposite sense, *sig.* fallacies from the sensual man, and reasonings from falses against truths; also, falses themselves, worse and more noxious according to the genera and species of the unclean birds, *ill.* and *sh.* n. 1100. That birds *sig.* such things as relate to the understanding and thence to the thought, n. 1243. That birds *sig.* falses from hell; also, the infernal genii, who are in those falses, *ill.* n. 1249.

BITTER, BITTERNESS [*amarum, amaritudo*]. That bitter and bitterness *sig.* what is falsified by a commixtion of truth with the falses of evil, n. 522. That bitter *sig.* what is undelightful, and is of various kinds, and has different significations, n. 522. That bitter *sig.* what is undelightful from adulterated truth, *ill.* n. 618. Concerning the cause of bitterness of savour with spirits and angels, *ill.* n. 618. That bitter, also, *sig.* the truth of good adulterated, *sh.* n. 618. That bitternesses *sig.* perversions and thence falsities from which the Word becomes undelightful, n. 624. That bitter waters *sig.* those things which are apparently true, but are derived from falses, n. 1145.

BLASTING and MILDEW [*uredo et rubigo*]. That blasting and mildew *sig.* evil and the false in extremes, or from the corporeal sensual principle, n. 638.

BLASPHEME, *to*, BLASPHEMY [*blasphemare, blasphemia*]. That blasphemy *sig.* scandalous reproach and invective from those, who say they acknowledge the Lord, &c., and nevertheless are in evils and falses, n. 119. That blasphemy *sig.* the adulteration and falsification of the Word, n. 778, 797, 991, 1027, 1039. What is *sig.* by blasphemy against the Holy Spirit and by a word against the Son of Man, *sh.* n. 778. That blasphemy against the Holy Spirit *sig.* the falsification of the Word even to the destruction of divine truth in its genuine sense, n. 778; also, to deny the sanctity of the Word, n. 1085. That there are various names for the genera of blasphemy, n. 778, end. That blasphemy against God *sig.* the falsification of divine truth or the Word, n. 797. That to blaspheme *sig.* to falsify divine truth, thus the Word, which is from the Lord, and which is the Lord, n. 798, 1027; also,

to falsify divine truth even to the destruction thereof in heaven, n. 984, 991.

BLACK, BLACKNESS [*niger*, *ater*, *atrum*]. That black *sig.* what is not true, n. 372. That blackness *sig.* the privation of truth, n. 372. That blackness *sig.* the false of evil, n. 412.

BLESSED [*benedictus*]. That by he that is blessed is *sig.* the Lord, n. 435.

BLESSED [*beatus*]. That the blessed *sig.* those who are happy to eternity, thus in whom heaven is, n. 12, 1347, 1354. That blessed *sig.* to be in a happy state, n. 1006. That the blessed *sig.* those who are in heaven, or will come into heaven, n. 1225.

BLESSING [*benedictio*]. See BENEDICTION.

BLIND, BLINDNESS [*cæcus*, *cæcitas*]. That the blind *sig.* those who have no understanding of truth, n. 238, 239, 721. That by all the blind whom the Lord healed are *sig.* those who are in ignorance and receive Him, and are illustrated by the Word from Him, n. 239. That blindness is predicated of the understanding when it has no apperception of truth, n. 355.

BLOOD [*sanguis*]. That the blood of the Lord *sig.* divine truth, or truths derived from good, *ill.* n. 30, 298, *ill.* and *sh.* n. 329, 748, 960, 1049, 1193. That by blood, in the opposite sense, is *sig.* the false principle which offers violence to truth, n. 30, *ill.* and *sh.* n. 329, 405, 923, 1193. That not to be of bloods *sig.* not to be in a life contrary to good and truth, n. 295. That bloods *sig.* the evils which offer violence to the goods of love and charity, and altogether destroy them, n. 304, 329. That by blood is *sig.* the intellectual proprium of man, n. 329. That to be polluted with blood *sig.* to be altogether in falses, n. 329. That blood *sig.* the falsification of the literal sense of the Word, or divine truth falsified, n. 329, 391, 503, 539, 645, 923, 966, 970, 976. That to shed innocent blood *sig.* to destroy the good of love and charity, n. 329, 730. That by blood, in the perverted sense, is *sig.* all violence offered to divine good and divine truth, and thus to the Lord, n. 394, 923. That bloods *sig.* falses of evil, n. 475, 512. That blood *sig.* divine truth by which man has the good of love, n. 600, 923, 1049. That blood and wine *sig.* the divine truth proceeding, n. 617. That blood *sig.* interior truths, n. 617. That blood *sig.* the truth of the Word, and thence of doctrine derived from the Word, n. 645, 1050. That to shed blood *sig.* to offer violence to charity, and also to divine truth which is in the Word, which is to falsify it, n. 645, 730, 975, 1049. What is *sig.* by the blood of the new covenant, n. 701. That blood corresponds to truth and thence *sig.* truth, n. 962. That to drink blood *sig.* to imbibe falses, n. 976. That the blood of the saints *sig.* divine truths, n. 1049. That blood, in the opposite sense, *sig.* violence offered to the Word, consequently to the Lord, *sh.* n. 1237.

BLUE [*hyacinthinum*. *cæruleum*]. That blue *sig.* the love of truth, n. 427. That blue, in the opposite sense, *sig.* the cupidity of the love of the world, and thence of every thing false, n. 576. That blue is a celestial colour and *sig.* truth from a celestial origin; and in the opposite sense, what is false from a diabolic origin, n. 576. That blue and purple from the isles of Elisha, *sig.* the spiritual affection of truth and good, n. 576. That blue [*cæruleum*], as derived from the sky, *sig.* truth, n. 1063.

BOAR [*aper*]. That by the boar out of the wood are *sig.* the evil lusts of the natural man, n. 388.

BODY [*corpus*]. That the body mentioned in Luke xvii. 37, *sig.* the spiritual world, n. 281. That the body is said to be lucid when the understanding is in truths from good; and it is said to be darkened when the understanding is in falses from evil, n. 313. That all acts of the body correspond to the affections of the mind, so that they are one by correspondences, n. 463. That the body *sig.* the good of love, which is the good of the will, n. 750. See FLESH, BONE.

BONDS or BANDS [*vincula*]. See BOUND.

BONE [*os*]. That bone *sig.* truth in the ultimate of order, and in the opposite sense, the false, n. 167, 659; and dry bones falses derived from evil, n. 659. That bones *sig.* the ultimates of divine truth, or truths in their ultimate, or the Word, n. 196, 313, 364. That dry bones *sig.* those who have no spiritual life, or, in whom there is not any spiritual life by divine truth, n. 418, 419, or, the state of the church destitute of the goods of love and the truths of doctrine, n. 666. That the bones of the body correspond to the truths of the natural man, the flesh to the good of the natural man, and all things appertaining to the body to things spiritual, n. 619. That the bone of a [dead] man *sig.* infernal false, n. 659.

BOOK [*liber*]. That the book of life denotes heaven; or, that principle appertaining to man which corresponds to the heaven appertaining to him, *ill.* and *sh.* n. 199. That by all the days which were written in the book is *sig.* all the states of life, n. 199. That the volume of the book *sig.* the same as the book of life, n. 222. That by the book or the book of life is *sig.* the state of life of all in heaven and on earth, and by its being written is *sig.* what is implanted by the Lord, n. 299, 303. That where a book is mentioned in the Word a volume or scroll is understood, n. 299. That to open and to loose the seals of the book *sig.* to know and to perceive, n. 303. What is *sig.* by opening, reading, and looking into the book, *ill.* n. 306. That the little book open *sig.* the Word manifested, n. 599, 615. That the little book *sig.* the Word, n. 620. That books *sig.* the interiors of the mind of man, because in them are written all things appertaining to his life, n. 1277. That the book of life is the Lord considered as the Word, consequently the Word, n. 1361. That to be written in the book of life *sig.* him who believes in the Lord, and lives according to His commandments, *sh.* n. 1284. That not to be written in the book of life *sig.* the contrary, n. 1284.

BORDER OR BOUNDARY [*finis, terminus*]. That boundaries [*termini*] *sig.* truths, n. 231. That a border [*finis*] *sig.* the natural man, in the things by which the goods and truths of the spiritual man are terminated, n. 401. That by border or boundary [*terminus*] is *sig.* the ultimate ground or principle into which things interior fall and terminate, and in which they are contained together, n. 403. Concerning the boundaries in the spiritual world, eastward and westward, and northward and southward, *ill.* n. 406.

BORDERS OF A GARMENT [*fimbriæ*]. See TRAIN.

BORN, *to be* [*nasci*]. That to be born of God *sig.* to be regenerated by the truths of faith and by a life according to them, n. 329, end, 745, 768, 802. That born not of bloods *sig.* not to have falsified

and adulterated the Word, n. 745, 802. That born not of the will of the flesh *sig.* not to be in evils from proprium, n. 745, 802. That born not of the will of man *sig.* not to be in falses from proprium or from the pride of self-derived intelligence, n. 745, 802.

BOTTLES [*utres*]. That bottles *sig.* knowledges which contain truth denoted by wine, n. 195. See WINE. That by bottles of tile, the work of the hands of the potter, are *sig.* evils of life derived from falses of doctrine, which are from self-derived intelligence, n. 242. That by old bottles are *sig.* the statutes and judgments of the Jewish church, and by new bottles the precepts and commandments of the Lord, *ill.* and *sh.* n. 376.

BOUNDARY [*terminus*]. See BORDER.

BOUGH OR BRANCH [*ramus*]. See TREE. That to form the bough *sig.* to multiply truths, n. 281. That the branch *sig.* spiritual truth, and the rush the sensual scientific, n. 559. That entwisted branches *sig.* the scientifics of the natural man, n. 727.

BOUND, *to* BIND, BONDS OR BANDS [*vinctus, vincere, vincula*]. That to be bound in prison *sig.* to be detained and separated from truths; also, to be tempted, *ill.* n. 122. That to cast into custody, when predicated of those who are in the spiritual affection of truth, *sig.* to assault, and to endeavour to deprive them of truths from the Word, n. 122. That by the bound are *sig.* they who are in falses, and desire to be loosed from them, n. 239, 386, 537. That by the bound in the pit are *sig.* those who are in falses from ignorance, and nevertheless in the desire of knowing truths, n. 329. That to be bound in chains *sig.* to be tied by falses, n. 652. That they are said to be in bonds with whom the cupidities of the natural man are restrained, n. 654. That the bound in the pit were liberated by the Lord after He had finished the work of redemption, n. 659. That bands of the neck *sig.* falses, which hinder truths from entering, n. 687. That to open the bands of the neck *sig.* to reject falses and evils, and to be in truths and goods, n. 687.

BOW [*arcus*]. See ARROW AND DART. That by a bow is *sig.* the doctrine of truth combating against the doctrine of the false, and in the opposite sense, the doctrine of the false combating against the doctrine of truth, n. 238, 273, 278, 281, 355, 357, 433, 734, 866. That a bow also *sig.* the doctrine of charity and faith, from which evils and falses are combated and dissipated, n. 356, 357, 358. That arrows, javelins, and darts, *sig.* truths of doctrine which combat, n. 357, 684, 866. That a bow of brass *sig.* the doctrine of charity, or the doctrine of the good of life, n. 357, 734. That when the bow *sig.* the doctrine of the false, to shoot with the bow *sig.* to deceive, and the dart the false itself, *sh.* n. 357. That by a bow is *sig.* the doctrine of truth combating against falses and evils, and dissipating them; and in the opposite sense, the doctrine of the false combating against truths and goods and destroying them, *ill.* and *sh.* n. 357. That a bow *sig.* the false of doctrine, n. 710. That a quiver *sig.* doctrine from truths, the same as a bow, n. 724.

BOWELS [*viscera*]. That to be moved in the bowels *sig.* mercy and charity from an interior principle, n. 444. That the bowels *sig.* the interiors, and the interiors of the Word, *ill.* and *sh.* n. 622. That the bowels *sig.* the interiors of the thought, and of the understanding, *ill.* n. 622.

BOX-TREE [*buxus*]. That the box *sig.* the understanding of good and truth in the natural principle, n. 730.

BOY AND GIRL [*puer et puella*]. That boys and girls *sig.* the affections of truth and good in which there is innocence, or the truths and goods of innocence, n. 223, 652, 863. That boys *sig.* charity, n. 270. That a boy *sig.* the truth of the church, and a girl, the good of the church, n. 376. That a little boy *sig.* innocence and love to the Lord, n. 780.

BOZRAH. That the garments of Bozrah *sig.* the ultimate of the Word, which is its literal sense, n. 359. That Bozrah *sig.* vintaging, and vintaging is predicated of truth, n. 922. That Bozrah *sig.* the divine truth of the Word, and Edom, the divine good of the Word, *sh.* n. 922.

BRACELETS [*armillæ*]. That bracelets *sig.* the truths and goods of the church, n. 195. That bracelets upon the hands *sig.* specifically truths derived from good, n. 242. That bracelet upon the arms *sig.* the power of truth from good, n. 358.

BRAIN [*cerebrum*]. That the brain *sig.* intelligence and wisdom, in like manner as the head, n. 559. See HEAD. That all and singular things of the body are ruled from the brains, *ill.* n. 775.

BRAMBLE [*rhamnus*]. That the bramble *sig.* the evil of the false, n. 638. See THORN AND BRIAR.

BRANCH [*ramus*]. See BOUGH.

BRAND [*titio*]. That a brand plucked out of the fire *sig.* that there was but little of truth remaining, n. 740.

BRASS [*æs, seu æs levigatum, chalcolibanum*]. That brass and fine brass *sig.* natural good, and when predicted of the Lord *sig.* divine natural good, n. 69, 70, 279, 1147. That vessels of brass *sig.* scientifics of natural good, n. 70. That brass *sig.* the external of the church, n. 70. What the serpent of brass represented and thence signified, n. 70, 581. See SERPENT. That brass *sig.* good in the ultimates, or the good of the external or natural man, n. 176, 279, 355, 391, 405, 587. That by walls of brass is *sig.* the good which defends the doctrine of truth, n. 219. That mountains of brass *sig.* the good of love in the natural man, n. 355.

BREACH [*confractio*]. That a great breach *sig.* the dissipation of good and truth, n. 449.

BREAD [*panis*]. That bread *sig.* the good of love and charity, n. 71, 252, 286, 433, 480, 513, 600, 650, 655, 675. What is *sig.* by all drink and food in general, n. 71. See FOOD. That to give bread to the hungry *sig.* from the good of charity to instruct those who desire truths, n. 195, 386. That by bread and water in the Word is *sig.* all the good of love and truth of faith, n. 304, 701. That bread *sig.* the divine good of the divine love of the Lord, and as to man, that good received by him, n. 329, 412. See HOLY SUPPER. That bread and wine *sig.* goods and truths in the spiritual man, n. 340. That bread *sig.* interior good, n. 375. That bread, in the supreme sense, *sig.* the Lord as to divine good, n. 376, 513, 899. That to break the staff of bread *sig.* to destroy every thing celestial and spiritual from which spiritual nourishment is derived, or good and truth which nourish the soul, n. 386, 675. That the bread made of fine flour, which was the meat offering, *sig.* celestial good, n. 491. That bread *sig.* all spiritual food, and spiritual food denotes instruction in truths and goods, whence come

intelligence and wisdom, n. 537, 555. That to break bread *sig.* to communicate good with another, n. 617. That fulness or satiety of bread *sig.* contempt of all good and truth appertaining to heaven and the church, so as even to nauseate them, n. 653. That by the bread of straitness are *sig.* temptations as to the good of love, n. 600. That the bread of life *sig.* divine good united with divine truth proceeding from the Lord, n. 899.

BREADTH [*latitudo*]. That breadth *sig.* truth and its quality, n. 278, 355, 435, 627, *ill.* and *sh.* 629, 654, 675. That the breadth of the earth *sig.* the truths of the church, and, in the opposite sense, falses, n. 304, 811. That breadth of spaces *sig.* truths from good in multitude and extension, n. 514, 644. That breadth *sig.* the truth of doctrine from the Word, n. 666. That breadth *sig.* the truth of the church, and length the good of the church, *ill.* and *sh.* n. 1315, 1316. See LENGTH.

BREAST and BOSOM [*pectus, sinus, mamma, mammilla*]. See PAPS. That the breast *sig.* the good of spiritual love, *ill.* n. 65, 952. That the breast or thorax *sig.* the spiritual affection of truth, n. 557. That the breast, even to the loins, corresponds to the middle or second heaven, n. 600, 606. That the bosom and breast *sig.* spiritual love, which is love in act, *sh.* n. 821. That the bosom or breast of the Lord *sig.* the essential divine love, n. 821. That in heaven they who are in the province of the breast are in spiritual love, n. 821.

BREAST-PLATE OR COAT OF MAIL [*thorax seu lorica*]. That breast-plates or coats of mail *sig.* defences against evils and falses in combats, and, in the opposite sense, defences of evils and falses against goods and truths, *ill.* and *sh.* n. 557, 576. That breast-plates, as breast-plates of iron, *sig.* persuasions against which truths do not prevail, *ill.* n. 557.

BREATH, *to* BREATHE [*halitus, exspirare*]. See RESPIRATION. That by the breath of the nostrils of Jehovah, and by the breath of his mouth, are *sig.* divine truth and spiritual life, with those who receive it, n. 419. That breathing or respiration is predicated of truths, n. 419. That to breathe out the soul *sig.* to perish as to all truths, n. 721.

BREECHES [*femoralia*]. That breeches of linen *sig.* truths covering, n. 1009.

BRICK [*later*]. That bricks *sig.* falses from self-derived intelligence, n. 324; or, falses which are invented, and do not cohere with truths, n. 540. That a brick furnace *sig.* doctrine compacted from things fictitious, n. 540. That bricks *sig.* falses of doctrine, and to burn incense upon them *sig.* worship from falses of doctrine, n. 659.

BRIDEGROOM, BRIDE [*sponsus, sponsa*]. See NUPTIALS, MARRIAGE. That by the bridegroom is *sig.* the Lord as to conjunction with heaven and the church by love and faith, *sh.* n. 252, 840, 1189, 1290. That the bride and wife *sig.* heaven and the church, when the Lord is called the bridegroom and husband, n. 1120, 1189. That the new church, which is the New Jerusalem, is called the bride, the Lamb's wife, n. 1358. That the church is called the bride while it is establishing, and that it is called the wife when it is established, n. 1304. That at the end of the Apocalypse the bride and bridegroom speak, that is, the Lord and the Church, as if it were during the desponsation, n. 1363.

BRIDLE [*frænum*]. See HORSE.

BRIGHTNESS OR SPLENDOR [*splendor*]. That brightness or splendors *sig.* the goods of truth, because light *sig.* truth, and truth is resplendent from good, n. 526.

BRING FORTH, *to* [*parere*]. That to bring-forth *sig.* to multiply truths and good, n. 388. That to bring-forth judgment *sig.* to instruct, n. 409. See to BEAR.

BROAD PLACE OR WAY [*vicus*], *or a district or division of a city.* That the broad places *sig.* truths of doctrine and truths of life, *ill.* and *sh.* n. 652.

BROTHER [*frater*]. That brother *sig.* the good of love or of charity, *sh.* n. 46, *sh.* 746. That by brethren are *sig.* all who are in the good of charity, n. 355, 365, 397, *sh.* 746. That by brethren are *sig.* good and truth, n. 375. That by a man [*vir*] and brother are *sig.* truth and good, n. 746. That by brother and companion are *sig.* good from which is truth, and truth from good, and, in the opposite sense, evil from which is the false, and the false from evil, *ill.* and *sh.* n. 746. That by the Lord's brethren are *sig.* those who are in the good of charity from Him, and by sisters those who are in truth from that good, and by mother is *sig.* the church from them, *sh.* n. 746.

BRUISED [*contusus*]. That being bruised *sig.* what is broken and not in coherence with any interior truth, which can alone cause consistency, n. 627. That a bruised reed *sig.* divine truth sensual with the simple and infants, *sh.* n. 627.

BUCKLER [*clypeum*]. That a buckler *sig.* the false destroying truth, n. 357. That a buckler, which defends the breast, *sig.* defence against falses, which destroy charity, n. 734.

BUILD, *to* [*ædificare*]. That to build *sig.* to establish anew, n. 684. That to build a house *sig.* to establish the church, n. 734.

BULLOCK [*juvencus*]. That bullocks *sig.* natural spiritual good, which is the good of charity, n. 391.

BUNDLE [*fasciculus*]. That to gather into bundles, *sig.* to conjoin together every species of falses from evil, n. 911.

BURN, *to, and to* SET FIRE TO [*comburere et incendere, ardere*]. That to set fire to *sig.* to consume by evils, n. 257. That to be burned *sig.* to perish by falses or cupidities originating in evil, n. 504, 506. That to burn is predicated of the love which is of man's proprium, which love is signified by fire, n. 517. See FIRE. That to burn with fire *sig.* to destroy those things of the church which are profaned by the love of ruling, n. 1083. That to be burned *sig.* to perish by the fire of hell, n. 1083.

BURNING [*adustio*]. That burning *sig.* the insanity which is from self-derived intelligence, n. 637. That burning instead of beauty *sig.* folly instead of intelligence, n. 637. That burning *sig.* damnation and punishment of evils, n. 1173.

BURNT-OFFERING AND SACRIFICE [*holocaustum et sacrificium*]. That burnt-offerings and sacrifices *sig.* all representative worship from the good of love and the truths of faith thence derived, n. 314, 329, 391, 444, 491. That burnt-offerings *sig.* all worship grounded in the good of love from the Lord to the Lord, n. 314. That by the altar of burnt-offerings was *sig.* worship from the good of celestial love, n. 324, 449, 491. That to sacrifice, in the opposite sense, *sig.* worship from falses of doctrine, n. 324. That sacrifices were unknown to the

ancients, and abolished after the advent of the Lord, n. 391. That to sacrifice the sacrifices of justice *sig.* worship from truths derived from good, n. 445. That sacrifice *sig.* worship from spiritual good, n. 449, 491. That burnt-offerings *sig.* things celestial, and sacrifices things spiritual, n. 725.

BURY, *to*, BURIAL, SEPULCHRE, MONUMENT, OR TOMB [*spelire, sepultura, sepulchrum, monumentum*]. That to be buried or burial *sig.* resuscitation into life and resurrection, *ill.* and *sh.* n. 659. That not to be put in monuments, or not to be buried, *sig.* eternal damnation, n. 659. That to sit in sepulchres *sig.* to be in filthy loves, n. 659. That a sepulchre *sig.* infernal evil, *sh.* n. 659. That a sepulchre also *sig.* the removal and rejection of the false from evil, *sh.* n. 659. That to go forth out of the sepulchre *sig.* out of the material body, n. 659. That to be buried, burial, and sepulchre, *sig.* regeneration and resurrection, n. 687, that the same is *sig.* but eminently so, by the sepulchre where the Lord was, n. 687.

BUTLER [*pincerna*]. That a butler *sig.* the truth of doctrine, in like manner as wine, n. 655.

BUTTER [*butyrum*]. That butter *sig.* the good of love celestial and spiritual, n. 304. That butter of the herd *sig.* the good of truth external, n. 314. That butter *sig.* the good of external affection, and oil the good of internal affection, n. 537. That butter *sig.* divine good spiritual, and honey divine good natural, n. 617, 619. That butter *sig.* the delight of spiritual good, and honey the delight of natural good, *sh.* n. 619.

BUY, *to*, BOUGHT [*emere, empti*]. That to buy *sig.* to procure and appropriate to themselves, *ill.* n. 242, 376, 617. That to buy and to sell *sig.* to procure and communicate, or to learn and to teach the knowledges of truth and good, n. 355, 840, 860, 1104. See to TRADE, *ill.* and *sh.* n. 840. That to buy *sig.* to acquire such things as will conduce to spiritual life, *sh.* n. 840. That the bought and redeemed *sig.* those who receive instruction from the Word, and are brought back from falses to truths, *ill.* n. 860.

C.

CAGE [*custodia*]. That the cage of unclean spirits *sig.* the hell of those who are in evils from the adulterated goods of the Word, and abstractedly the evils themselves, which are adulterated goods, *ill.* n. 1099. That the cage of unclean and hateful birds *sig.* the hell of those who are in falses from the falsified truths of the Word, and abstractedly the falses themselves, which are falsified truths, *ill.* n. 1100.

CAIN. That Cain *sig.* faith alone separate from charity, n. 329. That Cain represents the truth of faith, and Abel the good of charity, *ill.* n. 427. That Cain *sig.* the knowledges of truth and good separate from a life according to them, n. 817. That Cain *sig.* truth separate from good, and Abel good conjoined to truth, *sh.* n. 817.

CAKE [*placenta*]. That to make cakes to Melecheth *sig.* worship from evils, n. 555.

CALEB. That Caleb represented those who were to be introduced into the church, n. 768. That the seed of Caleb *sig.* the truth of the doctrine of the church, n. 768.

CALF [*citulus seu juvencus*]. That the calf (Rev. iv. 7) *sig.* divine good as to protection, n. 278. That a calf *sig.* the good of the

natural man, *ill.* and *sh.* n. 279, 587. That to eat the calves from the midst of the stall *sig.* to imbibe the knowledges of external goods, or of the natural man, n. 279. That to grow as fatted calves *sig.* the increase of all good, n. 279. That a fatted calf *sig.* the good of love and charity, n. 279. That a calf cut into two parts *sig.* the good proceeding from the Lord on one part, and the good received by man on the other, whence there is conjunction, *sh.* n. 279. Whence it was that a calf was made in the desert and in Samaria, *ill.* n. 279. That calves were sacrificed because they *sig.* the good of the natural man, n. 279. That calf *sig.* the innocence of the last degree, such as appertains to those who are in the first or ultimate heaven, and the good thereof is called natural spiritual good, n. 314, 780. That by a calf is *sig.* the good of the church, n. 370. That calves of the people *sig.* the goods of the church in the natural man, n. 439, 627. That to kiss calves *sig.* to become merely natural, n. 587. That a calf *sig.* the first affection of the natural man, together with its good of innocence, n. 650.

CALL, *to* [*vocare*]. That to call, and to call by name, *sig.* to acknowledge the quality of any one, n. 746. See NAME.

CALLED [*vocati*]. That the called *sig.* those who are in love to the Lord, and the angels of the third heaven are so denominated, *ill.* n. 1074. See ELECT, FAITHFUL. (But see the *Ap. Rev.* n. 744.)

CAMEL [*camelus*]. That a troop of camels *sig.* all who are in the knowledges of truth and good, n. 242. That camels *sig.* scientifics for confirmation, n. 417. That camels' hair *sig.* the ultimate principle of the natural man, which is sensual, n. 543; also, such as are the exteriors of the Word, n. 619. That camels *sig.* such things as appertain to the natural man, n. 654. That camels *sig.* the knowledges of truth, n. 799.

CAMP [*castra*]. That the camp of the sons of Israel *sig.* heaven and the church, n. 922. That without the camp *sig.* hell, n. 922.

CANA OF GALILEE. That Cana of Galilee *sig.* the church among the Gentiles, n. 376.

CANAAN. That the land of Canaan *sig.* heaven and the church with its truths and goods, n. 141, 419, 430, 433, 475, 503, 619, 644, 659, 730. That the lip or language of Canaan *sig.* genuine truths of the church, n. 223. That the land of Canaan *sig.* the spiritual man or spiritual principle, and Assyria or Ashur the rational, n. 569, 730.

CANDLE [*lucerna, candela*]. That a candle *sig.* in general, truth from good, and thence intelligence, n. 223. See LAMP. That to light a candle *sig.* inquisition from affection, n. 675.

CANDLESTICK [*candelabrum*]. That the seven candlesticks *sig.* the new church in the heavens and on earth, *ill.* and *sh.* n. 62, 63, 89, *ill.* 91, 96, 106. That the fire of the candlestick, which was flame, *sig.* divine love spiritual, n. 504. That a candlestick *sig.* in an extensive sense, the spiritual kingdom of the Lord and thence the spiritual church, n. 638. That a candlestick or lamp *sig.* heaven and the church, n. 1188. See LAMP.

CANE [*canna*]. See REED.

CAPTIVITY, CAPTIVE [*captivitas, captivus*]. See BOUND, CUSTODY. That captivity *sig.* a removal from the spiritual affection of truth and from intelligence, n. 270. That they are in spiritual cap-

tivity who are remote from goods and truths, but yet desire them, n. 376. That captivity *sig.* falses of ignorance, n. 706. That to bring back captivity *sig.* to restore, n. 799. That captivity *sig.* seclusion from the truths of the Word, n. 810, 811. That to lead into captivity *sig.* to shut out others from truths, n. 810. That to go into captivity *sig.* to be shut out from truths, n. 810; also, to be possessed by evils, *sh.* n. 811, and to be occupied by falses, *sh.* n. 811. That to gather the captivity as the sand *sig.* to destroy all truths by falses, n. 811. That for captivity to captivity *sig.* destruction by the shutting out and deprivation of truth, *sh.* 811. That for captivity to captivity also *sig.* that they who love evils and falses are occupied by them, *sh.* n. 811. That captivity *sig.* the shutting out of truth through falses, n. 811. That by captives brought back are *sig.* those who have been shut out from truths, but to whom truths will be opened by the Lord, n. 811. That to lead captivity captive *sig.* to liberate from falses those who were thereby held captive, n. 811. That the bound and shut up in prison *sig.* the same as captives, *sh.* n. 1293. See BOUND.

CARCASE [*cadaver*]. That carcases *sig.* those who perish by evils, and those who are slain or thrust through, those who perish by falses, n. 355, 405. That the stench of carcases *sig.* damnation, n. 405.

CARMEL. That Carmel *sig.* the spiritual church, n. 223, 730. That Carmel *sig.* the good of the church, n. 376.

CART [*plaustrum*]. That a cart *sig.* the doctrine of natural truth, n. 700. That a new cart *sig.* the doctrine of natural truth untouched and not defiled by the falses of evil, *sh.* n. 700.

CASSIA [*kesia*]. That cassia *sig.* the good of the third or highest degree, n. 684. See MYRRH.

CAST OUT OR CAST DOWN, *to be* [*projici, dejectus esse*]. That to be cast out *sig.* to be damned, n. 405. That to be cast to the earth *sig.* to be separated from heaven, and cast down or condemned to hell, n. 739, 742. 757. That to be cast down with violence *sig.* total destruction, n. 1183.

CAST OUT, *to* [*ejicere*]. That to cast out demons *sig.* to remove and reject the falses of evil, n. 455.

CATERPILLAR [*bruchus*]. That by the locust is *sig.* the false of the sensual man, and by the caterpillar the evil thereof, or the false and evil which are in the sensual man and from it, *ill.* and *sh.* n. 543. See LOCUST.

CATTLE [*pecora*]. That by cattle are *sig.* external goods, n. 391; also, the knowledges of good and truth, n. 417. That by beast and cattle are *sig.* the evil affections or cupidities arising from evil love, n. 503. That cattle *sig.* goods and truths with man, n. 644. That the voice of cattle *sig.* the good of charity and the truth of faith, n. 1100. See FLOCK, BEAST.

CAVERN [*caverna*]. That caverns *sig.* confirmations from scientifics, n. 388.

CEDAR [*cedrus*]. That by a magnificent cedar is *sig.* the spiritual church, n. 283. That the cedar of Shittah *sig.* genuine truths, n. 294. That a cedar *sig.* the truth of the spiritual church, n. 304, 372. That the cedar of Shittah *sig.* spiritual good, n. 375. That the cedar *sig.* the intellectual principle, n. 388. That the cedar of Lebanon *sig.* the rational principle from a spiritual origin, n. 388, 514, 654. That cedars

of God *sig.* spiritual truths, n. 405. That cedars of Lebanon, in the opposite sense, *sig.* the interior pride of self-derived intelligence, n. 410, 514. That to grow as a cedar in Lebanon *sig.* the multiplication of truth, n. 458. That a cedar *sig.* the truth of spiritual good, n. 458. That cedars *sig.* those things which are of the rational man or the rational principle of man, n. 518. That cedars of Lebanon *sig.* things rational derived from truths, n. 638. That the cedar *sig.* rational truth of a superior order, n. 730. That the lofty cedar *sig.* the spiritual rational church, such as was the ancient church, n. 1100. That the wood of the cedar *sig.* rational good, n. 1145.

CELESTIAL [*cœlestis*]. That the celestial angels receive all their wisdom by hearing and not by sight, *ill.* n. 14. That good celestial is good in essence, and good spiritual is good in form, *ill.* n. 283. That they who are in the celestial kingdom of the Lord are in wisdom, because they are in truths from good, n. 318. See SPIRITUAL. That the celestial kingdom of the Lord constitutes the priesthood of the Lord, and the spiritual kingdom constitutes the royalty of the Lord, n. 433. That they of whom the celestial church consists are principled in love to the Lord and love towards their neighbour, n. 638. That good in the celestial kingdom of the Lord, is the good of love to the Lord, and the truth of that good is the good of brotherly or social love, *ill.* n. 638. That the celestial principle is the good of love to the Lord, n. 700. That the celestial church is in love to the Lord and in worship from that love, and the spiritual church is in love towards the neighbour and in worship from that love, *ill.* n. 799. Concerning love to the Lord and love towards the neighbour in the third or inmost heaven, *ill.* n. 826, *ill.* 828. That the celestial angels appear as infants and children and go naked, *ill.* n. 827. That they who are in the celestial kingdom of the Lord, see divine truths in themselves, as the eyes see objects, *ill.* and *sh.* n. 1329.

CENSER [*thuribulum*]. That a censer *sig.* worship from spiritual good, *ill.* n. 491, 496. That a golden censer *sig.* conjunction of celestial good with spiritual good, and a brazen censer *sig.* conjunction of spiritual good with natural good, n. 491. That in the Jewish and Israelitish nation the censers were of brass, *ill.* n. 491.

CENTRE OF GRAVITY [*centrum gravium*]. That the centre of gravity, in the spiritual world, is determined with man from the love in which he is principled; downwards, if his love is infernal, and upwards, if his love is celestial, n. 159.

CHAIN [*catena*]. That to have a chain in the hand *sig.* the endeavour proceeding from the power of binding and loosing, n. 1251.

CHAIN OF THE NECK [*torques*]. That a chain for the neck *sig.* the conjunction of the interiors and the exteriors, n. 195. See NECKLACE.

CHALDEA. That Chaldea, the land of merchandize, *sig.* the profanation of truth, n. 141. That by the daughter of Babel and Chaldea are *sig.* those who profane the goods and truths of the church, n. 240, 514. That the land of the Chaldeans *sig.* the profanation and destruction of truth, n. 304. That by the Chaldeans are *sig.* those who profane and destroy truths, and so devastate the church, n. 355, 513, 653, 811; or, who devastate the church by falses, n. 514. That by the daughter of the Chaldeans is *sig.* the falsification of truth, n. 526.

That by the inhabitants of Babel are *sig.* the profanation and adulteration of the good of love, n. 653. That the Chaldeans *sig.* the truths of the Word profaned by application to the loves of self and the world, n. 827; hence the images of the Chaldeans *sig.* doctrines excusing those loves, n. 827.

CHAMBER [*triclinium, conclavium*]. That the chambers of Jehovah *sig.* the heavens and the church, n. 594. That the chambers of kings *sig.* interior truths, n. 1000. That inner chambers [*conclavia*] *sig.* the interiors, n. 1000.

CHANNELS [*alvei*]. That the channels of the waters *sig.* the truths of the church, n. 741.

CHARIOT [*currus*]. See also COACH. That a chariot *sig.* the doctrine of truth, or doctrines in the natural man, n. 36, 175, 278, 329, 355, 357, 405, 418, 504, 652, 700, 1155. That chariots and horses *sig.* the doctrine of the church and its understanding, n. 187. That a chariot as a storm *sig.* the doctrine of the false, n. 281. That the wheels of a chariot *sig.* the truths of doctrinals, n. 283. That the chariots of God *sig.* truths of doctrine, n. 336. That chariots, in an opposite sense, *sig.* doctrines of the false or heresies, n. 355. That chariots, when predicated of the Lord, *sig.* doctrinals derived from the divine wisdom which is the Word, n. 518. That the voice of chariots *sig.* doctrinals or truths of doctrine from the Word, n. 558, 617. That chariot wheels also *sig.* the faculty of reasoning, n. 654. That chariots *sig.* falses of doctrine, n. 734. That the chariot and him who is carried therein *sig.* falses of doctrine, n. 863.

CHARITY [*charitas*]. For the good of charity and of life, see WORKS. That charity denotes life, because to exercise charity is to live according to the precepts of the Lord in the Word, n. 104. That the worship of the Lord consists in a life of charity, n. 104, 324. That charity *sig.* the things which are of spiritual love or neighbourly love, n. 154. That the Lord is present in charity, because charity is man's essential affection or spiritual love, n. 212. That charity alone without faith or truths is natural affection and not spiritual, *ill.* n. 232. That the good of charity in its essence is truth from good, n. 401. That essential charity viewed in itself is the affection of truth and good, n. 444. That genuine charity regards only the good of another, n. 644. That charity or good is prior, and faith or truth is posterior, *ill.* n. 794. The nature and quality of charity or spiritual good explained, n. 918. That charity or spiritual good consists in doing good, because truth requires it, *ill.* n. 918. That the good of charity is the good of life arising from love to the Lord, and is the effect of that love, *ill.* n. 918.

CHASTITY [*castitas*]. Concerning the good works of chastity which are enumerated, n. 1002.

CHASTEN, *to*, and *to* REBUKE [*castigare et arguere*]. That to rebuke and chasten *sig.* to admit into temptations, n. 246.

CHEMOSH. That the people of Chemosh *sig.* those who are in natural truth, n. 811.

CHEREZ. That Cherez in the Hebrew tongue *sig.* the sun and the beaming of its splendor, n. 654. That the city Cherez *sig.* the doctrine of the good of charity, n. 654.

CHERUBS OR CHERUBIM [*cherubi*]. See also ANIMALS. That cherubs or cherubim *sig.* the Lord as to providence and as to

defence, lest any should approach but by the good of love and the literal sense of the Word, n. 152, 179, *sh.* 277, *sh.* 283, 313, 362, 422, 504, 594, 630, 700, 717, 1088. That to sit upon the cherubs, when predicated of the Lord, *sig.* the Divine proceeding from the Lord which provides and guards, n. 277. That to ride upon a cherub *sig.* the divine providence, n. 282, 283. That the wings of the cherub *sig.* the divine spiritual principle which descends from the divine celestial, and which is the divine truth instructing, regenerating, and defending, n. 283, 700. That the four animals or cherubs, in the supreme sense, *sig.* the Lord as to providence and guard, n. 152, *sh.* 277, 348, 353, 362, 458; and, in a respective sense, the superior heavens, and specifically the inmost or third heaven, n. 313, 322, 348, 353, 362, 594, 630; also celestial good, which is the good of the inmost heaven, n. 458. That the cherub, the expansion of covering, *sig.* the literal sense of the Word, n. 717. That the four animals or cherubs *sig.* the Word, n. 717, 954.

CHIEF-CAPTAINS [*chiliarchi*]. That chief-captains *sig.* the goods which constitute the external or natural mind, n. 408.

CHILDREN [*liberi*]. See SONS and DAUGHTERS.

CHILIAD [*chilias*]. See MYRIAD. That chiliads or thousands, *sig.* goods, and myriads or ten thousands *sig.* truths, n. 336, 573, 700.

CHITTIM. That the land of Chittim *sig.* what is idolatrous, n. 304. That the land of Chittim *sig.* falses, n. 406. That the islands of Chittim *sig.* where they are who live naturally in truths, n. 406.

CHOSEN [*electi*]. See ELECT.

CHRIST [*Christus*]. See the LORD. That the Anointed, Messiah and Christ, *sig.* the Lord as to divine truth proceeding from divine good, n. 31, 624, *ill.* and *sh.* 684, 695, 734. That false Christs *sig.* divine truths falsified, n. 624, *sh.* 684, 734. That by Christ is understood the same as by God in the Old Testament, and by the Son of God in the New, namely, the Lord as to the Divine Human, and also as to divine truth, n. 684. That Christ *sig.* the Lord as to divine truth, consequently as to the Word and as to doctrine from the Word, n. 730; and false Christs *sig.* falses of doctrine from divine truths falsified, n. 730.

CHURCH [*ecclesia*]. That the seven churches *sig.* all who are in truths from good, or in faith from charity, *ill.* n. 20, 58, 91. That churches *sig.* those who are in truths from good, or in faith from charity, for no others are of the church, n. 108. That by the seven churches are not understood seven churches, but all things whatsoever appertaining to man which constitute the church, n. 200. That the two principal things constituent of the church are, the acknowledgment of the Divine [principle] of the Lord in his Human, and the application of truths from the Word to life, n. 209, 440. That the church specifically is where the Word is, and where the Lord is known by the Word, n. 252. That all things of the church have reference to four common or general principles, explained, n. 256. That spiritual affection or love, which is charity, makes heaven and also the church, n. 256. That the church with man is a church from the spiritual affection of truth and wisdom thence derived, n. 280. That a church is a church from its doctrine, and from a life according thereto, n. 384, 440, 799. That they who are in the external church are in good of life according to truth of doctrine, and they who are in the internal church are in truths of doctrine

according to which the life is formed, n. 392. That by the external of the church is understood worship from good and truth in the natural man, and by the internal of the church the good of love and faith, which is in the spiritual man, whence worship is derived, n. 400.

That the new church in its beginning will be external, *sh.* n. 403. That in ancient times the church existed in several kingdoms of Asia, and that it was a representative church, *ill.* n. 422. That the time is protracted, after the last judgment, before the new church is fully established, *ill.* n. 624. That the church in the heavens is internal and external, *ill.* n. 629. That the church is in man and is the man himself, n. 725. That the new church is first to commence with a few, the reason thereof, n. 732. That the new church on earth increases according to its increase in the world of spirits, the reason thereof, n. 732. The reason why so many divisions and heresies have taken place in the church, n. 734. That the doctrine of the reformed churches is a doctrine of faith alone, and not a doctrine of life, *ill.* n. 789. That there have been several churches upon this earth, viz., the Most Ancient, the Ancient, the Hebrew, the Jewish, and the Christian, n. 817, 948.

That truth derived from good is the first principle of the church, n. 820. That the internal of the church is formed by divine truth spiritual, and the external by divine truth natural, n. 876. That churches are successively devastated, the cause thereof, *ill.* n. 879. That the church is a church from the good of charity, *ill.* n. 918. That the doctrine of truth constitutes the church, and a life conformable thereto constitutes religion, *ill.* n. 1332. That where the life is not conformable to doctrine, there is neither religion nor the church, n. 1332. That the church of the Lord as to doctrine is represented as a city, and sometimes as an espoused virgin, *ill.* n. 1290.

That the New Church is meant and described in the Apocalypse by the New Jerusalem, *ill.* and *sh.* n. 1289, 1290. That all things appertaining to the New Church will originate in the good of love, n. 1316, *ill.* 1317, 1321, 1326. That all who are in truths originating in good are received into the New Church, because they love the light thereof, and that the rest cannot bear that light, *ill.* n. 1331.

CINNAMON [*cinnamomum*]. That cinnamon *sig.* the good of celestial love, *ill.* n. 1150. See SPICES.

CIRCLE OF LIFE [*circulus vitæ*]. That the circle of the life of man is to know, to understand, to will, and to do, n. 242.

CIRCUMFERENCES [*circuitus*]. That circumferences *sig.* such things as are round about or beneath, which are the truths of good in the natural man, n. 449. That by the circumference of Jerusalem are *sig.* the truths of doctrine in the natural man, n. 449.

CIRCUMCISION [*circumcisio*]. That circumcision represented purification from the loves of self and the world, wherefore it was performed by a knife of stone, which *sig.* truths of doctrine, n. 701.

CISTERN [*cisterna*]. That cisterns dug or hewn *sig.* the interiors of the natural mind full of the knowledges of good and truth, n. 617. That cisterns hewn out *sig.* all things appertaining to intelligence in the natural man, which are knowledges and sciences, n. 638.

CITY [*urbs*]. That cities *sig.* doctrinals of truth, or those things which are of intelligence and wisdom, and in an opposite sense doctrinals of the false, n. 112, 324, 391, 654, 706, 724. That a city *sig.*

doctrine, with all things appertaining thereto, n. 131, *ill.* and *sh.* n. 223, 280, 304, 376, 410, 411, 548, 684, 1088. That the city of bloods *sig.* doctrine of the false, which offers violence to the good of charity, or, doctrine in which the truths of the Word are falsified, n. 148, 240, 403, 543, 652. That by a city and a defenced city is *sig.* the doctrine of truth defending against falses, n. 219, 220, *sh.* 223. That the streets and lanes of a city *sig.* truths of doctrine, *sh.* n. 223. That the cities of Judah and the cities of the mountains *sig.* truths of doctrine appertaining to those who are of the Lord's celestial kingdom, *sh.* n. 223. That the cities of the plain and the cities of the south *sig.* truths of doctrine appertaining to those who are of the Lord's spiritual kingdom, n. 223. That by a city set on a mountain is *sig.* truth of doctrine derived from the good of love, n. 223. That by the city inhabited by the seas, and strong in the sea, is *sig.* the power of knowing in all abundance, n. 275. That by the inhabitant of a city is *sig.* the good of doctrine, n. 280, 518. That cities of the wilderness *sig.* doctrinals, n. 405. That fortified cities *sig.* false doctrinals, n. 417. That the city of God *sig.* the church as to doctrine, n. 518. That by a city is *sig.* truth of doctrine, n. 532. That by two or three cities are *sig.* those who are in the affection of truth from good, n. 532. That power over cities *sig.* intelligence and wisdom, n. 548. That the holy city *sig.* the doctrine of divine truth, or the doctrine of truth and good from the Word, n. 632. That great and good cities *sig.* doctrinals which teach the goods of love and charity, n. 638. That the street of the great city *sig.* the truth and good of doctrine, and, in the opposite sense, the false and evil of doctrine, n. 652. That the city of glory *sig.* the doctrine of divine truth, n. 652. That the city of joy *sig.* the delight derived from the affection of good and truth in the doctrine of divine truth, n. 652. That the city of holiness *sig.* divine truth, which is the Word, n. 684. That the streets of a city *sig.* doctrinal truths, or doctrinal falses, n. 724. That the city of habitation *sig.* the doctrine of life, which constitutes the church in man, n. 730. That the gate of a city *sig.* natural truths, n. 734. That the city of glory and the city of joy *sig.* the doctrine of truth from the Word, n. 734. That desolate cities *sig.* truths of doctrine destroyed, n. 768. That without the city *sig.* the doctrine of what is false from the Word falsified, n. 922. That the city of David, of Zion, and of Jerusalem, *sig.* the church as to the Word, and as to doctrine from the Word, n. 922. That the great city *sig.* all things of doctrine from the Word, n. 1019. That the cities of the nations *sig.* all things of the doctrine of good from the Word, n. 1020. That a great city *sig.* doctrine, also a religious principle, n. 1088. That a city *sig.* the doctrine of the church, n. 1271, *ill.* 1281, inasmuch as the church is described as a city, *sh.* n. 1305. That Jerusalem as a city *sig.* the new church of the Lord as to doctrine, n. 1288, 1321.

CLAY [*argilla, lutum*] see MIRE [*cœnum*]. That miry clay *sig.* the false which is from self-derived intelligence, n. 237. That clay *sig.* the ultimate divine principle forming, or good from which truth is derived, thus good forming, n. 239. That to make clay from spittle in the ground, when predicated of the Lord, *sig.* reformation by truths from the sense of the letter of the Word, *sh.* n. 239. That loam or clay [*lutum*] *sig.* the ultimate from which and in which are truths, n. 355. That miry clay *sig.* natural good, and, in the opposite sense, good adulterated, n. 411. That clay made of spittle *sig.* sensual truth,

ill. and *sh.* n. 475. That mire or clay [*lutum*] *sig.* the evil of the false, n. 537. That the mire of clay *sig.* evil of the life, n. 666.

CLEAN AND UNCLEAN [*mundus et immundus*]. That all clean things exist from truths which are from good, and all unclean things from falses which are from evil, *ill.* n. 1000.

CLOAK [*pallium*]. See GARMENT, COAT.

CLOTHE, *to* [*vestire, induere*]. That to clothe *sig.* to instruct in truths, n. 240. See GARMENTS. That to clothe *sig.* intelligence procured by genuine truths, n. 243, 395. That to clothe with nerves, flesh, and skin, *sig.* regeneration, *sh.* n. 666. That to be adorned *sig.* to be taught and to learn, n. 1220. That to be arrayed *sig.* to be instructed in truths, n. 1222.

CLOUD [*nubis*]. That clouds *sig.* divine truths in ultimates, thus the Word in the letter, or in its literal sense, *ill.* and *sh.* n. 36, 64, 69, 220, 282, 401, 405, 406, 419, 455. *ill.* and *sh.* n. 594, 644, 670, *ill.* n. 905, 937, *sh.* 955, 1232. Various particulars concerning clouds in the heavens, *ill.* n. 36, *ill.* 594. That lucid clouds *sig.* the Word in the letter, in which is the internal sense, n. 64. That the voice out of a cloud *sig.* divine truth from the Word, n. 64. That a cloud *sig.* the external of the church, of worship, and of the Word, n. 69. That white clouds *sig.* the Word in its literal sense containing the spiritual, n. 272, 905, 906. That clouds dropping waters *sig.* truths from the literal sense of the Word, and by ethers, or superior clouds, uttering a voice, are *sig.* truths from the spiritual sense of the Word, n. 273. That a cloud which ascends *sig.* falses, n. 281. That clouds in the opposite sense *sig.* the falses of evil, n. 355, *sh.* 594. That to enter the clouds *sig.* to be in no acknowledgment of truth, n. 411. That clouds in the spiritual world are appearances of the false from evil, arising from the sphere of the life, n. 419. That by the heavens dropping and the clouds dropping waters are *sig.* instruction, influx, and perception of truth, n. 594. That a cloud of dew *sig.* truth from good fructifying, *sh.* n. 594. That the cloud rising in the west *sig.* the advent of the Lord at the end of the church, n. 644. That a light cloud *sig.* divine truth spiritual natural, n. 654. That the heights of the cloud *sig.* the interior truths of the Word, n. 1029.

COACH [*rheda*]. That coaches *sig.* goods from a rational origin, n. 1155. That chambered coaches *sig.* doctrinals of good, n. 1155.

COAL and BURNING COAL [*carbo et pruna*]. That by a fire of coal is *sig.* the evil of the love of the proprium, n. 386. That burning coals *sig.* the pride of self-derived intelligence, n. 455. That by hot coals or fire are *sig.* the love of evil, and its ardour for destroying the goods of the church, n. 503. That a coal [*pruna*] from the altar *sig.* the divine love, n. 580.

COAT [*tunica*]. That coat *sig.* truth interior, and cloak [*pallium*] truth exterior, n. 556. See GARMENT.

COAT OF MAIL [*lorica*]. That coats of mail *sig.* defences against evils and falses in combats, and, in the opposite sense, defences of evils and falses against goods and truths, *ill.* and *sh.* n. 557. That coats of mail also *sig.* the might and strength of combating and resisting, *ill.* n. 557.

COCK-CROWING OR DAY-BREAK [*gallinacum seu diluculum*]. That cock-crowing, as well as twilight, *sig.* the last time of the church,

n 9. That cock-crowing or day-break *sig.* a state of the beginning of faith and charity, n. 187.

COHABITATION [*cohabitatio*]. That cohabitation *sig.* conjunction, n. 447.

COLD [*frigidus*]. That to be cold *sig.* not to be in any spiritual love, but in infernal love, *ill.* n. 231. That cold denotes the want of good, n. 411. That cold in the night *sig.* aversion from truths, n. 481. That cold *sig.* the deprivation of the good of love, n. 503.

COLLYRIUM OR EYE-SALVE [*collyrium*]. That collyrium was an ointment made of flour and oil, because flour *sig.* the truth of faith, and oil the good of love, *ill.* n. 245.

COLOURS [*colores*]. That colours *sig.* the quality of a thing, n. 364. That in heaven there are two fundamental colours, viz. red and white, *ill.* n. 364, 1324. That colours, as they are derived from red *sig.* good, and as from white truth, n. 364, 431. That red *sig.* the quality of a thing as to good, and, in the opposite sense, the quality of a thing as to evil, n. 364. That colours by virtue of their correspondence *sig.* truths from good, n. 431. That colours in the spiritual world derive their origin from good and truth, for they are modifications of heavenly light, thus of the intelligence and wisdom in heaven with the angels, n. 576. That white is derived from the light of the sun in heaven, and red is derived from the fire of the sun there, n. 1324. That those two colours are changed into other colours by shade, which in heaven is ignorance, n. 1324.

COMBUSTION [*combustio*]. That combustion is predicated of the love of self, because that love is *sig.* by fire, n. 405. See FIRE.

COME, *to* [*venire*]. That to come, when predicated of the Lord, *sig.* to reveal himself, n. 36. See ADVENT. That to come *sig.* to draw near with the sight, thus to attend, n. 354. That to come to the Lord *sig.* to do his commandments, n. 386. That the coming of the Lord and the consummation of the age *sig.* the beginning of the new church, and the end of the former church, n. 706.

COME OUT, *to* [*exire*]. That to come out *sig.* exhortation to leave and not to communicate with, n. 1107.

COMFORTER OR PARACLETE, OR HOLY SPIRIT, OR DIVINE PROCEEDING [*Paracletus seu Spiritus Sanctus seu Divinum Procedens*]. That the Comforter or Paraclete *sig.* the divine truth proceeding from the Lord, n. 16, 27, 374, 419, 475, 941; or what is the same, the Lord as to divine truth, n. 25, 778. That the Divine proceeding from the Lord is divine truth united with divine good, n. 65, 464, 888, 944. That the Holy Spirit or Comforter proceeds from the Divine itself of the Lord by his Human, *ill.* and *sh.* n. 183. That the Divine proceeding, or the Holy Spirit, flows in with man as well immediately, as mediately, *sh.* n. 183, end. That the divine truth proceeding from the Lord is called the Spirit of Truth and the Holy Spirit, n. 204, *sh.* 228, *ill.* n. 343. That to be filled with the Holy Spirit *sig.* the reception of divine truth from the Lord, n. 455. That sin and blasphemy against the Holy Spirit *sig.* to deny the Word; also, to adulterate the real goods and to falsify the real truths thereof, *sh.* n. 778. That the Divine Principle which proceeds from the Lord as a sun, and which fills and constitutes heaven, is called Divine Truth, *ill.* n. 941. That the Divine Principle which proceeds from the Lord

is Himself, *ill.* n. 944. That the Divine Proceeding is the Word, in John i. 1, 2, 10, n. 1093.

COMMIXTION [*commixtio*]. That commixtion is not profanation, *ill.* n. 519, 520. What commixtion is, *ill.* n. 519, 520.

COMMON THINGS [*communia*]. See GENERALS.

COMPANION [*socius*]. That a companion *sig.* the truth of faith, n. 47, 365; also, truth from good, and, in the opposite sense, the false from evil, n. 746. See BROTHER.

COMPARISON [*comparatio*]. All comparisons in the Word are significative, because in like-manner as the things themselves they are from correspondences, *ill.* n. 69, 375, *sh.* 401, *sh.* 403, 411, 539, 644.

COMPASS, *to* [*circumdare*]. That to compass *sig.* to be conjoined, n. 555.

COMPUTE, *to* [*computare*]. That to compute *sig.* to enquire, *ill.* n. 845.

CONCEPTION [*conceptus*]. That conception *sig.* the reception of truth which is from good, n. 721. See TO BEAR.

CONFESS, *to* [*comfiteri*]. That to confess, when from the Lord, *sig.* to cause them to be, *ill.* n. 200.

CONFIRMATION [*confirmatio*]. That what is false may be confirmed equally as what is true, *ill.* n. 824. That the light of the confirmation of what is false is infernal light, n. 827. That the confirmations of evils from the thought are falses, n. 1109.

CONGREGATION [*congregatio*]. That congregations *sig.* those who are in spiritual truths, and abstractedly those truths themselves, n. 340. That the congregation of the strong *sig.* fallacies which strongly persuade, n. 654.

CONJUGIAL LOVE [*amor conjugialis*]. See LOVE.

CONJUNCTION [*conjunctio*]. In what manner conjunction of the Lord with man, and of man with the Lord is effected, *ill.* n. 701. That this conjunction is reciprocal, viz. of the Lord with man and of man with the Lord, *ill.* and *sh.* n. 701. That the conjunction of truth and good constitutes heaven with man, and the conjunction of the false and evil constitutes hell with man, n. 736.

CONQUER, *to* [*vincere*]. That to conquer, when predicated of the Lord, *sig.* that when in the world He subjugated the hells, and reduced all things there, and in the heavens, into order, and this from His own proper power, n. 309. That to conquer *sig.* to subjugate evils and falses, and which being done by the Lord, thereby is signified the removal of evils and thence of falses, n. 359.

CONSANGUINITY [*consanguinitas*]. See AFFINITY.

CONSOLE, *to*, CONSOLATION [*consolari, consolatio*]. That to console *sig.* to protect, n. 727. Concerning consolations after temptations, *ill.* n. 897.

CONSUME, *to* [*consumere*]. That to consume *sig.* to disperse and to cast down into hell, n. 504.

CONSUMMATION OF THE AGE [*consummatio seculi*]. That the consummation of the age *sig.* the last time of the old church; and the coming of the Lord *sig.* the beginning of the new church, n. 9, 175, *sh.* 706, 1182. That the consummation of the age also *sig.* the last time or state of the church, when falses are to reign, n. 131, 315, 1087; also, when the last judgment takes place, n. 374, 397, 426,

540, 617, 929, 1087. That consummation and decision *sig.* the last state of the church, when there is no truth remaining because no good, or no faith because no charity, n. 397, 486. That to be consummated *sig.* to be fulfilled, n. 612; also, to finish and to be rejected, n. 957. That consummation *sig.* impletion and fulfilment, thus a full state, n. 761. Hence that to be consummated *sig.* the last state of the church, when the last judgment takes place, and afterwards a new state, n. 1087.

CONTAINING THINGS [*continentia*] and Things contained [*contenta*]. That Things containing are frequently used in the Word for the things contained, by reason that they are ultimates, *ill.* n. 954, 960. That hence the thing containing *sig.* the same as what is contained, *ill.* n. 960.

CONVERSION OR TURNING TO [*conversio*]. Concerning the conversion to the Lord of the angels, and concerning the aversion from the Lord of the spirits of hell, n. 1112, 1143. That angels and good men, as to their spirit, continually turn themselves towards the Lord as a sun, and thus they have the Lord continually before their face, and this which way soever they turn, which is wonderful, n. 1341.

COPPER [*cuprum*]. See BRASS.

CORDS OR ROPES [*funes*]. That cords *sig.* conjunction, n. 448, 799. That to divide the land with a rope *sig.* to dissipate every thing belonging to the church, n. 624.

CORMORANT AND BITTERN [*platea et anataria*]. That cormorant and bittern *sig.* the false of thought and of perception, n. 388.

CORN [*frumentum, seges*]. That by corn is *sig.* good of every kind in the external man, *sh.* n. 374. That the spike or ear which contains the corn *sig.* the truth and good which serves the spiritual man for nourishment, n. 654. That corn *sig.* every thing which spiritually nourishes, n. 695. That a corn-floor *sig.* the Word as to the goods of charity, n. 695. That corn *sig.* natural truth, n. 730. That a land of corn *sig.* the natural man fructified with truths, n. 730. That the produce of the corn-floor [*proventum arenæ*] *sig.* all the good of the church, the same as bread and corn, n. 799. That corn *sig.* the good and truth of the church, and a field the church itself, n. 911. That corn [*seges*] and fruit trees *sig.* the knowledges of truth and good, n. 1081.

CORN-FLOOR [*area frumenti*]. That the corn-floor *sig.* the doctrine of the church, n. 543.

CORNER [*angulus, angularis*]. That the corner *sig.* truth defending, n. 355. That by the four corners is *sig.* the spiritual world, n. 417. That corners *sig.* extremes, and extremes all things, because they include all, n. 417. That by the four corners are to be understood the four quarters, such as they are in the spiritual world, n. 417. See QUARTERS. That by the stone of the corner, or corner stone, is *sig.* all divine truth upon which heaven and the church is founded, *ill.* and *sh.* n. 417, 654. That by the corners or the four corners are *sig.* all the truths and goods of the church in their complex, n. 417, 652. That the corner stone *sig.* the Lord as to his Divine Human, *sh.* n. 417; also, the truth of the natural man, or scientific truth, upon which spiritual truth is founded, n. 629.

CORNET [*buccina*]. See TRUMPET.

CORNUCOPIA. Whence the expression is derived, n. 316, end.

CORRESPONDENCE [*correspondentia*]. That there is a correspondence of heaven with all things of man, *ill.* n. 427. That the spiritual and natural principles are conjoined by correspondences, *ill.* n. 441. That the things which correspond conjoin, n. 659.

CORRUPT [*corruptus*]. That what is corrupt *sig.* what is falsified, n. 725.

COTTON [*xylinum*]. That cotton *sig.* truths from a celestial origin, the same as fine linen [*byssus*], n. 1143. See FINE LINEN.

COUNSEL [*consilium*]. That counsel *sig.* what is right, n. 237. That counsel has perished from the elders *sig.* that what is right has perished from the intelligent, n. 237.

COURSES [*viæ*]. See WAY.

COURT [*atrium*]. That by courts are *sig.* the inferior heavens, n. 391. That the court without the temple *sig.* the external of the Word and thence of the church and worship, n. 630. That the court without the temple *sig.* entrance into heaven and the church, and the court within the temple *sig.* the ultimate heaven, n. 630.

COVENANT [*fœdus*]. That a covenant *sig.* conjunction, n. 242, 279, 329, 357, 365, 391, 433, 535, 695, 700, 701, 1100. That by the angel of the covenant is *sig.* the Divine Human of the Lord, n. 242. That the covenant of peace *sig.* heavenly joy derived from conjunction with the Lord, n. 365. That to observe his covenant *sig.* conjunction by a life according to the precepts of the Lord, n. 391. That the Word before the Lord's advent was called the old covenant, and the Word after the Lord's advent the new covenant, *ill.* n. 392, 701. That the covenant of the day *sig.* conjunction by love, and the covenant of the night conjunction by faith, n. 444. That by the sign of the covenant are *sig.* the presence and conjunction of the Lord, n. 595. That to make a covenant, when predicated of the Lord, *sig.* unition, n. 684. That a covenant of eternity *sig.* conjunction by the love of good and truth, n. 695. That the book of the covenant *sig.* the Word, *sh.* n. 701. That the blood of the new covenant *sig.* divine truth proceeding from the Lord and received by man, *ill.* and *sh.* n. 701. That a covenant with death *sig.* conjunction by the false from hell, whence man dies spiritually, *sh.* n. 701. That the bond of the covenant *sig.* conjunction with the Lord, n. 730.

COVER, *to* [*tegere*]. That to cover is predicated of truths, n. 617.

COVERING [*tegumentum*]. That a covering upon all the glory *sig.* the external or literal sense, which covers, and is the repository of, the spiritual sense, *sh.* n. 294. That a covering *sig.* truth, n. 294.

COW OR KINE [*vacca*]. That the red cow, whence the water of separation was made, *sig.* the good of the natural man, and the water of separation its truth, n. 364. That milch kine *sig.* natural good, n. 700, upon which there had been no yoke, *sig.* not yet defiled by falses, n. 700.

CREATE, *to, and to be* CREATED [*creare et creari*]. That to create *sig.* to reform and to regenerate, and so to establish the church, n. 294, 304, 328, 342, 453, 1057. That to create the sons of man *sig.* to reform by divine truths, *sh.* n. 294. That by creating the ends of the earth is *sig.* the establishment of the church, thus to reform those who are therein, n. 294. That to be created *sig.* to exist, *ill.* n. 295.

That created thing and creature *sig.* what is reformed and regenerated, *ill.* and *sh.* n. 342. That all things were created by the divine truth proceeding from the Lord as a sun, *ill.* n. 726. That man is created to be an image and likeness of God, *ill.* n. 984. That all things were created from life itself, *ill.* n. 1129.

CREATION [*creatio*]. That from the sun of the spiritual world, which is the divine love of the Lord, commences every work of creation, and by the sun of the natural world, which is fire, every such work is performed, n. 1196. See to CREATE.

CREATOR [*Creator*]. That by the Creator is *sig.* the Lord as the reformer and saviour, n. 1057.

CROSS [*crux*]. That the cross *sig.* temptations, and man's proprium, *ill.* and *sh.* n. 893.

CROWD [*turba*]. See also MULTITUDE. That much crowd *sig.* all who are in the good of life according to their religion, in which are not genuine truths, n. 452.

CROWN [*corona*]. That a crown *sig.* wisdom and eternal felicity; also, intelligence, *sh.* n. 126, 152, 195, 218, 223, 272, 358, 376. That a crown of gold *sig.* divine good from which truths are derived, *sh.* n. 272, 292, 907. That a crown of ornament *sig.* wisdom which is of good, from the Divine principle, and the same is *sig.* by a crown of decoration, *sh.* n. 272. That the crown of the head *sig.* wisdom derived from divine truth, n. 272. That by a crown, when predicated of the Lord, is *sig.* the divine good which he put on as to the human principle, as the reward of victory, n. 272. That a crown of gold on the head of the Son of Man *sig.* the divine good from which is the divine truth, n. 272. That a crown *sig.* life eternal, which is the reward of victory, *ill.* and *sh.* n. 358, and a crown of gold the same, *ill.* n. 553. That a crown *sig.* the good of the church, n. 430. That a crown upon the head *sig.* wisdom, n. 577. That a crown of twelve stars *sig.* the knowledges of good and truth, n. 724. That truths are what are crowned, *ill.* n. 907.

CROWN [*vertex*]. That the crown of the chosen of his brethren *sig.* the spiritual principle which flows into all the goods and truths of the spiritual church, *sh.* n. 163. That the crown of the head of the Nazarite of his brethren, *sig.* the intelligence and science appertaining to the external man, n. 295, 448, 577. That the crown of the head, in sacrifices, *sig.* internal truths, n. 435.

CRUCIFY, *to* [*crucifigere*]. That crucifixion or suspension upon wood *sig.* condemnation and the curse on account of the destruction of good in the church, *ill.* and *sh.* n. 655. That to crucify *sig.* the punishment of evil destroying the good of the church, *sh.* n. 655. What is *sig.* by the crucifixion of the Lord, *sh.* n. 655. That to crucify *sig.* to destroy, n, 655.

CRY OUT, *to*, OR TO SHOUT, CRY [*clamare, exclamare, clamor*]. That to cry out and a cry *sig.* grief and vehement grief of mind, n. 393, 654, 1173. That a cry is predicated of various affections, such as interior lamentation, of imploration and supplication from anguish, of contesting and indignation, of confession, &c. n. 393 end, 424, 459. That a cry is predicated of the damnation of evil, and a voice of the false, n. 400. That to shout or cry out from the top of the mountains *sig.* worship from the good of love, n. 405. That a cry is predicated of the good of love, n. 424. That to cry *sig.* all spiritual

affection, whether it be of joy or grief, or from whatever ground, n. 459, 1294. That to cry out *sig.* to manifest, n. 1096. That a cry or crying is spoken of grief, and the fear of falses from hell, and thence of damnation, *sh.* n. 1294. That it is predicated of every affection breaking out from the heart, n. 1294.

CRYSTAL [*crystallus*]. That crystal *sig.* divine truth, n. 253.

CUP [*poculum, calix*]. That by a cup and a plate are *sig.* the interiors and exteriors of man, n. 475. What is *sig.* by cleansing first the inside of the cup and plate, that the outside may be clean also, *sh.* n. 475. That the cup of anger *sig.* the false, n. 724. That the dregs of the cup *sig.* mere falses, n. 724. That a cup *sig.* truth, or the truth of doctrine, the same as wine, n. 727, see WINE, 794, 1045, 1116. That a cup *sig.* the external continent of truth, thus the Word in the sense of the letter, n. 887. That the cup of wine *sig.* the false which is from hell, *sh.* n. 960, 1045. That the golden cup *sig.* the false destroying good, *sh.* n. 960. That a cup *sig.* falsified truth, n. 960. That a cup *sig.* temptations, *sh.* n. 960. That the cup of salvations and the cup of consolations *sig.* divine truth, *sh.* n. 960. What is meant by giving to drink a cup of water, n. 960. That a cup *sig.* the false from hell, which is the false of evil, *ill.* n. 1022, 1045, 1116. That a golden cup *sig.* the doctrine of the false from evil, n. 1045.

CURSE, *to* [*maledicere*]. That to curse *sig.* to detest, n. 386. That given to the curse *sig.* a total blotting out, n. 700.

CURSED-THING [*devotum*]. That a cursed thing *sig.* evil and the false, which separates and turns man away from the Lord, n. 1340.

CURTAINS [*aulæa, cortinæ*]. That curtains *sig.* natural truths from a spiritual origin, n. 654. That to work and to weave curtains *sig.* to teach, n. 654. That curtains of thy tents *sig.* truths from the good of love, n. 799. That curtains also *sig.* truths from the good of love, n. 799.

CUSH, OR KUSH, OR ETHIOPIA. That Cush or Ethiopia *sig.* the fallacy of the senses, n. 240. That by the Ethiopians are *sig.* those who are in falses, but not in the falses of evil, and abstractedly falses, but not of evil, n. 406. That Ethiopia *sig.* the natural man as to the knowledges of truth and good, n. 439. That Kush *sig.* the external or natural principle as to worship, n. 532. That Cush or Kush *sig.* those who imbibe truths from the delight of the natural man, n. 654. That the Ethiopian *sig.* evil in its form, *ill.* n. 780.

CUSTODY [*custodia*]. See BOUND. That to cast into custody *sig.* to assault and to deprive of truths from the Word, n. 122.

CUT ASUNDER, *to* [*discindere*]. That to cut asunder with swords *sig.* the destruction of truths by falses, n. 315.

CYRUS [*Koreshus*]. That by Cyrus, in a representative sense, is understood the Lord, n. 298.

D.

DAGGER [*romphæa*]. See SWORD.

DAMASCUS. That by Damascus, which was a city of Syria, is *sig.* the scientific principle concordant with the spiritual things of the church, or with the knowledges of truth and good, n. 376. That Damascus *sig.* the knowledges of truth and good appertaining to the church, n. 911.

DAN. That by the tribe of Dan are *sig.* the ultimate things of the church, thus those who are in the ultimates of truth and good, who are called sensual, n. 355, 450. The reason why the tribe of Dan is not mentioned among the tribes in the Apocalypse, *ill.* and *sh.* n. 450. That Dan *sig.* the ultimate of truth, n. 391. That from Dan even to Beersheba *sig.* from ultimates to first principles, n. 417.

DARKNESS [*tenebræ*]. That darkness *sig.* falses or the false, n. 167, 274, 304, 401, 405, 526, 741, 989, 1081. That to make darkness to shine *sig.* to dissipate the falses of ignorance by the light of truth, n. 274. That darkness *sig.* the falses of evil, n. 294, 526. That darkness *sig.* the ignorance of the spiritual mind, and thick darkness [*caligo*] the ignorance of the natural mind, n. 386. That darkness *sig.* the falses of ignorance, such as exists with the upright Gentiles, n. 526. That darkness also *sig.* mere ignorance, arising from the deprivation of truth, n. 526. That darkness also *sig.* natural lumen, or the lumen of the natural man, *ill.* and *sh.* n. 526, 650. That darkness and thick darkness *sig.* ignorance of truth and good, n. 750.

DARKNESS, *outermost* [*tenebræ extimæ*]. That outermost darkness *sig.* falses from evils, n. 195.

DARKNESS, *thick* [*caligo*]. That thick darkness *sig.* dense falsity, also the ignorance of the natural mind, n. 386. See DARKNESS. That thick darkness *sig.* the falses of evil, *sh.* n. 526.

DART and ARROW [*telum, jaculum et sagitta*]. That a polished dart *sig.* truth dispersing evil, n. 357. That darts or lightnings *sig.* imaginary truths, which in themselves are falses, n. 401. That darts and arrows, and throwers of darts and arrows *sig.* combat from truths against falses of doctrine, and, in the opposite sense, from falses of doctrine against truths, n. 448, 866. That arrows *sig.* truths destroying falses, n. 724.

DAUGHTER [*filia*]. See SON.

DAVID. That by David, in the Word, is *sig.* the Lord as to divine truth or as to truth from good, and as to the spiritual kingdom, and hence also the Lord as to royalty, n. 19. *ill.* and *sh.* 205, 253, 272, 310, 316, 375, 401, 409, 449, 555, 684, 701, 768, 781, 799, 850. That the house of David *sig.* the spiritual kingdom of the Lord, *sh.* n. 205. That by the seed of David are *sig.* those who are in truths from good, and, in an abstracted sense, truths themselves which are from good, *sh.* 205, 401, *sh.* 768. That by the throne of David is *sig.* heaven as to divine truth, n. 253, 401; also, the Lord's spiritual kingdom, n. 946. That the root of David and of Jesse *sig.* divine truth from the Lord, because all divine truth is from Him, n. 310. That by David in the Psalms is understood the Lord, and by his sons those who do the precepts of the Lord, n. 392. That by the house of David is also *sig.* the church as to truths of doctrine, n. 453. That David as a servant *sig.* the Human of the Lord as to divine truth, n. 684, 701. That the seed of David *sig.* divine truth spiritual, n. 768.

DAY [*dies*]. That day *sig.* time and state, n. 137, 664. That the day *sig.* the light of the spiritual man, which has illustration and perception from the good of love, n. 401. That the day of Jehovah *sig.* the advent of the Lord and the last judgment, n. 410, 502, 514, 1004. That day sig. illustration in truths from good, n. 430. That the twelve hours of the day *sig.* all things appertaining to truth from good, n. 430. That day and night *sig.* continually and in every

state, n. 478, 747, 890. That day *sig.* spiritual light, and night *sig.* natural light, n. 527. That day of cold *sig.* the state of the love of evil, n. 543. That that day and in that day *sig.* the advent of the Lord, n. 644, 1100. That one day *sig.* the advent of the Lord, n. 721. That days and nights *sig.* all states of the life, *ill.* n. 747. That day *sig.* the state of the life when the mind is in a clear idea, *ill.* n. 747. That days *sig.* states of light, or states of illustration by divine truth, n. 768. That the extremity of days *sig.* the advent of the Lord, n. 811. That day *sig.* a state of the false, and night, a state of evil, n. 890. That by the great day is *sig.* the advent of the Lord and the last judgment, n. 1004; and the same by the day of Jehovah, the day of anger and wrath, the day of vengeance, and the terrible day, n. 890. That in one day, or in that day, *sig.* the last state, n. 1124.

DEAF [*surdus*]. That by the deaf who shall hear, &c. are *sig.* those who are willing to obey truths, and thence to live a life of good, but cannot, n. 239. See TO HEAR, AND EAR. That by the ears of the deaf shall be opened is *sig.* that they who are not in the perception and will of good, shall then obey and live in good, n. 239. That the deaf *sig.* those who are not in the understanding of truth, and thence not in obedience, n. 455.

DEATH, DEAD, AND TO DIE [*mors, mortuus, et mori*]. That being as dead *sig.* the failure of man's own or proper life, *sh.* n. 78, 695. That death *sig.* the extinction of spiritual life, n. 78, 387. That to be made dead, when predicated of the Lord, *sig.* when there is no longer faith and love to Him existing in the church, n. 83; hence it denotes that the Lord is rejected, n. 83, end, 114. That death *sig.* the life of hell and hence damnation, because it is the privation of the life of heaven, *ill.* and *sh.* n. 186, 315, *ill.* 383, 427, 899. That by dying and to die, in the Word, is *sig.* to perish in eternal death, or as to spiritual life, *sh.* n. 186, 513, 521, 675. That by the dead are *sig.* they who have not in themselves the life of heaven, consequently who are in evils and thence in falses, n. 186. That death also *sig.* the extinction of spiritual life, *ill.* n. 387. That death *sig.* evil, because this is the cause of spiritual death, n. 484. That to seek death *sig.* to desire to destroy the faculty of understanding truth, *ill.* and *sh.* n. 550. That not to find death *sig.* not to be able to destroy the faculty of understanding truth, *ill.* n. 550. That to desire to die *sig.* to desire to destroy the faculty of perceiving good, *ill.* n. 551. That spiritual death takes place when the false is believed to be true, and the truth the false, and the life is according to such belief, n. 652. That the dead *sig.* those who perish by evils, n. 659. That by the dead are *sig.* those who inwardly in themselves possess nothing of good and truth, n. 694. That death also *sig.* the failure or want of the faculty of understanding truth and perceiving good, *ill.* n. 550, 694. That "for death to death" *sig.* destruction by evils, or that they who reject good perish by evils, n. 811. That the dead in the Lord, *sig.* those who rise again into life eternal, *ill.* and *sh.* n. 899. That to die or dying *sig.* the extinction of man's own life, or the life of his proprium, n. 899. That death is only a continuation of life, *ill.* n. 899. That natural death is a rejection of the unclean things of the body, and spiritual death is a removal of the unclean things of the spirit, n. 899. That death *sig.* when there is not any good, for then man is spiritually dead, n. 1125. That death *sig.* the devil and hell, and thence the evil of the will, n. 1276. That the first death *sig.* departure out of the world, and

the second death, damnation, n. 128, *ill.* n, 1264, 1283, 1303. That the first death is not mentioned in the Apocalypse, n. 1264. That the dead *sig.* the same things as death, n. 1276. That the dead *sig.* dead out of the world, n. 1278, 1279. That the dead *sig.* those who are interiorly devils, n. 1280, 1282. That the dead *sig.* those who are rejected by the evil, n. 1258, 1261, 1276.

DEBORAH AND BARAK. That Barak and Deborah *sig.* the truth of good, n. 447.

DECALOGUE [*decalogus*]. The reason why the Decalogue consisted of ten words or ten precepts, n. 675, 935. The ten precepts of the Decalogue explained, n. 935—1028.

DECLARE, *to* [*enuntiare*]. That to declare, when predicated of the Lord, *sig.* to flow in, n. 405.

DECEIT [*dolus*]. See GUILE.

DECISION [*decisio*]. See CONSUMMATION.

DECORATION [*decus*]. That decoration *sig.* the divine truth of the church, n. 272.

DEDAN. That by Dedan are *sig.* those who are in the knowledges of celestial things, n. 195.

DEFLUX [*defluxus*]. See FLOWING DOWN.

DEGREE [*gradus*]. That there are three degrees of life with every man, called celestial, spiritual, and natural, or inmost, middle, and ultimate, *ill.* n. 436, 563, *ill.* 739, 832, 1125. That in the inmost degree resides love to the Lord, in the middle degree reside truths from that good, and in the ultimate degree resides the good of life, n. 436. That the degrees of truth and good are the quality of truth and good, interiorly or superiorly, and exteriorly or inferiorly, n. 629. That with those three degrees of life correspond the three heavens, n. 739, 832, 1125. That without an idea of degrees, no idea of life, which is God, can be obtained, *ill.* n. 1125. In whom the degrees of life are opened, and in whom closed, *ill.* n. 1145.

DELICACIES [*sapidæ, delitiæ*]. See TASTE, DELIGHTS.

DELICATELY, *to live* [*delitiari*]. That to live delicately *sig.* to have delight arising from domination, thus to love evils and thereby also falses, n. 1130.

DELIGHT [*jucundum*]. That all delight is from love, hence the quality of man is according to his love, and the delight of his life, n. 159. That natural delight derives all it has from the delights of the love of self and the world, n. 619. That all the delights of the life are delights of the love, *ill.* n. 758. That the delights of the loves of self and the world are the delights of hatred of various kinds, n. 758. That the delights of love towards the Lord and towards the neighbour are the delights of charity of various kinds, n. 758. Concerning the delights of the love of marriage, and the delights of the love of adultery, n. 981, 990.

DELIGHTS OR DELICACIES [*delitiæ*]. That delicacies *sig.* the knowledges of truth and good from the Word, n. 622. That to fill the belly with delicacies *sig.* to imbibe and profane them, *sh.* n. 622.

DELIVER, *to* [*eripere*]. That to deliver *sig.* to withdraw from falses, n. 714.

DELUGE [*diluvium*]. See FLOOD.

DEMON [*dæmon*]. That demons *sig.* evil cupidities, or the affections of evil and the false, n. 586, 1001. What is meant by worshiping demons, *ill.* n. 586. That by the demons of the wood or of the

forest, or satyrs, are *sig.* cupidities merely corporeal, n. 587. That by the demons which the Lord cast out are *sig.* falsities or falses of every kind, with which the church was infested, n. 586, 706. That to cast out demons *sig.* to liberate from falses, n. 624, 706. That demons and demoniacs *sig.* cupidities and falsities, *sh.* n. 1001. That demons *sig.* those who are in dire falses from goods and truths profaned, n. 1098

DEN [*spelunca*]. That dens *sig.* evils of life, n. 410.

DENARIUS [*denarius*]. See PENNY [a piece of Roman silver coin].

DENY, *to* [*abnegare*]. That to deny himself *sig.* to reject the evils which are from the proprium, n. 122, *ill.* 864. That not to deny, when predicated of the faith, denotes to be constant, n. 136.

DESERT AND WILDERNESS [*solitudo et desertum*]. See WILDERNESS.

DESIRABLE THINGS [*desiderabilia*]. That the desirable things of the eyes *sig.* all things appertaining to intelligence and wisdom, n. 357. That desirable things, or things pleasant, *sig.* the truths of the church, n. 504, 799. That desirable *sig.* what is of the affection and love, n. 619. That the desirable things of Egypt *sig.* the sciences of the Egyptians, n. 654.

DESOLATION [*desolatio, vastitas*]. That desolation and vastation *sig.* reprobation and rejection of divine truth, n. 83. That desolation is predicated of truth, which is of faith, and vastation and devastation of good, which is of charity, n. 405, 960. That desolation *sig.* the last state of the church, when there is no longer any truth, but merely what is false, n. 684. That to be desolate and naked *sig.* to be destitute of all truth, n. 1081. That desolation and wasteness [*vastitas*] *sig.* where there is no truth, n. 1081.

DESTROY, *to* [*perdere*]. That to destroy *sig.* damnation and hell, n. 697.

DESTROYER [*destructor, eversor*]. That destroyers and devastators *sig.* the falses of evil, n. 724. That destroyers [*eversores*] *sig.* both falses and evils, n. 919.

DEVASTATION [*devastatio*]. That churches are devastated, *ill.* n. 879. That devastators *sig.* the falses of evil, n. 724. That devastation is predicated of good and desolation of truth, n. 960. That to be devastated in one hour *sig.* total destruction, n. 1168.

DEVIL [*diabolus*]. That by the devil is *sig.* the extinction of all good, and by a murderer the extinction of all truth, n. 433. That by the devil is *sig.* the hell, where and whence the evils are which destroy goods, n. 535, 740. That they are called the devil and satan, who have defiled the truths of the Word by the life of the love of self and the world, n. 737. That the devil and satan denotes hell as to evils and as to falses, the devil the hell whence comes evils, and satan the hell whence comes falses, n. 740, 753, 758. Why the devil is called by the Lord a murderer from the beginning, *ill.* n. 1014. That the devil *sig.* those who are in evils as to life, and satan *sig.* those who are in falses as to doctrine or in false principles of faith, n. 1252, 1267.

DEVOUR, *to* [*devorare, comedere*]. See TO EAT. That to devour *sig.* to extinguish, n. 386; also to vastate and to consume, n. 388; also to deprive, n. 455. That to devour or to eat *sig.* reception, perception, and appropriation, consequently exploration, n. 617, 620. That to devour and to eat *sig.* to destroy, n. 722. That to devour man *sig.* to destroy the understanding of truth and intelligence, n. 722.

DEW [*ros*]. That dew from Jehovah *sig.* spiritual truth, and drop upon the herb *sig.* natural truth, n. 278. That dew *sig.* divine truth, n. 375. That dew *sig.* the influx of the spiritual man into the natural man, n. 448. That dew *sig.* good, *sh.* n. 644.

DIADEMS [*diademata*]. That diadems or precious stones *sig.* divine truths in the ultimate of order, which are truths of the literal sense of the Word, n. 717, 777; also appearances of truth, *ill.* n. 777.

DIBON. That the daughter of Dibon *sig.* the external of the church, and thence the external of the Word, which is the literal sense, n. 727.

DIE, *to* [*mori*]. See DEATH.

DIG, *to* [*fodere*]. That to dig *sig.* to search out and collect, n. 537.

DISCIPLES [*discipuli.*] That the disciples *sig.* all who are in goods, and thence in truths, n. 25, 253. That by a disciple is *sig.* good from truth, n. 102. That by the disciples are *sig.* all goods and truths in a complex, n. 223, 333, or, all truths and goods of the Word and of the church, n. 315, 695, 851. That by disciples are *sig.* they who are in truths from good, n. 405. That a disciple and a servant are *sig.* good and truth of the external or natural man, n. 409. That all the disciples of the Lord together represented the church in general, and each of them some universal essential principle of the church, n. 411, 433, 851. That by a disciple is *sig.* the good of doctrine, and by a just man the good of life, n. 624. That by the disciples of the Lord are *sig.* all who were to be of his church, n. 731.

DISEASE [*morbus*]. That diseases of various kinds correspond to cupidities arising from evil loves, and thence signify them, *ill.* n. 962.

DISGRACED, *to be* [*ignominia affici*]. That to be ashamed and disgraced *sig.* to be destitute of all good and truth, n. 811.

DISPERSE, *to* [*dispergere*]. That to dissipate *sig.* to destroy, n. 411.

DISSIPATE, *to* [*dissipare*]. That to disperse *sig.* to cast into hell, n. 639.

DISTANCE [*distantia*]. See PRESENCE and ABSENCE.

DITCH [*fossa*]. That the ditch of the city *sig.* doctrine, n. 652, 684.

DIVIDE, *to* [*dividere*]. That to divide *sig.* to disperse and falsify, n. 64. That to divide *sig.* to dissipate, exterminate, and separate from good and truth, n. 373. That to be divided into three parts *sig.* to be wholly dissipated, *ill.* n. 1019.

DIVINE PROCEEDING [*Divinum procedens*]. See COMFORTER. That the Divine proceeding from the Lord is divine truth united with divine good, n. 65, 419, 617, 710, 726, 888. That the Divine proceeding is the Lord Himself, *ill.* n. 392. That the Divine proceeding, which is called the Word and divine truth, is what created and formed all things in heaven and in the world, n. 639. That the Divine proceeding is what illustrates man, and flows in with him, when he is reforming and regenerating, n. 655. That by the divine truth proceeding from the Lord as a sun, both worlds were created, *ill.* n. 726. That the Divine proceeding is the divine good united with divine truth in the heavens, n. 888.

DIVORCED [*repudiatus*]. That a woman divorced *sig.* good rejected by truth, n. 768.

DO, *to* [*facere*]. That to do is of the will, thus of the love and of the good, n. 696.

DOCTRINE [*doctrina*]. That no one can understand the Word without doctrine. That no one can combat against evils and falses, and dissipate them, without doctrine from the Word. That no one can become spiritual, without doctrine from the Word, within the church where the Word is. That doctrine cannot be procured from any other source than from the Word, and by no others but those that are in illustration from the Lord. That all things appertaining to doctrine are to be confirmed by the literal sense of the Word, *ill.* n. 356. That all the doctrine of the church is the doctrine of truth conjoined to good, n. 449. That the truths of doctrine without good are not truths, inasmuch as all truths are of good, n. 538. That the genuine doctrine of the church is the doctrine of good, thus the doctrine of life, which is of love to the Lord and of charity towards the neighbour, n. 724. That doctrine teaches life, love, and charity, and so far as it teaches these it is truth, n. 724. That the doctrine of the church is truth in its whole complex, *ill.* n. 724.

DOG [*canis*]. That dogs *sig.* concupiscences, appetites, and desires, n. 455, 1044.

DOMINION [*dominium*]. That dominion, in the Word, is predicated of good, and to reign of truth, n. 330, 685. That dominion denotes the Lord's power from divine good, n. 455. That dominion *sig.* the church as to good, n. 1086.

DONE, *to be* [*factum esse.*]. That to be done *sig.* to be consummated, n. 1013.

DOOR, GATE [*janua, ostium, porta*]. That a door *sig.* introduction, n. 208, 260. That to give an open door *sig.* to let into heaven, n. 208. That doors [*januæ, ostia*], and gates [*portæ*] correspond to, and thence signify, entrance and letting in, or admission, both into heaven and into hell, *ill.* n. 208, 223. "Behold, I stand at the door and knock," explained, n. 208; and that the Lord is also called the door [*ostium*], why, n. 208, 248, *sh.* 1325. That the door being shut *sig.* to be rejected, n. 208. That by opening the door is *sig.* reception in the heart and life, n. 250. That by the door [*ostium*] which the Lord desires to open is *sig.* the spiritual mind of man, n. 250. That a door also *sig.* introspection, n. 260. That gates [*portæ*] *sig.* introductory truths, specifically the doctrinals which are derived from good, n. 401, 539, 1308, 1310, 1325. That the doors [*januæ*] of a house correspond to the communications which are between the interiors of the mind [*mens*] and of the mind [*animus*], n. 536. That a gate [*porta*] *sig.* entrance to the truths of doctrine, n. 817. That by the gates of hell are *sig.* all the hells, *ill.* n. 820. That gates [*portæ*] *sig.* things appertaining to doctrine, or the knowledges of truth and good, n. 1044. That the Lord is the door by which man is to enter that he may be saved, *sh.* n. 1325.

DOUBLE, *to* [*duplicare*]. That by doubling double is *sig.* much retribution, according to the profanation of good, n. 1115. That double is predicated of retribution and of remuneration, and *sig.* much, *ill.* n. 1115, 1116.

DOVE [*columba*]. That doves *sig.* the spiritual affection of truth, n. 282. That a dove *sig.* truth derived from good, n. 283, and its wings covered with silver *sig.* spiritual truths, n. 283. That by turtle doves and young pigeons are *sig.* innocence, and hence they were offered in sacrifice, n. 313. That by the turtle dove is *sig.* spiritual good, thus also those who are in that good, n. 388. That doves

sig. the goods of the literal sense of the Word, n. 406. That a dove *sig.* rational good, n. 601. That a dove *sig.* rational good derived from spiritual good, n. 654.

DRACHMA [*drachma*]. That a drachma *sig.* truth, or a knowledge of the truth, n. 675. See A PIECE OF SILVER.

DRAGON [*draco*]. See SERPENT. That the dwelling of dragons *sig.* the knowledges of the false, n. 280. That dragons *sig.* natural ideas, n. 650. That the dragon *sig.* those who are against the doctrine of the New Church, n. 707. That the dragon *sig.* the sensual, *ill.* n. 714. Who they are who constitute the dragon, n. 714, 735. That dragons *sig.* adulterated and profaned goods, n. 714. That dragons and serpents *sig.* sensual things and sensual men, evil and not evil, *ill.* and *sh.* n. 714, end, 763. That the head of the dragon *sig.* insanity in things spiritual, n. 715. That the dragons of the wilderness *sig.* mere falsifications, n. 730. That the dragon *sig.* those who are in favour of faith alone, and separate from the life of love and charity, and who also are against the Divine of the Lord in His Human, n. 735, 789, 817. That the great dragon *sig.* those who are in evils of life, and yet with their mouth confess God and the Lord, call the Word holy, and speak in favour of the church, n. 739. That the angels of the dragon *sig.* the falses of evil, n. 740, 742. That the dragon chiefly *sig.* the religion of faith separate from charity, n. 741, 757, 815, 819. That the dragon, and the great and red dragon, *sig.* the love of self, n. 758. That the head of the dragon *sig.* the science of the holy things of the Word falsified and adulterated, n. 777. That dragons *sig.* those who are in the cupidities of evil, n. 1129. The reason why the dragon is called the old serpent, the devil and satan, n. 1252, 1267. What is signified by the dragon being bound one thousand years, n. 1253.

DRAUGHT [*latrina*]. That the draught *sig.* hell, n. 580, 622.

DRAW NEAR, *to* [*appropinquare*]. That to draw near *sig.* to be conjoined by love, n. 330.

DREAD [*pavor*]. See FEAR.

DREAM, *to* [*somniare*]. That to dream dreams *sig.* to receive revelation; and to see visions *sig.* to perceive revelation, n. 624. That a dreamer of dreams *sig.* one who excites to do a thing, and in the abstract sense, excitation, by virtue of which a thing is done, *ill.* and *sh.* n. 706.

DRINK, *to*, *to give to* DRINK [*bibere*, *potare*]. That to drink *sig.* to be instructed in truths, and in the opposite sense to imbibe falses, n. 240. That to drink, or to drink wine, *sig.* to imbibe truths, and in the opposite sense to imbibe falses, n. 376, 481, 960. That by not drinking is *sig.* the deprivation of truth, n. 386. That to give or make to drink *sig.* to teach, n. 483. That to drink *sig.* to receive, perceive, and appropriate the truth of good, n. 617, 887. That to drink *sig.* to perceive truth intellectually, n. 750. That to give to drink, and to drink, *sig.* to imbue and to appropriate, n. 881.

DRINK-OFFERING [*libamen*]. That drink-offering *sig.* the truth of the church, n. 637.

DRINK, *strong* [*sicera*]. That strong drink *sig.* the truth of the natural man derived from the spiritual, n. 376. That to mingle strong drink *sig.* to confirm falses, n. 376.

DROP, *to*, DROPPINGS, AND DROPS [*stillare*, *stillæ*, *et guttæ*]. That droppings upon the grass, and drops upon the herb, *sig.* intelli-

gence, and wisdom thence derived, n. 644. That to drop is predicated of the influx, acknowledgment and reception of truth, n. 730.

DROSS [*scoria*]. That dross *sig.* nothing of truth, or what is abstracted from truth and rejected, n. 540.

DROUGHT OR DRYNESS [*siccitas, ariditas*]. That drought or dryness *sig.* desolation, n. 323, 355. That the year of drought *sig.* the state of the loss and deprivation of truth, n. 481. That a land of drought *sig.* the church where there is no good, and a land of thirst *sig.* where there is no truth, n. 504, 730. That drought or dryness is predicated of a want of good, because it is from scorching, n. 730. That a land of droughts *sig.* a state without truths, n. 780.

DRUNKENNESS, INEBRIATION, DRUNKARD [*ebrietas, inebriatio, ebrius*]. That drunkards *sig.* those who are insane in spiritual things, n. 235. That to drink and to be drunken *sig.* to imbibe falses and to commix them with truths; also, to imbibe truths and to commix them with falses, n. 235. That to be made drunken *sig.* to become insane from falses, thus not to see truths, n. 240. That drunkenness *sig.* insanity in spiritual things, n. 376. That the drunken, but not with wine, *sig.* those who are in falses from ignorance of truth, n. 376. That drunkenness also *sig.* the falling into errors, n. 376. That spiritual inebriation is delirium in truths by falses, n. 887. That to make the earth drunk *sig.* to infatuate the church, so that no longer any truth is seen, n. 960. That to be made drunk *sig.* to be insane in spiritual things, n. 1034. That the insanity signified by inebriation and by drunkenness in the Word, is not from falses, but from truths falsified, *ill.* n, 1035. That to be drunk *sig.* to be insane in spiritual things from the falses of evil, n. 1049.

DRY LAND [*terra sicca*]. That dry land *sig.* where there is no truth, and thence no good, n. 483.

DRYING UP, DRIED UP, *to be* [*exsiccatio, exsiccatum, exsiccari*]. That drying up *sig.* where there is no truth, n. 419. See WITHERING. That to be dried up *sig.* to be removed, n. 996.

DRYNESS [*siccitas, ariditas*]. See DROUGHT.

DUCTS [*ductus*]. That ducts or streams of water *sig.* intelligence from truths, n. 401, 405. That ducts also *sig.* perceptions which are falsified, n. 410. See RIVERS.

DUMB [*mutus*]. That the dumb *sig.* those who on account of their ignorance of truth cannot confess the Lord, nor the genuine truths of the church, n. 455, 518. That by the dumb singing, &c. is *sig.* joy from the intelligence of truth, n. 455, 518.

DUNG [*stercus*]. That dung *sig.* infernal evil, n. 617.

DUNGHILL [*sterquilinium*]. That dunghills *sig.* the falses of evil, n. 652.

DUST [*pulvis*]. That dust *sig.* the evil of the false, n. 355. That by dust of the earth are *sig.* exterior or natural truths and goods, n. 373. That dust, when ground is understood, *sig.* the good of the church, n. 411. That dust *sig.* what is infernal and accursed, *sh.* n. 622, 1175. That dust is predicated of the corporeal and sensual principle, n. 632. That the dust in the land of Egypt *sig.* damnation, n. 962. That dust *sig.* what is damned, n. 1175. That to cast dust on the head *sig.* mourning, on account of damnation, *ill.* and *sh.* n. 1175.

DUST OF THE FEET [*pulvis pedum*]. See FOOT.

DWELL, *to*, *to* DWELL IN, DWELLING OR HABITATION [*habitare*, *incolere*, *habitatio seu habitaculum*]. That to dwell *sig.* to live, n. 133, 365, 386, 600, 662, 741, 751. That dwelling *sig.* the lot which is of the life, n. 376. That thy dwelling *sig.* the spiritual kingdom of the Lord, n. 391. That dwellings [*habitacula*] *sig.* the superior heavens, n. 391. That dwellings [*habitacula*] also *sig.* the habitations in the heavens of those who are in truths from the good of love, n. 431. That to dwell or to be inhabited [*habitari*] is predicated of the good of life, n. 479, 482, 600. See INHABITANT. That dwellings of the wilderness *sig.* the goods of doctrine from the literal sense of the Word, n. 730. That dwellings are predicated of the interiors of man, which belong to his mind, n. 730. That habitation or dwelling *sig.* heaven and the church as to truths, n. 799. That to dwell [*habitare*] is predicated of good, n. 479, 871, 1029; and to dwell in [*incolere*] is predicated of truth, n. 1029. That the habitation of demons *sig.* the hell of those who are in dire falses from truths and goods profaned, n. 1098. See BABYLON. That to dwell and to cohabit *sig.* conjunction proceeding from love, *ill.* n. 1292. That by the Lord's being said to dwell with them is *sig.* that He is in them and they in Him, consequently conjunction, n. 1292.

DWELLER [*habitator*]. See INHABITANT.

E.

EAGLE [*aquila*]. That by an eagle is represented and signified the divine intelligence, n. 278, *ill.* and *sh.* 281, 283, 370. That to ascend with wings as eagles *sig.* into the light of heaven, thus into intelligence, *sh.* n. 281, 283. That to be renewed as an eagle *sig.* as to intelligence, n. 281. That by eagles are *sig.* those who are in truths and those who are in falses, n. 281. That by eagles is *sig.* intelligence, and, in the opposite sense, self-derived intelligence, which is reasoning from falses, n. 281, 410. That an eagle *sig.* spiritual intelligence and circumspection given to those who are of the New Church, *ill.* n. 759. That the wings of an eagle *sig.* the understanding of truth, n. 759.

EAR [*auris*]. That they who constitute the province of the ear, in the spiritual world, are obediences from perception, *ill.* n. 14. That the province of the ear is in the axes of heaven, *ill.* n. 14. That ear-rings *sig.* obedience, n. 195. That by the ear being bored through at the door, is *sig.* perpetual obedience and servitude, from being in truths but not in any spiritual affection of them, n. 208. That by ear-rings upon the ears is *sig.* the perception of truth and obedience, n. 272, 577, 600. That the right ear *sig.* the perceptive faculty of truth from good, n. 298. That the ears *sig.* hearkening and obedience, n. 427, 1081. See TO HEAR. That the opening of the ears by the Lord *sig.* the perception of truth and obedience, n. 455. That the auricle of the right ear *sig.* obedience from perception, n. 600.

EAR-RINGS [*inaures*]. See EAR, AND JEWELS FOR THE NOSE.

EARTH OR LAND [*terra*]. That the earth *sig.* the church as to truths and as to falses, n. 29, 219, 223, 242, 304, 329, 365, 384, 697, 724, 787, 821, 871, 1094. That the faint of the earth *sig.* those of the church who are not in truths, but yet desire them, n. 219. That to be written in the earth *sig.* to be condemned on account of the state of life, n. 222. See TO WRITE. That a land of dryness *sig.* where there is no truth, n. 240. That the sides of the earth *sig.* the things which are

out of the church, and which are not of the church, n. 275. That the earth *sig.* the externals of the church, n. 294, 400, or, the church external; also, the church appertaining to men, n. 304. That the bases of the earth, the foundations of the earth, and the pillars of the earth, *sig.* the truths of the church, n. 304. That the end of the earth and the sides of the earth, *sig.* the ultimates of the church, where evils and falses begin, n. 304, 313, 721. That the land of uprightness *sig.* the church in which is what is right and true, n. 304. That the land of life and the land of the living *sig.* the church and heaven, *sh.* n. 304. That the earth, in the opposite sense, *sig.* the church vastated; also, damnation or what is accursed, *sh.* n. 304, 359, 535. That the extremity of the earth *sig.* where what appertains to the church terminates, or its ultimates, n. 326, 357, 406, 1133. That the sides of the earth *sig.* what is remote from goods. n. 355. That the breadths of the earth *sig.* the truths of the church, n. 355. That the earth *sig.* the church as to good, or the good of the church, n. 365. That by land or earth is also *sig.* the internal spiritual man, n. 365. That the land also *sig.* the church as to the nation therein, n. 374. That earth or land *sig.* the church as to the reception of good, n. 375. Who are meant by those who are under the earth, n. 394. That by the earth is *sig.* the church where the Word is, and by the islands, where there is not the Word, n. 406. That by the earth, in a proximate sense, is *sig.* the earth in the spiritual world, n. 417, 418, 639, 742; but in the spiritual sense, heaven and the church, n. 418, 639. That by the earth is *sig.* the inferior parts of the spiritual world, n. 497, 742. That the land of solitude and drought *sig.* a state of non-perception of good, n. 537. That the land of the pit and dense shade *sig.* a state of ignorance of truth and thence a state of falsity, n. 537. That the earth *sig.* the church both in heaven and in the world, n. 639. That the land shadowed with wings *sig.* the church which is in thick darkness as to divine truths, n. 304. That from the end of the earth, even to the end of the earth, *sig.* from first principles to the ultimates of the church, n. 659. That the produce of the earth *sig.* works of the good of charity, n. 695. That the earths or lands in the spiritual world undergo changes according to the changes of the state of the church, n. 697. That a land of corn *sig.* the church as to truths of doctrine, n. 730. That earth *sig.* what is damned, n. 742. Concerning the earths which are damned, *ill.* n. 742. That the land of the wilderness, *sig.* the church which is not in truths, because not in good, n. 764. What is understood by the earth helping the woman, n. 764. That the earth *sig.* the holy things of the church, n. 1047. That the earth *sig.* a religious principle [*religiosum*], n. 1054. That to found the earth, the founding of the earth, and the foundation of the earth, *sig.* the establishment or creation of the church, n. 1057. That in the spiritual world there are lands as well as in the natural world, but that the latter are from a natural origin, whereas the former are from a spiritual origin, n. 1275.

EARTHQUAKE [*terræ motus*]. That an earthquake *sig.* the perversion of the church, n. 175. That a great earthquake *sig.* the state of the church entirely changed, n. 400, 1015. That an earthquake *sig.* a change of the state of the church, namely, from good to evil and from truth to false, n. 400, 499, 650, 674, 703, 734, 1015. That quaking or motion *sig.* change of state, n. 674.

EAST [*oriens*]. That the east, in the supreme sense, *sig.* the Lord,

because He is the Sun of heaven, which is always in its rising or morning; and hence the east denotes the divine love or the good of love from Him, n. 179, 422, 448, 629, 644, 997, 1100. That the east and west *sig.* where the good of love is clear and obscure, n. 239, 401. That the east *sig.* the good of love, n. 277; and where good is in clearness by truth, n. 316. That the east *sig.* the good of celestial love, n. 342. That the east *sig.* the divine good, n. 405. That the east, in the opposite sense, *sig.* the love of self, n. 422 end, 499. That the east in heaven is where the Lord appears as a sun, n. 638. That the sons of the east *sig.* those who are in the knowledges of truth and good, and thereby are made wise, n. 654.

EAT, *to* [*edere, comedere*]. That to eat *sig.* to appropriate and to be conjoined, n. 109, 146, 304, 376, 730, 840. What is signified by eating and drinking upon the table of the Lord in the kingdom of God, *sh.* n. 252. That to eat together and be glad *sig.* consociation and celestial joy, n. 279. That to eat and drink *sig.* communication and appropriation of goods and truths, or of evils and falses, n. 386, 617. That to devour or to eat *sig.* to conjoin or to appropriate, n. 617. That to eat *sig.* to know, to perceive, and appropriate; also, to receive in the will and to do, *ill.* and *sh.* n. 617. That to eat to satiety *sig.* to receive, perceive, and appropriate the knowledges of good sufficiently for nourishment of the soul, *sh.* n. 617. That to eat the flesh of their own arm *sig.* the false consuming the good, and the evil the truth, in the natural man, n. 617. That by eating the flesh of sons and daughters is *sig.* the consumption of all truth and good, n. 617. That to eat *sig.* instruction and appropriation, n. 650. That to eat *sig.* to perceive good intellectually, and to drink *sig.* to perceive truth intellectually, n. 750. See TO DRINK. That to eat *sig.* to consume; also, to reject altogether, *sh.* n. 1082.

EBER. That sacrifices were begun by Eber, aud continued with his posterity, who were called Hebrews, n. 391. That the Israelites were descended from Eber, n. 391. That Eber *sig.* the external things of worship, n. 514.

EDEN. That by the garden of Eden is *sig.* intelligence, and wisdom thence derived, n. 242, 277, 717. That the east of Eden *sig.* where the good of celestial love enters, n. 277. That Eden *sig.* good in abundance, and the garden of Jehovah truth in abundance, n. 326. That the river from Eden *sig.* wisdom from love, n. 518. That Eden in the garden of God *sig.* the wisdom which is from the good of love, n. 654. That the trees of Eden *sig.* knowledges of good from the Word, n. 654. That Eden the garden of God *sig.* intelligence by the Word from the Lord, n. 717.

EDOM. That by Edom is *sig.* the Lord's Human Principle, n. 328, 359. That Edom *sig.* the truth of the good of the natural man, n. 364. That Edom, in the the opposite sense, *sig.* the pride of self-derived intelligence and the false thence derived destroying the church, n. 410. That Edom also *sig.* the natural man who is in falses from the love of self, and thence adulterates the good of the church, n. 653. That Edom *sig.* the truth or the false of the natural man, n. 811. That Edom *sig.* what is red, and red is predicated of good, n. 922.

EGYPT [*Ægyptus*]. That Egypt *sig.* scientifics and knowledges of every kind, applied to confirm truths, and, in an opposite sense, applied in a similar manner to confirm falses, n. 141, 313, 538. That

Egypt *sig.* the scientific truth of the natural man, n. 195, 431, 518. That Egypt also *sig.* the natural man or principle and his scientific, n. 223, 240, 275, 340, 355, 386, 391, 403, 405, 410, 439, 440, 513, 532, 543, 654, 706, 730, 827. That by Egypt is also *sig.* the science of things as well spiritual as natural, n. 235, 559. That by the Egyptians are *sig.* the sciences which are of the natural man, n. 275. Why Egypt is called a he-calf and a she-calf, n. 279. That Egypt *sig.* scientifics and knowledges, but such as are from the literal sense of the Word, n. 328. That Egypt, in the opposite sense, *sig.* the false scientific principle; n. 355, 375, *sh.* 654; hence by the horses and chariots of Egypt are *sig.* false scientifics and doctrinals from which are ratiocinations against truths, n. 355. That the land of Egypt *sig.* the natural mind, n. 386. That Egypt also *sig.* the scientific principle appertaining to the natural man, n. 388, 419. That the border of Egypt *sig.* extreme things, which with the natural man are sensual, n. 391. That by Egypt is *sig.* the natural man, and such as he is from birth, viz. in mere falses of evil, n. 401. That the Egyptians *sig.* merely natural men, n. 503. That the plagues of Egypt *sig.* the changes which precede the accomplishment of the Last Judgment, in like manner as in the Apocalypse, n. 503. That the river of Egypt *sig.* intelligence procured by scientifics, n. 513. That the stream of Egypt *sig.* the knowledge and apperception of truth, and, in the opposite sense, the knowledge and apperception of the false, n. 518. That the waters of Sihor or of Egypt *sig.* false scientifics, or scientifics confirming falses, n. 518. That the staff of Egypt *sig.* the power which accedes to ratiocination by scientifics which are applied for confirmation, n. 538, 727. That needlework from Egypt *sig.* the science of such things as appertain to the church, n. 576. That Egypt also *sig.* the natural man separate from the spiritual, or scientific truth separate from spiritual good, n. 627, 653, 654, 746. That the Egyptians were better acquainted with representatives than any other people, *ill.* n. 650. That the king of Egypt and his multitude *sig.* the natural man with the scientifics therein, n. 650, 727. That Egypt also *sig.* the conceit of self-derived intelligence, n. 654. That the midst of the land of Egypt *sig.* everywhere and in all things of the natural man, n. 654. That the border or boundary of Egypt *sig.* scientific truth, n. 654. That Pharaoh, king of Egypt, is called Ashur, the reason thereof, n. 654. That Egypt *sig.* the church with those who are in moral life grounded in natural lumen, n. 654. That the horses of Egypt are flesh and not spirit *sig.* things of the imagination, which in themselves are dead, because they are falliacies, n. 654. That the horses of Egypt *sig.* scientifics, n. 654. That the first-born of Egypt *sig.* falses from evil contrary to spiritual good, n. 710. That Egypt, Sin and No, *sig.* the scientifics and fallacies appertaining to the natural man, which hinder his being reformed by truths from the Word, n. 721. That the land of Egypt also *sig.* the natural man, with the scientifics and knowledges, together with the cupidities and appetites, which reside in him, n. 730. That Egypt *sig.* the natural understanding of the Word, n. 846. That whoredoms in Egypt *sig.* the falsification of truth from the natural man, *ill.* n. 1029.

EIGHT [*octo*]. That eight *sig.* good, n. 1067. See Two.

ELAM. That Elam *sig.* the science appertaining to the natural man, and confidence thence derived, n. 357. That Elam *sig.* those

who are in knowledges which are said to be of faith, but not in any principle of charity, n. 418.

ELDERS [*seniores*]. That elders *sig.* the intelligent, n. 237. That elders *sig.* those who are in truths derived from good, and abstractedly truths derived from good, *sh.* n. 270, 290, 307, 313. That the twenty-four elders *sig.* all the truths of the heavens in the complex, *sh.* n. 270, 272, 349. That by one of the elders is *sig.* an entire society of heaven, n. 307. That the twenty-four elders *sig.* the second or middle heaven, which is conjoined to the third or inmost heaven by intermediate angels, n. 322, 462, 471. That elders *sig.* wisdom, n. 412; or those who are in intelligence and wisdom, n. 448. That the elders of the daughter of Zion *sig.* those who are wise and intelligent, and, abstractedly, wisdom and intelligence, n. 637; also, those who have been in divine truths, n. 863. That the twenty-four elders *sig.* the superior heavens, n. 687, 1206.

ELEALETH. That Elealeth *sig.* the men of the external church, who explain the Word to favour the loves of the world, n. 911.

ELECT OR CHOSEN [*electi*]. That the elect who shall possess the mountain *sig.* those who are in good, n. 405. That my elect *sig.* the Divine Human of the Lord as to divine good, n. 409. That the elect or chosen *sig.* those who are in the good of love and faith, or those who are in spiritual good, or the good of charity, n. 418, 433, 624, 630, 650, *ill.* 1074. That elect is predicated of good, and servant of truth, n. 405, 684. That the angels of the second heaven, who are in love towards the neighbour, are denominated the elect, the angels of the third heaven the called, and the angels of the first heaven the faithful, *ill.* n. 1074. (But see the Ap. Rev. n. 744.)

ELEVEN [*undecim*]. That eleven *sig.* a state not yet full, but yet a state of reception, such as appertains to well-disposed children and infants, n. 194.

ELIJAH AND ELISHA. That Elijah and Elisha represented the Lord as to the Word, n. 66, 395, 430, 504, 781. That by Elijah is *sig.* the Word, n. 160. That the mantle of Elijah *sig.* the Word in ultimates, which is divine truth in general or in its whole complex, n. 395. That Elijah represented the Lord as to the Word, or the Word which is from the Lord, in like manner as John the Baptist, n. 619. The Elisha represented the Lord as to divine truth, which constitutes the life of heaven, into which man is resuscitated, *sh.* n. 659, 781. That the spirit and power of Elias *sig.* the divine wisdom and the divine power in the Word, n. 724.

ELOHIM. That Elohim *sig.* the Divine proceeding, which makes heaven, n. 555. That Elohim is the plural of God or El, n. 555.

EMACIATE, *to* [*emaciare*]. That to emaciate, or make lean, *sig.* to remove evils from falses not of evil, n. 406.

EMBROIDERY AND NEEDLEWORK [*acupictum et acupictura*]. That embroidery and needlework *sig.* scientific truth; also, the knowledges of truth, n. 195, 275, 281.

EMERALD [*smaragdus*]. That the colour of this stone is green, and green *sig.* truth obscured, n. 269.

EMERODS [*hæmorrhoides*]. See HEMORRHOIDS.

EMPTY AND VOID [*vacuum et inane*]. That empty and void

are predicated of the church, and *sig.* where there is no good and truth, n. 280. That emptiness [*inanitas*] *sig.* the false, n. 376; also, the evils of the false, n. 419. That wind and emptiness are predicated of falses originating in the proprium, n. 587. That the city of emptiness *sig.* the doctrine in which there is no truth, but the false, n. 652.

ENCHANTMENT OR INCANTATION [*incantatio*]. That enchantments *sig.* the perversion of good, n. 590. Concerning incantations, and that they were in use amongst the ancients, *ill.* n. 590. That incantations are to be understood in a good sense, and that the prophets were skilled therein, *ill.* n. 590. That incantation *sig.* persuasion, so that the person persuaded is rendered incapable of perceiving any otherwise, *ill.* n. 1191. See WITCHCRAFT.

ENCOMPASSED, *to be* [*circumdari*]. That to be encompassed *sig.* to live from, n. 707.

END [*finis*]. That the time of the end *sig.* the last time of the church, when there is no truth in consequence of there being no good, n. 514. That the end *sig.* the end of the church, n. 612. That the end or ends of the earth *sig.* the ultimates of the church, which are ultimate truths, n. 644, 1133. That the ends *sig.* the ultimates of heaven and the church, n. 706, 1133.

ENDURANCE [*tolerantia*]. That endurance *sig.* whatever is brought into act from the will and thought, or from the love and faith, n. 98, 214. That to endure *sig.* to be assiduous and to remove obstacles which are in the natural man, *ill.* n. 98. That endurance *sig.* assiduity in instructing, n. 101. That endurance also *sig.* conjunction with the external and thence combat, *ill.* n. 156.

ENEMY, FOE, ADVERSARY [*hostis, inimicus*]. That enemy [*hostis*] *sig.* the false derived from evil, and the evil from the false, n. 242. That enemies [*hostes*] *sig.* evils, and adversaries [*inimici*] *sig.* falses, n. 278, 316, 357, 401, 406, 502, 642. That enemies [*inimici*] *sig.* falses which disperse divine truths, n. 316. That foes or enemies [*inimici*] *sig.* falses, n. 328. That enemies [*hostes*] *sig.* evils of life, n. 632. That foes [*hostes*] *sig.* evils, and enemies [*inimici*] *sig.* falses, n. 671. That enemies [*inimici*] *sig.* falses, and haters evils, n. 700. That enemy [*hostis*] *sig.* the false of evil and hell, n. 721, 724, 811. That enemies [*hostes*] in the gate *sig.* falses from evil, n. 724. That enemy [*inimicus*] *sig.* falses which destroy the truths of the church, and foe [*hostis*] *sig.* evils which destroy the goods of the church, n. 741.

ENLIGHTEN, *to, or* ILLUMINATE, *to be* ENLIGHTENED [*illuminare, illustrata esse*]. That to enlighten or illuminate *sig.* to illustrate in truths, n. 391. That to be enlightened or illustrated *sig.* to be in light, n. 1094.

ENOCH [*Chanoch*]. Who they were who were understood by Enoch, and concerning the book of Enoch, n. 670, *ill.* 728. That this book was to serve the churches which were to be established by the Lord after the deluge, n. 670, 728.

ENSIGN [*vexillum*]. That an ensign is a sign of combat, and that it is seen in the spiritual world, n. 411.

ENTER IN, *to* [*intrare*]. That to enter in, when predicated of the Lord, *sig.* to be conjoined to him, n. 251.

ENTWISTINGS [*implexa*]. That entwistings *sig.* scientifics appertaining to the natural man, n. 388.

EPHAH. That the ephah, which was a measure, *sig.* good and its quality, n. 304.

EPHESUS. That the Ephesian church denotes those within the church who are in the knowledges of truth and good, and not yet in a life according to them, n. 95.

EPHRAIM. That the iniquity of Ephraim *sig.* falses of the understanding, because by Ephraim is *sig.* the understanding of such things as appertain to the church, n. 193. That Ephraim *sig.* the intellectual principle of the spiritual church, or intellectual truth, n. 222, 236, 316, 336, 375, 376, 391, 419, 433, 746, 799; or, the illustrated understanding of those who are of the church, n. 282, 283; or, the church as to the understanding of truth, n. 275, 355, 357, 386, 434, 540, 710, 962, 1100; also, the spiritual understanding of the Word, n. 624, 730, 799, 811, 846. That by Ephraim associated with idols is *sig.* the intellectual principle perverted, catching at falses, n. 283, 391, 419. That Ephraim *sig.* the understanding of truth from good, n. 376, 617, 1145. That Ephraim, in the opposite sense, *sig.* the understanding self-derived, or originating in the proprium, or the understanding of the false, n. 376, 617; also, the understanding of truth destroyed, n. 654; or, perverted, n. 710. That Ephraim *sig.* intellectual truth from the good signified by Manasseh, n. 405. See MANASSEH. That by Ephraim is *sig.* the truth of the new natural man; and by Manasseh the good of the new natural man, n. 440. That by Ephraim is *sig.* truth from good in the natural man, to which truth belongs power, n. 448, 449. That Ephraim *sig.* the truth of the doctrine of the intellectual principle of the church in the natural man, n. 654. That the whoredom of Ephraim *sig.* the falsification of the Word, n. 811. That Ephraim *sig.* the church as to the understanding of the false, n. 962.

EPHRATAH. See BETHLEHEM.

EQUILIBRIUM [*æquilibrium*]. That everywhere in the spiritual world there is an equilibrium, n. 573. That where there is an equilibrium, there two forces continually act against each other, the one acting and the other re-acting, n. 573. That a state of equilibrium consists in being in the midst between heaven and hell, consequently between good and evil, n. 938, 1043. That all are held by the Lord in equilibrium that they may be in a state of liberty, n. 1043.

ESAU. That Esau *sig.* the love of self, and evil thence derived, destroying the church, n. 410. That Esau, and the house of Esau, *sig.* those who believe themselves to be intelligent and wise, not from the Lord, but from themselves, n. 448. That Esau *sig.* those who are in good as to the natural man; and, in the opposite sense, those who are in evil as to the same, n. 714. That Esau *sig.* the love of the natural man, n. 730. That by the mountains and heritage of Esau are *sig.* the evils from the love of self and the falses thence derived, n. 730.

ESSE AND EXISTERE [*esse et existere*]. That Esse, or to Be, when predicated of the Lord, is to be from Himself, which is in Himself, and *Existere*, or to Exist, when predicated of Him, is to exist from Himself and in Himself, *ill.* n. 972. That the Esse, or to Be, is understood by Eternal, n. 972. That the Divine *Existere* is also the divine Esse; but it is called *Existere* with respect to heaven, where it is all in all, n. 972.

ETERNAL [*æternum*]. That eternal *sig.* the Divine principle as to existere, n. 870. See ESSE AND EXISTERE.

ETHER [*æther*]. That ethers *sig.* the divine light even to the supreme or third heaven, n. 541. See ATMOSPHERE.

ETHIOPIA [*Kush*]. See CUSH.

EUNUCHS [*eunuchi*]. That eunuchs *sig.* those who do not desire to be conjoined with the affection of evil, *ill.* n. 710. That eunuchs born *sig.* the celestial; made of men *sig.* the spiritual; who have made themselves *sig.* the natural, *ill.* and *sh.* n. 710.

EUPHRATES. That Euphrates *sig.* the all of the church as to good; and in the opposite sense, the same as to evil, n. 410. That the Euphrates *sig.* the rational principle, n. 518, 569. That Euphrates *sig.* ratiocination; and by its waters are *sig.* falses confirmed by ratiocinations, n. 518, 569. That by the river Euphrates was *sig.* the rational principle appertaining to man derived from sciences and knowledges, n. 569, 995. That by the great river [or Euphrates] is *sig.* the influx of things spiritual into things rational; and by the river Euphrates is *sig.* the influx of things rational into things natural, n. 569. That Euphrates is called a great river by reason of the intelligence which man has from the rational principle, n. 995. See RIVER.

EUROPE. That Europe, in a spiritual or angelical idea, denotes the north, n. 21.

EVANGELIZE, *to; or* PUBLISH GLAD TIDINGS [*evangelizare*]. That to evangelize or publish glad tidings *sig.* to preach, n. 365. That to publish good *sig.* conjunction with the Lord by good, n. 365. That where mention is made of evangelizing and of the Gospel [*evangelium*], thereby is *sig.* the advent of the Lord, n. 612. That to evangelize *sig.* to announce the advent of the Lord, n. 612. See GOSPEL.

EVEN SO [*etiam*]. That even so *sig.* confirmation of what precedes, that it would be so, n. 40, 979.

EVENING [*vespera*]. That evening *sig.* a state of cessation of faith and charity, n. 187. That the evening and the morning *sig.* the last time of the old church, and the first time of the new church, n. 573, 677. That the evening *sig.* the end of the church, n. 612; or, the last time of the church, when there is nothing but evils and falses, n. 677.

EVIL [*malum*]. That all evils, whatsoever they are, derive their existence from the love of self and from the love of the world, n. 504. That by the evil of the false is meant the evil which is from the false of doctrine, whence is derived the evil of life, n. 504, 526; and the false of evil is evil of life, whence is derived the false of doctrine, n. 526. That all evils and falses thence derived are from hell, n. 562. That the love of evil nourishes itself from falses; and the love of the false nourishes itself from evils, n. 695. That evil of the will is evil from nature; and the false of the understanding is evil by act, *ill.* n. 780. That evils of themselves do not destroy man's spiritual life, but by falses, n. 1109. That they who confirm evil in themselves perish, n. 1282. That after death, goods and truths are taken away from the evil, and evils and falses from the good, *ill.* n. 1352.

EXACTOR [*exactor*]. That exactors *sig.* those who violate truths, n. 555.

EXALT, *to*; *to be* EXALTED [*exaltare*, *exaltari*]. That to be exalted, when predicated of God, *sig.* worship from good by truths, n. 411. That to exalt *sig.* to lead to interior truths, n. 714. That to exalt upon a rock *sig.* to instruct in interior truths, n. 799.

EXCISION [*excisio*]. That the land of excision *sig.* hell, n. 730.

EXCOMMUNICATE, *to* [*excommunicare*]. That to be excommunicated from the world *sig.* to be cast out from the good of the church, n. 741.

EXCREMENT [*excrementum*]. That excrement *sig.* the evil of the love of self, n. 475.

EXILE [*exilium*]. That to go into exile *sig.* to be destroyed, n. 637. That to go into exile *sig.* the dissipation of truth; and to go into captivity *sig.* the being seized upon by falses, n. 811.

EXPLORE, *to* [*explorare*]. That to explore *sig.* to enquire into and search out, n. 100.

EXPURGATION [*expurgatio*]. That the spirit of expurgation *sig.* the spiritual affection of truth, n. 475.

EXTERNAL [*externum*]. That the internal is what is called the spiritual man, and the external the natural man, n. 150. That the external man is purified by a life according to the truths of faith, or by willing and doing the truths of the Word, n. 475. See INTERNAL. That what is in the inmost is in all things around, *ill.* n. 1336. See INTERNAL AND INMOST.

EXTREME, EXTREMITY [*extremum*, *extremitas*]. That the extremes of the natural man are what are called things sensual, n. 410. That extremes or ultimates *sig.* all things in the complex, because they include all or the whole, n. 417, 418. That the extremity of days *sig.* the advent of the Lord, n. 811. That in extremes or ultimates resides all power, *ill.* n. 918. That the extremity of the earth *sig.* the ultimates of the church, n. 1133.

EXULTATION, *to* EXULT [*exultatio*, *exultare*]. See JOY AND GLADNESS. That exultation *sig.* delight from good; and gladness *sig.* delight from truth, n. 294, 660. That to exult *sig.* joy of heart, n. 1179; or joy from the affection of good, n. 1218.

EYE [*oculus*]. That the eye *sig.* the understanding of truth; and hence also the truth of faith, *ill.* n. 37, 68, 152, 242, 274, 277, 313, 317, 376, 427, 455, 484, 556, 584, 746, 799, 852, 1081. That from the eyes may in some measure be seen the affection of the thought, n. 37. That eyes, when predicated of the Lord, *sig.* His divine providence; also, divine wisdom and intelligence from Him; likewise omniscience, *ill.* and *sh.* n. 152, 277, 284, 317. That eyes consuming away *sig.* that all intelligence should perish, n. 152. That a pure or simple eye *sig.* the understanding of truth; and an evil eye *sig.* the understanding and faith of the false, *sh.* n. 152, 183, 313, 526, 1081. That the right eye scandalizing *sig.* the understanding thinking evil; and by having one eye is *sig.* the understanding not thinking evil, but truth only, n. 152. That the right eye *sig.* the understanding of good; and the left eye *sig.* the understanding of truth, n. 152, 313. That the eye, when predicated of the Lord, denotes presence, and thence providence, n. 68, 177. That the eye is said to be simple or single, when truth is from good, or the understanding from the will, n. 313. That seven eyes *sig.* omniscience, n. 316, 317, 319. That the eyes shut *sig.* no understanding, n. 376. That the eyes of the glory of Jehovah *sig.* the divine

truth, n. 433. That tears in the eyes *sig.* grief, on account of there being no understanding of truth, hence on account of falses, n. 484. That shedding tears *sig.* grief of mind on account of falses; and weeping *sig.* grief of heart on account of falses, n. 484. That an evil eye *sig.* the understanding of the false from evil, n. 526. That the right eye *sig.* every thing appertaining to the understanding, and the thought thence derived, n. 600. That the eye *sig.* the understanding of truth perverted, which is insanity, n. 710. That eyes *sig.* intelligence and wisdom, n. 717. That to lift up the eyes *sig.* to animadvert, n. 730. What is *sig.* by a mote and by a beam in the eye, n. 746. See MOTE AND BEAM.

EYE-SALVE [*collyrium*]. See COLLYRIUM.

EZEKIEL. That the prophet Ezekiel represented the doctrine of truth and the Word, the same as the apostle John, n. 619.

F.

FACE [*facies*]. That the face or faces, when predicated of the Lord, *sig.* divine love and illustration thence derived, n. 74, 340, 401, 412, 684. That the forehead *sig.* the good of love; and the eyes the understanding thence illustrated, n. 242. See EYE. That the face of a man denotes the affection of truth, n. 280. That the face *sig.* affection, n. 376. That the face *sig.* the interior things appertaining to the mind, consequently love and faith, n. 376, 381, 406, 412, 554. That hard in face *sig.* the interiors destitute of good, n. 412. That the face, in the opposite sense, *sig.* the affection of the false, n. 412. That the forehead *sig.* the affection of good and the affection of evil, n. 412. That to fall on the face *sig.* humiliation of heart from the good of love, n. 463, 688. That the face is the representative image of the affection of man's love, n. 504, 688. That the face of Jehovah *sig.* the things revealed in the Word, n. 659. That the face *sig.* the affections which are of the love of good, n. 721. That the face of Jehovah *sig.* divine love, n. 725. What is signified by seeing the face of the Lord, *ill.* n. 1341. That to see the face of Jehovah or the Lord *sig.* to know and acknowledge what He is, as to His divine attributes, besides other things, *sh.* n. 1342. That the face of Jehovah, in an opposite sense, *sig.* anger and aversion, because a bad man is angry, and turns himself away, *sh.* n. 1342.

FACULTY [*facultas*]. That the faculty of understanding truths is given to every man, even to the evil, n. 874, 970, 996, 997.

FAINT, *the*, and *to* FAINT [*liquescentes*, *deficere*]. That the faint of the earth *sig.* those of the church who are not in truths, but yet desire them, n. 219. That to faint *sig.* to be dissipated, n. 724. That the timid and faint in heart *sig.* those who are not yet in the goods and truths of the church, n. 734.

FAIR [*pulcher*, *pulchra*]. See BEAUTY. The fair is predicated of truth and the intelligence thereof, n. 675. That to be fair *sig.* to be wise, n. 684.

FAITH [*fides*]. That faith is truth, n. 155, 895. That there is a spiritual faith, and also a faith merely natural, their difference, *ill.* n. 204, 232. That there is no faith where there is no charity, n. 204, 211, 227, 242, 250. That faith separate from charity is only science, in which there is no life from the Divine Being or principle, n. 211,

227. That faith separate from charity is faith separate from life, and such faith resides only in the memory, and is not in the man but out of him, n. 227, 239, 242. That in the doctrine of faith alone there is no spiritual faith, but faith merely natural and persuasive, n. 232, 242. That historical faith is not spiritual faith, n. 232; concerning its conjunction with heaven, n. 232; and its quality, n. 242. That there are two states of faith and thence of life; one state from doctrine, and the other from the Word, *ill.* n. 233, 250. Concerning the quality of faith alone, and its adulterous sphere, n. 237. Concerning the quality of historical faith, n. 242, *ill.* 250 end, 427, 895. What the quality of faith is separate from charity, and what its quality conjoined to charity, n. 251, 427. That faith is called the brother of charity, n. 315, 427. That a blind faith is a persuasion, *ill.* n. 759. Concerning the invented modes of the conjunction of good works with faith alone, and of the degrees of the progression of that faith to works, *ill.* n. 786, 787. In what manner spiritual faith is formed by the Lord, n. 790. That the doctrine of faith separated from life destroys the church as to all the goods and truths thereof, n. 796. Concerning those who separate faith from the good of life, and thereby so falsify the Word as to shut heaven against themselves, n. 797. Concerning those who adjoin the good of life to faith, and thereby do not so falsify the Word as to shut heaven against themselves, n. 798. Concerning those, who, although they are in the churches where faith alone is acknowledged, still do not falsify the Word, n. 800. Concerning the faith at this day which alone is called saving, *ill.* n. 805. That the dogma concerning faith alone excludes all truths and rejects all goods, *ill.* n. 812. That faith *sig.* the implantation of truth, *ill.* n. 813. Concerning the historical and miraculous faith whereby the sick were healed, *ill.* and *sh.* n. 815. Concerning the faith whereby spiritual diseases are healed by the Lord, n. 815. That faith derived from love is the faith which saves, n. 815. That spiritual faith is the acknowledgment of truth by virtue of its being seen and understood, n. 832. Concerning the nature and quality of intellectual faith, n. 846. That the faith of Jesus *sig.* the implantation of truth from the Lord, and the acknowledgment of Him, n. 895. That in the place of faith, truth ought to be named, *ill.* n. 895.

That the acknowledgment of the Lord and faith occasion presence; but that affection and love occasion conjunction, *ill.* n. 1340. That the learned have attributed all salvation to faith and nothing to charity; the reason whereof is, that they have attributed every thing to knowledge and nothing to affection, because the former appears before the sight, whereas the latter does not appear; but faith proceeds from thought, and charity from affection, *ill.* n. 1317. That the tenet ought to be shunned, that man is justified, that is, saved by faith alone without the works of the law, *ill* n. 1250. That the tenet concerning faith alone is damnatory, *sh.* n. 1250. That they who have confirmed themselves in faith alone are the goats, n. 1250. That the dogma, that the understanding is to be kept in subjection to faith, or what the church teaches is to be blindly believed, is retained from the Roman Catholic religion, which affirms this tenet, n. 1323. That thereby the way of light from the Lord is obstructed, insomuch that man can no longer be enlightened, *ill.* n. 1323.

FAITHFUL, *the*, [*fideles*]. That the faithful *sig.* those who are in

the faith of charity, n. 1074. That the angels of the first or lowest heaven are denominated the faithful, n. 1074. See CALLED, AND CHOSEN. (But see the AP. REV. n. 744.)

FALL, *to* [*cadere*]. That to fall *sig.* to perish, n. 518; also, to be parted or severed and not to exist, n. 675; also, to be devastated and destroyed, n. 879, 880; also, to be dissipated, n. 1020. That "is fallen, is fallen," *sig.* utter destruction, n. 1097.

FALL-DOWN, *to* [*procidere*]. That to fall down *sig.* humiliation, reception, and acknowledgment, n. 290, 322, 349; or, humiliation of heart, n. 1206. That to fall down on the knees and upon the face is a gesture corresponding to inmost humiliation, *ill.* n. 1206. That to fall down before the feet, *sig.* to acknowledge, to confess, and to worship, n. 1228.

FALLACIES [*fallaciæ*]. Concerning fallacies in spiritual things and their origin, *ill.* n. 575. That fallacies appertain to the sensual man, who judges all things from the senses of the body, *ill.* n. 575.

FALSE [*falsum*]. That to know and to think falses is not to be intelligent and wise, inasmuch as all intelligence is of truth, and wisdom is of the life thence derived, n. 236. That falses, in themselves, are falsified truths, n. 237, 759. That evils of the false are evils which flow from falses of doctrine, *ill.* n. 400, 504, 526. That the falses of religion, whilst a man lives well, are accepted by the Lord as truths, n. 452, 455. Concerning those who are in falses of ignorance, n. 474, 478. That the false of evil is evil of life, whence is derived the false of doctrine, n. 526. That falses of evil, which are truths falsified, cause disjunction, *ill.* n. 536. That the false in extremes is the false sustaining and subservient, n. 627. That falses assault, but truths defend, n. 734. That falses have power over falses, but no power at all against truths, n. 783. That there are falses of various kinds, *ill.* n. 812. That the false of evil is falsified truth, because evil falsifies truth, n. 976.

FALSIFICATION [*falsificatio*]. That the falsification of the Word to the destruction of its genuine truth shuts heaven, *ill.* n. 888, *ill.* 920. That such falsification of the Word is infernal, and thence damnatory, n. 888. That falsified truth is the false of evil, because evil falsifies truth, n. 976. See FALSE.

FAMILY [*familia*]. That families *sig.* truths, n. 340, 555. That families of the earth *sig.* those who are in truths from good, and abstractedly truths from good, n. 340. That the master of the family *sig.* the Lord as to truths from good *sh.* n. 911.

FAMINE [*fames*]. That a famine *sig.* the failure of all truth in doctrine, n. 131, 175. That a famine *sig.* the privation, failure or want of the knowledges of truth and good, n. 315, 654, 734. That a famine *sig.* the privation, failure, and ignorance of the knowledges of truth and good, n. 386, 387, 540, 652, 654, 1125. That a famine also *sig.* the deprivation of good by evils, n. 386, 388. That men of famine *sig.* those who are in no perception of good, and in no knowledges of truth, n. 386. That storms of famine *sig.* an entire failure of the knowledges of good and truth, n. 386, 540. That "for famine to famine" *sig.* that they who reject truths perish by falses, n. 811.

FARTHINGS [*dodrans*]. That to pay the uttermost farthing *sig.* the punishment which is called eternal fire, n. 1015.

FAST, *to* [*jejunare*]. That to fast *sig.* to mourn, n. 375, on

account of a deficiency of good and truth, n. 1189. That by fasting, when predicated of the Lord, is *sig.* affliction, n. 730.

FAT [*pinguedo, adeps*]. That fat things *sig.* the goods, and also the delights of love, n. 252, 329, 1159. That fat and fatted *sig.* good, n. 279. That the fat in sacrifices *sig.* the divine good, n. 329. That fat or fatness *sig.* the good of love, n. 365, 483, 1159. That to delight in fatness *sig.* to be delighted from good, n. 617. That fat *sig.* interior goods, n. 617. That by fat and opulent is *sig.* full of the good of love and truths thence derived, n. 644. That to be satisfied with marrow [*adeps*] and fatness *sig.* to be filled with the good of love and with joy thence derived, n. 1159. That to be fat and green *sig.* to be in goods and truths of doctrine, n. 1159. That by fat ones are *sig.* those who nauseate good, or who despise and reject it, n. 1159.

FATLING [*saginatus*]. That a fatling or ox *sig.* the affection of the natural man, n. 780.

FATHER [*pater*]. That by the Father, in the Word, is meant the Divine Principle in the Lord, or which He had by conception, n. 178, 254, 349. That by Father, when said by the Lord, is *sig.* the divine good which is in Him and from Him, n. 200, 295, 309, 343. See LORD AND GOD. That to do the will of the Father and of God *sig.* to do his precepts, or to live according to them from the affection of love and charity, n. 295. That by the Father in the heavens is *sig.* divine good from the Lord, or the Lord as to divine good, n. 297, 966. That father *sig.* the good of the church, n. 315, 532. That by the Father in the heavens is also to be understood the Divine or Divinity in the Lord, n. 411. That by the land inherited by their fathers is *sig.* the church which is in the knowledges and light of truth, n. 433. That the church is called a father from good and a mother from truth, n. 444, 624. That fathers *sig.* those who are in goods, or the goods of the church; and, in the opposite sense, those who are in evils, or the evils of the church, n. 555, 617, 724. That by the Father, when spoken by the Lord, is *sig.* the divine good of the divine love from which is heaven, and every thing belonging to heaven, n. 600. That by the Father in the heavens is *sig.* the Divine proceeding, n. 644. That father and mother *sig.* the love of self and the love of the world; and brother and sister, the cupidities thence arising, and the evils and falses thereof, n. 724. That father *sig.* evil, which is the proprium of man; and mother *sig.* the cupidity of the false, n. 724. That by the master of the house, or householder, is *sig.* the Lord as to truths from good, *ill.* n. 911. That father and mother, in the celestial sense, *sig.* the Lord and the church, n. 966. See MOTHER.

FEAR, *to* FEAR, TERROR [*timor, timere, terror*]. That fear *sig.* grief on account of spiritual persecutions from those who are in the doctrine of falses, n. 121. That fear and trembling *sig.* straightness in temptation, n. 282. That fear to God is predicated of truth, n. 411. That fear *sig.* various changes of the state of the interiors of man, n. 667. That fear *sig.* a state of anxiety, n. 667. That to be affrighted, dismayed, and to dread, *sig.* commotion of mind [*animus*] arising from the change of the state of the interiors, n. 677. That fear, terror, dread, *sig.* the holy tremor which occupies, vibrates, and penetrates through the interiors of the head, *ill.* and *sh.* n. 677; also, various commotions of the mind, *ill.* n. 677. That to fear *sig.* to worship the Lord from charity and faith, n. 696, 706. That to fear is of the understanding,

thus of faith and of truth, n. 696. That divine truth causes fear, but not so divine good, *ill.* n. 696. That terror *sig.* spiritual death, n. 721; and destruction, n. 911. That to fear God *sig.* to revere and worship the Lord, n. 874. That the fearful and to fear *sig.* to be in no faith, *sh.* n. 1300.

FEAST [*festum, convivium*]. That banquets, feasts, dinners, and suppers, *sig.* consociations by love, *ill.* and *sh.* n. 252. See TO EAT, BREAD, SUPPER. That a feast of fat things *sig.* the appropriation and communication of goods, *sh.* n. 252; and that a feast of wine on the lees, or best wine, *sig.* the appropriation of truths, *sh.* n. 252. That the feast of unleavened bread, or of the passover, *sig.* the glorification of the Lord's Human, and celebration of the Lord on account of deliverance from damnation, or the liberation from falses of evil, n. 314, 401. That the feast of tabernacles *sig.* the implantation of good by truths, n. 654; also, the production of good, thus regeneration, n. 911. That the feast of the seven weeks, or of the harvest of first fruits, *sig.* the implantation of truth and good, n. 911.

FEATHERS [*pennæ*]. See BIRD.

FEED, *to* [*pascere*]. That to feed (as a shepherd his flock) *sig.* to teach, n. 314, 376; or, to instruct in truths, n. 482. That to feed upon wind *sig.* to imbibe the false, n. 654. That to feed or to rule *sig.* to teach, n. 726. See TO RULE.

FEED, *to* [*cibare*]. That to feed *sig.* to nourish, n. 411. See FOOD.

FEMALE [*fœmina*]. That male *sig.* truth, and female good, n. 294. That male *sig.* the truth and also the doctrine of the church; and female *sig.* the good, and also the life thereof, n. 725. See MALE.

FERMENTATION [*fermentatio*]. That fermentation *sig.* separation, n. 540. See LEAVEN.

FIELD [*ager*]. That a field *sig.* the church, n. 131, 372, 388 end, 417, 426, 911. That hills in the field *sig.* good of truth in the church, n. 141. That to buy fields with silver *sig.* to procure the good of the church by truths, n. 223. That a good field *sig.* the church as to the good of charity, n. 281. That a field *sig.* the good of the church, or the church as to good, n. 326, 388. That by a field is also *sig.* the church as to the reception and procreation of truth and good, n. 374. That by harvest of the field is *sig.* all worship originating in good and truth, n. 374. That to sow fields *sig.* to be instructed and to receive truths, n. 386. That the face of the field *sig.* knowledges from the Word, n. 388. That the produce of the fields *sig.* all things of the church, n. 411. That the heights of the field *sig.* the interior things appertaining to the spiritual man from which the natural man combats, n. 447. That the grass of the field *sig.* the truth of the church springing up, n. 578. That fields *sig.* doctrinals from the Word, n. 650; also, the church as to the implantation of the truths of doctrine, n. 650; or, the church as to the implantation of truth, n. 652. That fields of the forest *sig.* the natural principle, or the things which appertain to the natural sense of the Word, n. 684, 700. That a fruitful field, or a land of corn, *sig.* the natural man fructified with truths, n. 730. That to be in the field *sig.* to be in the church, n. 810. That "the field is the world" *sig.* the church everywhere, n. 911.

FIG-TREE [*ficus*]. That a fig-tree *sig.* the natural man and his

interiors, and the fruit his goods, n. 109, *ill.* and *sh.* 403, 739. That a fig-tree *sig.* the external church which is of the natural man, and thus the external things of the church, n. 175, 388, *ill.* and *sh.* 403, 911. That a fig-tree *sig.* natural good, n. 375, 386. That a fig-tree *sig.* the natural man as to good and truth; the fruit the good of the natural man, and the leaf the truth of that good; but, in the opposite sense, the tree *sig.* the natural man as to what is evil and false, the tree the natural man himself, its fruit the evil of that man, and the leaves the false of that evil, *ill.* and *sh.* n. 403, 815. That the fig as a fruit *sig.* the good of life in the internal, and at the same time in the external form; and that in the opposite sense, it *sig.* good of life solely in the external form, which is evil of life, because it is inwardly evil, n. 403. That a fig-tree *sig.* natural good and truth derived from the spiritual good and truth of the church, n. 458. That a fig-tree *sig.* natural truth, n. 503, 717. That the fig-tree *sig.* the external celestial and spiritual church, n. 638. That fig-trees *sig.* goods and truths exterior, which are called moral, n. 638. That the leaf of the fig-tree *sig.* scientific truth, n. 739.

FILTH [*sordes*]. That filth *sig.* falses and evils, n. 475.

FIND, *to* [*invenire*]. That not to be found any more *sig.* not to rise again, n. 1183.

FIR-TREE [*abies*]. That the fir-tree *sig.* the perceptive principle of the natural man, n. 654. That the fir *sig.* natural truth of a superior order, and the pine [*tæda*] natural truth of an inferior order, n. 730.

FIRE [*ignis*]. That fire *sig.* divine love, n. 68, 496, 944. That flame *sig.* truth from good, n. 68, 277. That fire, in the opposite sense, *sig.* infernal or diabolical love, n. 177, 240, 496, 504, 1126. That fire *sig.* the good of love, n. 274, 411, 419, 931. That to be burned with fire *sig.* to perish by the evil of the false, n. 131. That a flaming fire *sig.* the good of love, *ill.* n. 68, 155, 183, 419, 504. That fire *sig.* evils which are from the loves of self and the world, n. 355, 411, 504, 539, 825, 888, 932; also, the love of evil, n. 386. That a fire of flames *sig.* the love of the world, n. 403. That by flame is *sig.* the punishment of the cupidity of perverting truths, n. 455. That fire *sig.* the love of self, n. 455, 653, 730, 982. That fire *sig.* the love of truth, n. 455. That fire *sig.* divine good proceeding from the Lord, n. 475. That fire *sig.* infernal evil destroying the good of the church, n. 503, 504, 653, 1134. That fire *sig.* the good of celestial love, and flame the good of spiritual love; but that in the opposite sense, fire *sig.* the evil arising from the love of self, and flame the evil arising from the love of the world, *ill.* and *sh.* n. 504, 510, 642, 916, 1126. That fire *sig.* all cupidity originating in the love of evil, and the punishment thereof, which is torment, *ill.* n. 504, 576. That the source of the infernal fire is no other than the change of the divine love into evil loves, and their cupidities of doing evil, *ill.* n. 504. That to prove by fire *sig.* to prove by the affection which is of love, n. 532. That fire *sig.* the good of the Word adulterated, n. 539. That fire *sig.* the punishment of the love of evil and its destruction, n. 652. That flame *sig.* the conceit of self-derived intelligence, n. 730. That fire *sig.* the loves of self and the world, n. 811, 825, 888, 982. That fire *sig.* love to the Lord and love towards the neighbour, n. 825, 888, 982, That infernal fire is nothing else but hatred, *ill.* n. 1015. That the fire of hell *sig.* the love of ruling, n. 1083. That smoke *sig.* infernal false; and combustion or

burning *sig.* infernal evil, *ill.* n. 1131. That a consuming fire from heaven was a testification that they were in the concupiscence of infernal love, *ill.* n. 1273.

FIRE-BRAND [*titio*]. That a smoking fire-brand *sig.* the concupiscence of the false, n. 559. That by a brand plucked out of the fire is *sig.* that there was but little of truth remaining, n. 740.

FIRE-HEARTH [*focus*]. That the fire-hearth of Jehovah *sig.* celestial love, n. 504.

FIRST AND LAST [*primum et ultimum*]. That the first and last *sig.* all, n. 417, 427. That to be in first principles and in last *sig.* to be in all, n. 464. That the Lord operates from first principles by ultimates and so into mediates, whence He is called the first and the last, *ill.* n. 1086.

FIRST-BEGOTTEN OR FIRST-BORN [*primogenitus*]. That the Lord is called the first-begotten from the dead, which *sig.* that in His Humanity he is divine good united to divine truth, *ill.* and *sh.* n. 28. That the first-begotten also *sig.* good which is from the Lord; and, in the supreme sense, the Lord Himself as to his Divine Human, from which all good is derived, *ill.* and *sh.* n. 28. That the first-begotten or first-born *sig.* truth from good, or faith from charity, n. 434, 725, 817. That the first-born *sig.* the first principle of the church from which all other things flow as from their beginning, n. 721.

FIRST-FRUITS [*primitiæ*]. See FRUIT.

FISH [*piscis*]. That a fish *sig.* the scientific principle which is of the natural man, n. 275, 513. That fishes of the sea *sig.* natural truths in common or general; and specifically they *sig.* scientific truths, which appertain to the natural man, n. 280, 329, 400, 430, 513, 654, 1100. That fishes *sig.* goods and truths in the natural man, n. 340. That fishes in the seas also *sig.* sensual scientifics, which are the lowest things of the natural man, *ill.* and *sh.* n. 342. That the fish of the sea *sig.* the scientific principle, n. 513. That fishes *sig.* the knowledges of truth and good by which reformation is effected, n. 513. That to fish *sig.* to teach the knowledges of truth and good, and so to reform, *ill.* and *sh.* n. 513. That by fish upon the fire is *sig.* the knowledge of truth from good, *sh.* n. 513. That by fishes are *sig.* natural men as to scientifics and knowledges, *ill.* n. 513. That broiled fish *sig.* the natural principle as to truths from good, *sh.* n. 513, 519. That by fishing, or to fish, is *sig.* the instruction and conversion of men who are in external or natural good, n. 600. That a fish *sig.* knowledges derived from the literal sense of the Word, n. 654. That the scales of fishes *sig.* scientifics of the lowest sort originating in the fallacies of the senses, n. 654. That a fish *sig.* the natural man without spiritual good, *ill.* n. 817. That to fish also *sig.* to instruct natural men, n. 820.

FISHER [*piscator*]. That fishers from Engedi even to Eneglaim *sig.* they who are reformed and thence become intelligent, *sh.* n. 513. That to fish *sig.* to teach the knowledges of truth and good, and so to reform, *ill.* and *sh.* n. 513; also, the instruction and conversion of men who are in external or natural good, n. 600; or, to instruct natural men, n. 820.

FISH-HOOK [*hamus piscatoris*]. That to draw out with fish-hooks *sig.* to lead away from truths by the fallacies of the senses, n. 560.

FISH-POOL [*piscina*]. That the higher and lower fish-pools, &c.

sig. such truths as are in the interior and exterior senses of the Word, *sh.* n. 453.

FIVE [*quinque*]. That five *sig.* many, several, much, and abundance, n. 223, 391, 430, 654, 1064. That five *sig.* some and somewhat where ten *sig.* much, n. 223, 430, 548, 675. That from five arise 10, 50, 100, 1000, 10,000, which *sig.* the like as five, n. 430. That five also *sig.* some and few, when it is preceded or followed by 10 and 20, n. 532, 1064. That five *sig.* so long as is sufficient when predicated of time, and so much as is sufficient when predicated of quantity, n. 548.

FLAG [*ulva*]. See REED.

FLAME [*flamma*]. See FIRE.

FLEE, *to* [*fugere*]. That to flee *sig.* to escape and to be rescued, n. 405.

FLESH [*caro*]. That flesh, when predicated of the Lord, *sig.* the divine good of His divine love, n. 30, 329, 1082. That not to be of the will of the flesh *sig.* not to be in the love of evil, n. 295. That flesh, when predicated of man, *sig.* his will-proprium, consequently evil, n. 295, 329, 355, 654, 745, 1082. That flesh *sig.* the good of love and of life, n. 455, 1082. That flesh restored *sig.* spiritual life, n. 475. That flesh *sig.* the will and its good or evil, n. 584, 962. That flesh and bread *sig.* the divine good proceeding, n. 617. That flesh corresponds to the good of the natural man, and bones to the truths thereof, n. 619. That flesh *sig.* the good of the Word and of the church; and, in the opposite sense, the evil thereof, n. 1082, *ill.* and *sh.* n. 1244. That flesh *sig.* evils, which are goods adulterated, n. 1082. That flesh *sig.* the Divine Human of the Lord and the proprium thereof, which is the divine good of the divine love, *ill.* and *sh.* n. 1082. That the flesh of man corresponds to the good or evil of his will, and hence signifies it, n. 1082. That to eat and feed upon flesh *sig.* to appropriate the evil of the proprium, n. 1082.

FLOCK [*grex*]. That animals which belong to the flock *sig.* the affections of good and truth in the internal or spiritual man, or interior goods and truths, n. 279, 453, 650, 710, 1100. See HERD. That the flock of the pasture *sig.* spiritual good and truth, n. 280. That by the flock of man are *sig.* spiritural truths, n. 280. That by the flock are *sig.* those who are in the good of charity, n. 314. That sons of the flock *sig.* spiritual truths, or truths derived from the goods of charity, n. 374, 405. That the bleatings of the flock *sig.* the perceptions and thoughts of the natural man, n. 434. That the flock *sig.* things spiritual, or goods and truths spiritual; and that the herd *sig.* things natural, or goods and truths natural, n. 513, 650, 730, 911, 1100. That a male in the flock *sig.* genuine truth of doctrine from the Word, n. 725.

FLOOD [*flumen, diluvium, inundatio*]. That an inundating flood or stream *sig.* vastation, n. 223. That a flood and an inundation *sig.* immersion in evils and falses, and hence the destruction of the church, n. 304. That an inundation of waters *sig.* immersion in falses, n. 401. That floods or inundations of waters and rains *sig.* temptations, n. 411, 518, 644; also, irruption of falses, n. 504, 518. That the flood or deluge *sig.* the devastation of the old or most ancient church, and the last judgment upon those who were of that church, n. 633. That an inundation *sig.* the falsification of truth, n. 684. That a flood or

stream [*flumen*] *sig.* intelligence from the understanding of truth, and, in the opposite sense, reasoning or ratiocination from falses, *ill.* n. 763.

FLOUR [*farina*]. That the flour of wheat *sig.* truth from a spiritual origin, *ill.* and *sh.* n. 1153. That the flour of barley *sig.* truth from a natural origin, *ill.* and *sh.* n. 1153.

FLOUR, *fine* [*similago seu simila, farina*]. That fine flour *sig.* genuine truth, n, 324, 617. That fine flour [*farina*] *sig.* truth from good, n. 618. That fine flour [*simila*] *sig.* truth of good from a spiritual origin, n. 1153, 1182. See FLOUR, WHEAT, BARLEY.

FLOWERS [*flores*]. That flowers, in the inmost sense, *sig.* the divine intelligence of the Lord; and, in the spiritual sense, spiritual natural good, which is the good of the ultimate heaven, n. 458. That the flower of the field *sig.* spiritual truth, n. 507. That a flower *sig.* implantation, *ill.* n. 828.

FLOWING-DOWN OR DEFLUX [*defluxus*]. That the deflux of divine truth produces a different effect with the good, from what it does with the evil, *ill.* n. 502.

FLUX OR ISSUE [*fluxus*]. That a flux or issue *sig.* natural love separate from spiritual love, n. 163.

FLY [*musca*]. That by the fly in the extremity of the rivers of Egypt are *sig.* the falses which are in the sensual principle, and which are thence derived, n. 410. That flies *sig.* the falses of the sensual man, thus falses of every kind, n. 740.

FLY, *to* [*volare*]. That to fly *sig.* presence and circumspection round about; and when predicated of the Divine Principle *sig.* providence, n. 281, 282, 869; also, omnipresence, n. 282, 529. That He flew *sig.* omnipresence in the spiritual world, *ill.* and *sh.* n. 282, 283. That to fly is predicated of the understanding and its intelligence, *ill.* and *sh.* n. 282. That to fly *sig.* to give understanding and to illustrate the middle heaven, n. 529. That to fly or flying *sig.* manifestation, n. 869. That to fly in the midst of heaven *sig.* to look about, attend and think, n. 1243.

FLY-AWAY, *to* [*avolare*]. That to fly away *sig.* to be dissipated, n. 710.

FOAM OR FROTH [*spuma*]. That foam upon the faces of the waters *sig.* what is empty and separate from truths, n. 391. That froth *sig.* where there is inwardly no truth, n. 403.

FOE [*hostis*]. See ENEMY [*inimicus*].

FOLLOW, *to* [*sequi*]. That to follow the Lord *sig.* to acknowledge His Divine Principle, and to do His precepts, n. 893.

FOOD OR MEAT [*cibus*]. That spiritual food is intelligence and wisdom, n. 117; also, knowledges and intelligence thence derived, n. 235. That by food are *sig.* all truths and goods, or the knowledges of truth and good, because they are what nourish and sustain the spiritual life, n. 235, 374, 386. That meat or food *sig.* science and intelligence, n. 514. That spiritual food is given, conjoined, and appropriated to man by willing, and thence doing, n. 617. That food or meat *sig.* good, or the good of the Word and of doctrine, n. 794, 960.

FOOL [*stultus*]. That by a fool is *sig.* he who is in falses and evils from the love of self, consequently from self-derived intelligence, *ill.* and *sh.* n. 386. That to say, "thou fool," *sig.* entire aversion to the good of charity, *sh.* n. 746.

FOOT [*pes*]. That feet *sig.* the natural man or principle, n. 69, 279, 405, 413, 455, 475, 632, 666, 781; and when spoken of the Lord *sig.* the Divine Natural or the ultimate of divine order, n. 69, 597. That the footstool of the Lord *sig.* the external of the church, of worship, and of the Word, n. 69, 413, 606. That dust of the feet is predicated of those things which are in the sense of the letter of the Word, which is natural, and appears scattered, *sh.* n. 69. That to fall at the feet *sig.* adoration from humiliation, n. 77. That foot, a place for the feet, and footstool, when predicated of the Lord, *sig.* divine truth in ultimates, thus the Word in the letter, n. 204. That by the feet are *sig.* the natural things appertaining to man; and by the soles of the feet are *sig.* those who are in ultimates, n. 240, 279, 600, 708, 781. That the right foot *sig.* the natural principle as to good, n. 279. That shoes upon the feet *sig.* the conjunction of good and truth in the external or natural man, n. 279. That the right foot also *sig.* the intelligence and power of truth from good in the external or natural man, n. 298. That the foot *sig.* truth in ultimates, which is the truth of the literal sense of the Word, n. 438. That the feet *sig.* natural truth derived from natural good signified by the legs, n. 543. That the feet *sig.* the things of the natural man, and to stand upon them *sig.* to live from them alone, n. 584. That the feet, when predicated of the angel, by whom is understood the Lord as to the Word, *sig.* divine truths in ultimates, or the Word in the natural sense, which is the sense of the letter, n. 600. That the feet correspond to the ultimate or first heaven, and the soles of the feet correspond to the world, *ill.* n. 600, 606. That by the great toe of the right foot is *sig.* good in act, n. 600. That the footstool of God *sig.* the church, n. 606, 608, 700. That the soles of the feet *sig.* the external sensual things of man, n. 632. That the footstool *sig.* the lowest region under the heavens, n. 687; also, the natural sense of the Word, and thence the church, n. 700. That the washing of the disciples' feet represented and thence *sig.* purification from evils and falses by divine truth from the Lord, *sh.* n. 951.

FOOTSTOOL [*scabellum pedum*]. See FOOT.

FOREHEAD [*frons*]. That the forehead *sig.* the good of love, n. 242, 427, 838, 852, 1046. That the forehead, in the opposite sense, *sig.* the evil of love, and thence what is hard, obstinate, impudent, infernal, n. 427. That the Lord beholds or looks at angels and men in the forehead, and they behold or look at the Lord with the eyes, *ill.* n. 242, 852.

FORESKIN [*præputium*]. That the foreskin *sig.* corporeal and terrestrial loves, n. 240, 817.

FOREST [*sylva*]. That a forest *sig.* natural truth, and the trees therein the knowledges of truth, n. 304, 326. That a forest *sig.* the sensual man, which is in mere fallacies and thence in falses, n, 388; hence a forest *sig.* what is merely natural, n. 403, 650: also, the external natural man, as to all things thereof, n. 405, 458, 1145. That the forest of the south *sig.* the church which may be in the light of truth, but which is now in knowledges alone destitute of spiritual light, n. 504 end. That the fields of the forest *sig.* things which appertain to the natural sense of the Word, n. 684, 700. That a forest is predicated of the natural man, as a garden is of the spiritual man; wherefore a forest *sig.* science, and a garden *sig.* intelligence, n. 730.

FORT OR FORTIFICATION [*munitio, munimentum*]. That

forts *sig.* confirmations from the Word, n. 388. That fortified cities *sig.* false doctrinals, n. 417. See CITY. That fortifications upon the station, and the strong-holds of fortifications *sig.* things of self-derived intelligence confirmed by the literal sense of the Word, n. 717. That a strong hold or fortification *sig.* a defence against falses and evils, or the literal sense of the Word, n. 727. That the fort or fortress of the sea *sig.* the natural principle where the knowledges of good and truth are, n. 863. That "your fortress," speaking of Tyre, *sig.* doctrine from the Word defending, n. 514.

FORTRESS OR BULWARK [*propugnaculum*]. That a fortress or bulwark is predicated of divine good, *sh.* n. 316.

FORTY [*quadraginta*]. That forty *sig.* a plenary state of temptation; also, a plenary state of vastation and consummation of the church, n. 633. That forty days *sig.* an entire period and duration of temptations, n. 650, 730. That forty years *sig.* temptations, and that the natural man may not rule over the spiritual, n. 654. That forty years also *sig.* an entire period of vastation of the church, and also an entire duration of temptations, n. 654, 730.

FORTY-TWO [*qradraginta duo*]. That forty-two *sig.* the end of the former church and the beginning of the new, n. 633. That forty-two *sig.* blasphemy, n. 781. That forty and two months *sig.* plenary vastation and consummation, consequently destruction, until nothing of good and truth remains, n. 796.

FOUNDATION [*fundatio*]. That the foundation of the world *sig.* the establishment of the church, n. 391, 1057. That the foundations of the mountains *sig.* the truths on which the church is founded, which are truths derived from good, n. 400. That the foundations of the world [*orbis*] *sig.* the goods of the church, n. 741. See WORLD. That the foundations of the wall of the city New Jerusalem, and in general the foundations of the earth, *sig.* doctrinals of the church, *ill.* and *sh.* n. 1311, 1312, 1323. That the twelve foundations of the wall of the city New Jerusalem, which were of twelve precious stones, *sig.* all the doctrine of the new church from the literal sense of the Word, *ill.* and *sh.* n. 1324.

FOUNTAIN [*fons*]. That a fountain, or fountain of waters, *sig.* the Word and doctrine from the Word, n. 357, 405, 448, 483, 518, 969. That fountains *sig.* interior truths, n. 374, 876. That the fountain of Jacob *sig.* divine truth and the Word, n. 376, *sh.* 483. That by a spring and a fountain are *sig.* the Word, and doctrine or truths from the Word, n. 386, 483, 730, 1100. That by a fountain, or fountain of living waters, in the supreme sense, is understood the Lord as to divine truth, or divine truth from the Lord, consequently the Word, n. 483. That to make fountains *sig.* to instruct in truths, n. 483. That a fountain and fountains, in the opposite sense, *sig.* the doctrine of falses and the falses of doctrine, *sh.* n. 483. That fountains in the midst of valleys *sig.* intelligence from natural truths, n. 730.

FOUR [*quatuor*]. That four *sig.* celestial good; and six *sig.* spiritual good, n. 283. That four *sig.* conjunction; and six *sig.* communication, n. 283. That four *sig.* conjunction into one, *ill.* n. 362. That a fourth part *sig.* all good and truth thence derived, n. 384. That four *sig.* the conjunction of good and truth; and hence a fourth part *sig.* the all of conjunction, *ill.* n. 384. See NUMBER. That four, five, *sig.* few who are in good, *sh.* n. 532. That four *sig.* those whe are in good, *ill.*

n. 532. That four is predicated of good, and, in the opposite sense, *sig.* evils, *ill.* n. 532, 847, 924; and the conjunction of evil and the false, n. 569.

FOUR HUNDRED [*quadrigenta*]. That by four hundred is *sig.* the same as by forty, n. 633. See FORTY.

FOWL [*avis*]. See BIRD.

FRANKINCENSE [*thus*]. That frankincense *sig.* spiritual good, or the good of spiritual love, *sh.* n. 324, 491, 492, 494, 1151. That an oblation of frankincense *sig.* worship from spiritual good, n. 340. That frankincense *sig.* the truth of good in the natural man, n. 449. That the incenses from frankincense *sig.* truths from spiritual good, n. 492.

FREEDOM OR LIBERTY, FREEMEN, FREE [*liberum, liberi, liber*]. That freemen *sig.* those who are in good and thence in truths, n. 208. That a freeman *sig.* the internal or spiritual man, *ill.* and *sh.* n. 409. That to be free *sig.* to be led by the Lord, or to receive divine truth from the Lord in doctrine and life, *ill.* n. 409, 540. That freedom or liberty consists in doing good from the Lord; and servitude or slavery in doing good from self, n. 774. That free and bond *sig.* those who think from themselves and those who think from others, n. 836; or, those who know and understand from themselves, and those who know and understand from others, n. 1244. That freedom is to think and live from the Lord; and servitude or bondage is to think and live from hell, *ill.* n. 836. That all liberty is of love, n. 900. That the freedom of man is of his will and thence in the thought, &c., *ill.* n. 1150. Concerning infernal freedom, and concerning celestial freedom, *ill.* n. 1151.

FRIEND [*amicus*]. That they who are called friends by the Lord *sig.* those who receive divine truths in doctrine and life from the Lord, *sh.* n. 409 end.

FROGS [*ranæ*]. That frogs *sig.* ratiocinations from mere falses, *ill.* and *sh.* n. 1000, 1001. That frogs *sig.* reasonings of the natural man from falses against the truths of the spiritual man or against divine truths, *ill.* and *sh.* n. 1000.

FRUIT [*fructus*]. That fruits *sig.* deeds or works of charity, n. 212, 386; or, the goods of love and charity, which are good works, *ill.* and *sh.* n. 1337. That evil fruits *sig.* evil works, n. 212. That to bear fruit *sig.* to produce goods which are uses, n. 281. That fruit *sig.* the goods of the church, n. 304. That fruit *sig.* the good of life, n. 403. That fruit *sig.* the good of love, n. 730. That the first-fruits *sig.* genuine goods, n. 405. That the fruit of the tree [in Egypt] *sig.* good in the natural principle, n. 543. That the fruit of the tree [of the field] *sig.* the good of love and the will of good; also, the fructification of good, n. 644. That the fruit of the belly *sig.* the good of love and the truth of that good, n. 710. That the fruit of the earth *sig.* every thing appertaining to the church, n. 710. What is *sig.* by the first-fruits to God and the Lamb, *ill.* and *sh.* n. 865. That the fruits of autumn *sig.* the goods of the church, n. 919.

FRUITFUL ONE [*fœcunda*]. That a fruitful one *sig.* spiritual good, which is the good of charity, n. 357.

FULNESS [*plenitudo*]. That fulness or plenitude *sig.* goods and truths in their whole complex, n. 741.

FURLONG [*stadium*]. That furlongs *sig.* productions in a series,

or progressions in a series, according to the thoughts arising from affection, n. 924. That furlongs *sig.* the same as measures; and measures *sig.* quality, n. 1316.

FURNACE [*fornax, caminus*]. That a great furnace *sig.* the evils of earthly and corporeal loves, n. 539; and the smoke thereof *sig.* dense falses originating in those loves, n. 540. That a brick furnace *sig.* doctrine compacted from things fictitious, n. 540. That a furnace of iron *sig.* the natural man as to what is scientific, n. 540. That a furnace *sig.* the natural man, *ill.* and *sh.* n. 540. That a furnace of smoke *sig.* the dense false, n. 701. That a furnace of fire *sig.* the hell of those who are in the love of self, in hatred and revenge, n. 911. That the ashes of the furnace *sig.* the falses of cupidities, n. 962.

G.

GAD. That Gad, or the tribe of Gad, *sig.* in the supreme sense, omnipotence and omniscience; in the internal sense, the good of truth; and in the external sense, works thence derived, which are the good of life, n. 278, *ill.* and *sh.* n. 435. That Gad also *sig.* the good of life according to the truths of doctrine, *sh.* n. 435. That Gad *sig.* a troop, n. 435. See TROOP.

GALL [*fel*]. That gall *sig.* truth falsified, which in itself is the false, n. 455. That the waters of gall *sig.* the false of evil, n. 519. That the gall of asps *sig.* good commixed with evil, *sh.* n. 519. That the gall of revenge *sig.* malice and cruelty, n. 811.

GARDEN [*hortus*]. That the garden of God *sig.* intelligence, n. 294, 374. That gardens *sig.* intelligence; and, in an opposite sense, self-derived intelligence, n. 324, 518, 730, 988. That the ancients performed worship in gardens and groves according to the signification of the trees therein, n. 324. That gardens *sig.* all things of intelligence and wisdom, and the fruits of them goods of life, n. 376, 403, 988. That a garden *sig.* the rational man, n. 504. That gardens are called paradises in the spiritual man, groves and orchards in the natural, and shady forests in the sensual, n. 724.

GARMENT, VESTURE, RAIMENT, ROBE [*indumentum, vestimentum, vestis, stola*]. That garments *sig.* truths, n. 9, 240, 243, 395, 401, 412; or truths which clothe or invest good, n. 64, 359, 375, 555, 617, 750, 820, 1222. That a long garment, which is a common covering, where the Lord is treated of, *sig.* in general all divine truth, *sh.* n. 64, 412. That every one in the spiritual world is clothed with garments according to his affection of understanding and growing wise, *ill.* n. 65, *ill.* and *sh.* 395. That to wash garments *sig.* to purify by the truths of faith, n. 163. That garments *sig.* knowledges of truth and good, whereby man has spiritual life, n. 187; hence by garments, in the Word, are *sig.* truths derived from good, and, in the opposite sense, falses derived from evil, *ill.* and *sh.* n. 195, 359, *ill.* and *sh.* n. 475. That garments of gracefulness, or beauty, *sig.* divine truths or truths of doctrine, *sh.* n. 195, 811. That garments of interwoven gold *sig.* intelligence and wisdom from divine truth, n. 195. That a wedding garment *sig.* the intelligence of the spiritual man, which is derived from the knowledges of truth and good, *sh.* n. 195. That garments of a stranger *sig.* the falses of those who are out of the church, and do not acknowledge the truths thereof, n. 195. What is *sig.* by a piece of a

new garment and a piece of an old garment, *sh.* n. 195. What is *sig.* by the soldiers dividing the garments of the Lord, *sh.* n. 195, *sh.* 375. That garments, when predicated of the Lord, *sig.* divine truths, n. 195, 401. That white garments *sig.* truths divine, *ill.* n. 198; also, the truths of faith, n. 238. What is *sig.* by Peter's being girded, and not going whither he would, when he was old, n. 195. That the borders of the garments, when predicated of the Lord, *sig.* His divine truth in ultimates, n. 220. That to clothe or cover with garments *sig.* to instruct in truths, n. 240. That by raiment of interwoven gold are *sig.* truths derived from good, n. 242. That clothing of entwisted gold *sig.* investing truths formed from the good of love, n. 863. That white garments *sig.* truths clothing, which specifically are scientific truths and knowledges, n. 271, 475. That a principal robe *sig.* common and primary truths, n. 279. That the garment of Jehovah *sig.* divine truth in the heavens, n. 283. That the garments of Jehovah *sig.* divine truth and divine good, n. 288. That garments of embroidery *sig.* knowledges of truth and good from the Word, n. 324. That garments of Bozrah *sig.* the ultimate of the Word, which is its literal sense, n. 359, 922. That the garments of the Lord, which were divided, *sig.* the Word in the letter, and the vesture, the Word in the internal or spiritual sense, *sh.* n. 375. That a robe, a gown, or mantle, and a cloak, being common or general coverings, *sig.* truths in common or general, n. 395, 475, 476. That a white robe *sig.* the divine truth in general, n. 395, 457. That upper garments *sig.* exterior truths, and garments which are next the body *sig.* interior truths, n. 395. That a mantle of hair *sig.* divine truth in ultimates, n. 395. That the rending of garments represented and thence *sig.* spiritual mourning on account of the deprivation of truth, n. 395, 637. That garments of needlework *sig.* the knowledges of truth, n. 395. That garments of vengeance *sig.* the truths by which the Lord fought, n. 395. That a coat [*tunica*] *sig.* truth interior; and a cloak [*pallium*] truth exterior, n. 556. That raiment of fine linen, silk, and needlework, *sig.* the knowledges of celestial, spiritual, and natural truth, n. 619. That garments in general *sig.* the truths of the church, n. 637. What is *sig.* by the raiment or garments of the Israelites not waxing old in the wilderness, n. 730. That raiment *sig.* truth investing the good of love and of the will, n. 750. That the garments of the Lord *sig.* the Word in the letter, n. 922. That according to the quality of the garments man has communication with the societies of heaven, *ill.* n. 951. That to keep the garments *sig.* to live according to truths, n. 1007. That the Lord's vesture *sig.* the Word as to divine truth, n. 1237, 1242. That a vesture stained with blood, when spoken of the Lord, *sig.* violence offered to the Word, *ill.* and *sh.* n. 1237.

GARNER OR STORE-HOUSE [*horreum*]. That garners, which are store-houses, *sig.* the goods and truths of the church, the same as food, n. 336. See FOOD. That to gather into the garner *sig.* to conjoin with heaven, n. 911.

GATE [*porta*]. See DOOR [*janua*].

GATH. That Gath *sig.* the spiritual principle of the church, n. 700.

GATHER, *to* [*congregare*]. That to gather into the garner *sig.* to conjoin with heaven, n. 911.

GENERAL OR COMMON THINGS [*communia*]. That general

or common things precede, into which particulars are insinuated, and into these singulars, n. 904. That such as man is in general, such he is also in particulars and singulars, n. 904.

GENERATED, *to be* [*generari*]. That to be generated or born again, *sig.* to be regenerated by a life according to divine truth, n. 419. See TO BE BORN.

GENERATION [*generatio*]. That the third generation *sig.* those who are in the falses of evil; and the fourth generation, those who are in the evils of the false, n. 532. That all the members allotted to generation, as well with males as females, *sig.* conjugial love, *ill.* n. 710. See WOMB; also, celestial love. n. 817. That the members of generation in each sex correspond to societies of the third heaven, *ill.* n. 985.

GENEZARETH. That the lakes of Genezareth, when spoken concerning the Lord, *sig.* knowledges of good and truth in their whole complex, n. 514.

GENII. That evil genii and spirits dwell in sepulchres, privies, and marshes, which are in our world, because they correspond; and what corresponds conjoins, *ill.* n. 659.

GENITALS [*genitalia*]. That the genitals of both sexes, when they are clothed, correspond to the loves of heaven; but when they are not clothed to the loves of hell, *ill.* n. 1009.

GENTILES OR NATIONS [*gentes*]. See NATION. That by gentiles or nations are *sig.* all those who are in love and faith towards the Lord, whether within the church or without it, n. 175. That gentiles or nations *sig.* evils of life and falses of doctrine, or those who are in evils as to life, and thence in falses as to doctrine, n. 631; also, evils from hell, which destroy the goods of the church, n. 655. That the gentiles, in the other life, receive the doctrine concerning the Lord more readily than Christians, the reason, *ill.* n. 696.

GIBEAH. That Gibea represented and thence signified the natural principle of the church, n. 700.

GIBEON. What is *sig.* by the sun stood in Gibeon, and the moon in the valley of Ajalon, *sh.* n. 401. That this miracle was not literally accomplished, but yet light was given, *ill.* n. 401.

GIFT [*munus, donum*]. That to send gifts *sig.* to be consociated by benevolence from love and friendship, n. 661. That gifts *sig.* conjunction when predicated of God, and consociation when predicated of men, *ill.* and *sh.* n. 661. That gifts consociate both the well-disposed and the ill-disposed, n. 661. That the gift upon the altar *sig.* the worship of the Lord from love and charity, n. 746.

GILEAD. That the land of Gilead *sig.* the good of the church, which is the good of charity, n. 328. That Gilead *sig.* the natural man or principle, n. 434, 440. That Gilead *sig.* the good of the natural man, n. 514. That the land of Gilead and Lebanon *sig.* the goods and truths of the church in the natural man, n. 654. That Gilead *sig.* reasonings from the literal sense of the Word, n. 654.

GIRD, *to* [*cingere*]. That to gird himself *sig.* to imbibe and apperceive truths, n. 9. That to gird with sackcloth, *sig.* mourning on account of the knowledge of truth being destroyed, n. 637. That to gird himself and to walk, *sig.* to learn truths and to live according to them, n. 820.

GIRDLE [*cingulum*]. That the golden girdle with which the Lord

was girded *sig.* the divine good proceeding, *ill.* n. 65. That a girdle *sig.* the coherence of truth with good, n. 304. That a girdle *sig.* conjunction, n. 410, 780. That the girdle of fine linen, &c. *sig.* the conjunction of the church with the Lord by the Word, n. 569; also, all the truth of doctrine from the Word, n. 951. That a leathern girdle about the loins *sig.* the external bond or connection of the exteriors of the Word with its interior things which are spiritual, n. 619. That a golden zone *sig.* divine good spiritual, n. 952.

GIRL [*puella*]. See BOY.

GLAD, *to make*, GLADNESS [*lætificare, lætitia*]. That to make glad *sig.* influx and reception from joy of heart, n. 518. That gladness *sig.* the delight or pleasantness originating in the love or affection of truth, n. 652, 1217. See JOY, 660. That to be glad is predicated of truth and of its love or affection, n. 660. That all spiritual gladness is from the affection of truth, *sh.* n. 863. That the voice of gladness, *sig.* glorification of soul from the truths of faith, n. 1182. That gladness is predicated of truth and joy of good, n. 1182, 1217. See JOY.

GLOBE [*orbis*]. See WORLD.

GLORIFY, *to* [*glorificare.*] That to glorify *sig.* to make Divine, n. 183, 288, 806. That to glorify, when predicated of the Lord's Human, *sig.* to make Divine, n. 405 end. That the Lord fully glorified His Human principle, that is, made it Divine, n. 183, 405. That to glorify, *sig.* to make known the Divine Human of the Lord, n. 228. That glorification, when it is from the Lord, is the perpetual influx of the divine good united to divine truth with angels and men; and that glorification of the Lord is their reception and acknowledgment in heart, that all good and truth is from the Lord, and consequently all intelligence, wisdom, and felicity, n. 288. That glorification is properly the union of the Divine principle of the Lord with his Human, n. 659. That to glorify and to give glory, when predicated concerning God, *sig.* to worship and adore Him, n. 678, 1218.

GLORY [*gloria*]. That glory *sig.* divine truth in heaven, n. 33, 220, 235, 282, 284, 288, 316, 330, 365, 405, 422, 678, 874, 906, 1094; also, intelligence derived from divine truth, n. 272, 365, 678. That by glory flying away as a bird is *sig.* the deprivation of divine truth, n. 282. That glory *sig.* divine truth, and honour divine good, n. 288, 293, 316, 960, 1198, 1330, 1332. That the splendour of glory *sig.* divine truth from which doctrine is derived, n. 365. That glory *sig.* truth in the internal sense of the Word, n. 405. That to give glory to God *sig.* to acknowledge and to live according to divine truth, n. 405, 678, 874, 986, 1218. That to give glory *sig.* to worship from internals, n. 406, 678, 1218; also, to acknowledge, confess, and worship the Lord, n. 1218. That the glory of the God of Israel, *sig.* divine truth in the spiritual kingdom; and the glory of Jehovah *sig.* the divine truth in the celestial kingdom, n. 422. That the glory of the Lord *sig.* divine truth, and illustration and joy therefrom, n. 427. That glory *sig.* divine truth by which the church exists, n. 455. That glory *sig.* the Lord's power from divine truth, n. 455. That glory *sig.* the reception of divine truth in interior principles, n. 465, 466, 678. That glory *sig.* divine truth in light, n. 727. In what the glory of the Lord consists, *ill.* n. 874 end. That glory *sig.* divine truth, because it is the light of heaven, *ill.* n. 1094. That the glory of the Lord *sig.* the Word

in its divine light, *ill.* and *sh.* n. 1306. That glory originating in pride is in them who are in the love of self; and that glory not originating in pride is in them who are in the love of uses; this latter glory is from spiritual light, but the former glory from mere natural light, *ill.* and *sh.* n. 1343.

GO, *to* [*ire*]. That to go *sig.* to live, n. 768.

GO-AFTER, *to* [*ire-post*]. That to go after any one *sig.* to follow him, to obey him, to act from him, and to live from him, n. 787.

GO FORTH, *to, and* GOING FORTH [*exire et exitus*]. That to go forth is predicated of truth, n. 336. That the going forth *sig.* all things, because it signifies the ultimate, the effect and conclusion, n. 445. That which goes forth and proceeds from the divine truth received, is a life according to it, n. 768.

GOAT [*hircus*]. That the goats on the left hand *sig.* they who are in faith and no charity, n. 212, 298, 817, 1250. That a he-goat *sig.* faith separate from charity, or faith alone, n. 316, 418, 600, 632. That the two he-goats taken for an expiation *sig.* the one the natural man as to the part purified, and the other the natural man not purified, *ill.* and *sh.* n. 730. That a he-goat *sig.* the natural man as to his affections and knowledges, and, in the opposite sense, as to his cupidities and falsities, n. 730. That the he-goat, in Daniel, chap. viii. *sig.* those who are in falses of doctrine, because in evil of life, n. 734, 817. That goats *sig.* natural goods and truths, in which the angels of the lower heaven are principled, *ill.* n. 817.

GOD [*Deus*]. See also the LORD. That God, where named in the Word, *sig.* divine truth proceeding from the Lord in heaven, n. 220, 222, 223, 555, 717, 797. That the angels are called Gods or Elohim, *ill.* n. 220, 222, 688. That by gods, and by other gods, are *sig.* in the opposite sense, the falses of religion, or of doctrine and worship, n. 304, 406, 652. That the assembly of God *sig.* heaven, n. 313. That in the midst of the Gods *sig.* the whole heaven, n. 313. That the angels are called Gods from the divine truth which they receive from the Lord, n. 313, 688. See ANGEL. That by other gods are *sig.* infernal falses, n. 324, 555. That the Lord is called the living God from the divine love, n. 423. That to stand before God *sig.* to be conjoined to the Lord, n. 489. That God *sig.* the Divine Principle which is with the angels of heaven and the men of the church, which is the Divine proceeding, *ill.* n. 688. That a strange God *sig.* truths falsified, n. 717. That our God *sig.* the Lord in respect to His Divine Principle, n. 745. That God and the Lamb *sig.* the Lord as to the Essential Divine, and at the same time as to the Divine Human, n. 865. That the name of God *sig.* divine truth proceeding from the Lord, thus the Word, n. 984. That the God of heaven *sig.* divine truth proceeding from the Lord, n. 991. That in the Christian world there is no idea of God as a man, the reason thereof, n. 1114. That the idea of God as a man is implanted in every one, n. 1118. That God is man, and that the Lord is that man, n. 1119. That God in his essence is love itself, and wisdom itself, thus life itself, n. 1124.

GOG. That Gog *sig.* those who are in external worship and in no internal, n. 257, 355, 357, 388, 400, 578, 644. That Gog *sig.* external sanctity without internal sanctity, n. 650. That Gog and Magog. *sig.* those who are in external natural worship and not in internal spiritual worship *ill.* and *sh.* n. 1269, 1270, 1272, 1273.

GOLD [*aurum*]. That gold *sig.* celestial good, which is inmost good, n. 70. That gold *sig.* the good of the internal man, n. 176. That gold *sig.* the good of love, n. 195. That gold in treasuries *sig.* the knowledges of good, n. 236. That gold tried in the fire *sig.* the good of love, n. 238, or genuine good, which is from the Lord alone, n. 242. That gold and frankincense *sig.* goods and truths derived from good, which thence are grateful, *sh.* n. 242. That gold, in the opposite sense, *sig.* the evil of the love of self, n. 242. That the yellowness of gold *sig.* spiritual good from which truths are derived, n. 283. That gold, frankincense, and myrrh, *sig.* celestial, spiritual, and natural good, n. 324. That the gold of Sheba *sig.* the good of charity, n. 329. That gold *sig.* good from the Word, n. 458. That gold from Uphaz *sig.* the good of the Word in the literal sense, n. 585. That gold *sig.* spiritual good, and silver spiritual truth, n. 587. That fine gold [*obryzum*] *sig.* spiritual good, n. 619. That the best gold of Ophir *sig.* the good of love to the Lord, n. 684. That gold and silver *sig.* the knowledges of spiritual truth and good, n. 700. That fine gold *sig.* the good of love to the Lord, n. 1029. That gold *sig.* spiritual good, and the opposite thereto, infernal evil, n. 1043, 1141.

GOLDEN ALTAR [*altare aureum*]. See ALTAR.

GOOD [*bonum*]. See also TRUTH. That all good has reference to love, and all truth to faith, n. 136. That all good which is of love, and all truth, which is of faith, is from God, and nothing thereof from man, n. 152. That good celestial is good in essence, and good spiritual is good in form, n. 283. That good, which is the good of love and charity, flows-in from the Lord alone, and is received by angels of heaven and by men of the church in truths which are derived from the Word, n. 292. That divine good neither judges nor explores, but divine truth, and in what manner, n. 297. That spiritual good, which is the good of charity towards our neighbour, derives its origin and existence from celestial good, which is the good of love to the Lord from the Lord, n. 324. That celestial good, which is the good of love to the Lord, is settled into effect solely by spiritual good, which is the good of charity to our neighbour, n. 324. That spiritual good is the good of charity towards our neighbour and the good of faith thence derived, and celestial good is the good of love to the Lord and the good of mutual love thence derived, n. 330, 340. That spiritual good, or the good of charity towards our neighbour, in its essence is truth, n. 330, 918, 919. That by good is understood the good of love to the Lord, and the good of love towards our neighbour, inasmuch as every good is of love, n. 365. That all good is formed by truths, wherefore where there are no truths but falses, good cannot be, n. 386. That the good of life is external good from internal, or natural good from spiritual, n. 403. Concerning good from a spiritual origin, and good only from a natural origin, their difference, n. 419. That there is good of life from a celestial, from a spiritual, and from a natural origin, *ill.* n. 435. That there is a parallelism between spiritual good and natural good, but not between spiritual truth and natural truth, n. 440. That good is the esse of truth, and truth is the form of good, n. 478. That the good of spiritual love is in its essence the truth of the good of celestial love, n. 496. That all goods, whatsoever they are, derive their existence from celestial love and from spiritual love, n. 504. That truths open communication, and goods of truths constitute conjunction, n. 536. That good is not good unless it

be from truth, and truth is not truth unless it be from good, n. 638. That the good in the celestial kingdom of the Lord, is the good of love to the Lord, and the truth of that good is called the good of brotherly and social love; and that the good in the spiritual kingdom of the Lord is the good of charity towards our neighbour, and the truth of that good is called the good of faith, n. 638. That the form of good and the quality of good is truth, *ill.* n. 725. That good in the Word *sig.* the good of charity and of life, n. 730. That all good desires truth and wills to be conjoined with truths, and from them to be spiritually nourished, thus also reciprocally, n. 741. That to do good is to love God and our neighbour, n. 797. That celestial good is the same as the good of love in the will and in act, *ill.* n. 821. Concerning genuine moral good, which is good only by virtue of spiritual good, *ill.* n. 918. That the good of love is formed by the truths of wisdom, *ill.* n. 1321. That good is formed by truths, and by a life conformable to them, n. 1244. That spiritual good with man is according to truths, which become of the love of the will, *ill.* n. 1338. That truth is the form of good because it proceeds from good, n. 1316, 1317. That in thought good is not reflected upon, because it is not seen, but only felt; but that truth is reflected upon, because this is seen therein, *ill.* n. 1317. That good is felt under a species of delight, and that therefore it may be evil, *ill.* n. 1317. That goods and truths from the Lord are not appropriated to man, but that they continually remain the Lord's with him, *ill.* n. 1265. That after death goods and truths are taken away from the evil, and evils and falses from the good, *ill.* and *sh.* n. 1351.

GOOD PLEASURE [*beneplacitum*]. That the will of the Lord is called his good pleasure, and in like manner the divine love, *sh.* n. 295. That in good pleasure to have mercy *sig.* deliverance proceeding from a principle of love, n. 295. That in the time of the good pleasure of Jehovah *sig.* acceptance from love, n. 295. That to do the good pleasure of Jehovah God *sig.* to live according to His precepts, *sh.* n. 295.

GOSPEL [*evangelium*]. See to EVANGELIZE. That by the gospel is *sig.* the Lord Himself as to His advent, as to judgment, and as to the salvation of the faithful, *sh.* n. 612 end, 870.

GRACE [*gratia*]. That grace *sig.* the delight of truth, and is spoken in relation to those who are in the delight and affection of truth, *ill.* and *sh.* n. 22.

GRACEFULNESS OR BEAUTY [*decus*]. That strength and gracefulness [or beauty], *sig.* the divine good and the divine truth, n. 288. That the east and the gracefulness [or pleasant land], *sig.* where good is in its clearness by truth, n. 316. That the house of gracefulness [or beauty], *sig.* the Divine Human of the Lord as to divine truth, n. 391. That gracefulness [or beauty] *sig.* natural truth from spiritual, n. 811.

GRAND MAN [*maximus homo*]. That the grand man is heaven, n. 708. That in the head of the grand man are those who are called celestial; from the breast even to the loins are those who are called spiritual; and in the feet are those who are called natural, *ill.* n. 708.

GRAPES [*uvæ*]. That the blood of grapes *sig.* divine truth, n. 195, 329, 918. That grapes *sig.* the goods of charity, which are the goods of life, n. 375, *ill.* 918. That wild grapes *sig.* evils, which are evils of life, n. 375. That grapes *sig.* the good of the spiritual man, which is called spiritual good, n. 403, 922. See VINE. That grapes of gall

and clusters of bitterness, *sig.* evils from dire falses, n. 433, 519. That grapes *sig.* the goods of the church, and clusters the truths thereof, n. 519. That sour grapes *sig.* the false of evil, n. 556. That grapes *sig.* the goods of charity, and clusters the goods of faith, n. 618. That clusters of bitternesses *sig.* the goods of faith adulterated, n. 618. That the blood of grapes *sig.* truth from spiritual good, the same as wine, n. 918. That clusters or bunches of grapes properly *sig.* the variations of the state of spiritual good, or of the good of charity, n. 918. That grape-gatherers *sig.* falses, n. 919. That clusters of grapes *sig.* spiritual good; and wine thence *sig.* truth from that good, n. 920, 922.

GRASS [*gramen*]. That grass *sig.* spiritual nourishment for the affections of the natural man, signified by beasts, n. 405. That grass out of the earth *sig.* intelligence, and reformation thence derived, n. 422. That grass *sig.* the scientific principle, or scientific truth, or the truth of the natural man, n. 507, 650. That green grass *sig.* scientific truth which is alive; and grass withered and burnt up *sig.* scientific false, which is dead, n. 507. That to germinate in the midst of the grass *sig.* intelligence by scientific truth, n. 507. That grass *sig.* the scientific which is true; and green things the scientific which is alive, n. 545. See GREEN. That grass also *sig.* science from a spiritual origin, or by which spiritual truth is confirmed, n. 627. That grass, the same as pasture, *sig.* science, intelligence and wisdom, n. 644. That to cause grass to grow *sig.* instruction of the natural man by knowledges from the Word, n. 650.

GRATIS [*gratis*]. That to be sold gratis *sig.* of themselves or of their own proprium to alienate themselves and to addict themselves to falses, n. 328. That truths are given gratis from the Lord to those who desire them, n. 840.

GREAT, GREATNESS [*magnum, magnus, magnitudo*]. That great and magnitude are predicated of good, and, in the opposite sense of evil; and much, many, and multitude, of truth, and, in the opposite sense, of the false, n. 336, 372, 403, 408, 424, 459, 652, 704, 739, 794, 824, 880, 962. That great is predicated of the good of love, n. 424. That great *sig.* what is remarkable, n. 674. That great is predicated of good and the affection thereof; and fair is predicated of truth and the intelligence thereof, n. 675. That the great *sig.* those who know much of the truths and goods of the church, n. 696. That great, when predicated of the Lord, denotes His divine omnipotence, n. 927. That great is predicated of good, and high of truth, n. 1305, 1307. That small and great *sig.* all in a less or greater degree, n. 1244; also, all of whatever condition or quality, n. 1276.

GREAT MEN [*magnates*]. That by the great are *sig.* the goods which constitute the internal or spiritual mind, n. 408. That great ones *sig.* those who lead and teach, n. 537, 644. That the great ones of the earth *sig.* those who transfer to themselves and exercise that domination which is over the church, and also over heaven, yea over the Lord himself, n. 1190.

GRECIANS [*Græci*]. That the Grecians or Greeks *sig.* the gentiles which are in falses, n. 242. That the sons of the Grecians *sig.* falses, n. 242, 433. That their worship was derived to them from the ancients in Asia, with whom all worship consisted of representatives, 405.

GREEN OR GREEN THINGS [*viridis, viride*]. That the colour of green *sig.* truth obscured, n. 269. That green or verdant *sig.* what is

living or alive, applied to vegetable subjects, n. 507. That green thing *sig.* the scientific which is alive, n. 545.

GRIND, *to* [*molere*]. That to grind *sig.* to collect and learn such things as are serviceable to faith, n. 163. That to grind meal *sig.* to falsify truth, n. 240. That to grind [*commolere*], in the opposite sense, *sig.* to destroy, n. 412. That to grind at a mill, *sig.* to procure for themselves the truths of doctrine from the Word, *sh.* n. 555. That to grind *sig.* to procure falses and to confirm them from the Word, n. 655. That to grind *sig.* to explore and learn truths from the Word, n. 810. That by two women grinding at a mill are *sig.* those who confirm themselves in truths, and those who confirm themselves in falses, *sh.* n. 555, *sh.* 1182. See MILL AND MILL-STONE.

GROUND [*humus*]. That the ground *sig.* the church where the Word is; also, the church as to good, n. 239, 364. That ground *sig.* spiritual good, n. 401. That ground *sig.* the good of love, n. 411.

GROVES [*luci*]. That groves *sig.* worship from spiritual truths, n. 391. That groves *sig.* a religious principle grounded in falses, n. 391. That the trees of which groves consist *sig.* knowledges and perceptions of good and truth, and this according to the species of the trees, n. 391.

GUILE OR DECEIT [*dolus*]. That guile *sig.* to deceive and seduce from a deliberate purpose; also to think and persuade falses, *ill.* and *sh.* n. 866. That iniquity has respect to evil; and deceit or guile to the false thence derived, n. 866. That guile or deceit destroys every thing appertaining to the spiritual and interior life of man, n. 866.

H.

HABITATION [*habitaculum*]. See DWELLING.

HAIL [*grando*]. That hail, and an inundation of hail, *sig.* falses, which destroy the truths of the church, n. 304, 503. That hail-stones *sig.* dire falses of evil, n. 401, 503. That rain of hail, *sig.* the destruction of truth, *sh.* n. 503. That hail *sig.* the infernal false destroying all the good and truth of the church, *ill.* and *sh.* n. 503, 704, 1026. That a great hail *sig.* the infernal false which destroys the goods of the church, n. 704. In what manner hail is formed in the spiritual world, *ill.* n. 704. That hail *sig.* the divine truth converted into the infernal false, *ill.* n. 704, *ill.* 1026.

HAIR [*capillus, crines*]. That hair, when predicated of the Lord, *sig.* the Divine in ultimates, which is the Divine Human, n. 66. That hair *sig.* the ultimate of the natural man, which is his sensual principle, n. 401. That the hair of the head *sig.* the extreme part or principle of the life of man, called the sensual corporeal, n. 417, 918; and the like is *sig.* by the beard, n. 417. That the hairs of the head and beard correspond to the ultimates of truth and good, n. 419, 1086. That hair *sig.* things appertaining to the natural man, and specifically the scientific truths therein, n. 555. That hair *sig.* natural things into which spiritual things operate, and in which they close, n. 569. That the hairs of the head *sig.* the ultimates of wisdom; the hairs of the beard *sig.* the ultimates of intelligence; and the hairs of the feet *sig.* the ultimates of science, n. 569. That thou canst not make one hair white or black *sig.* that man can understand nothing of himself, n. 608. That the hair with the Nazarites represented power in ultimates, n. 1086. See NAZARITE.

HALF [*dimidium, semissis*]. That half *sig.* as much as is correspondent, and as much as is sufficient, n. 488. That the half *sig.* what

is holy; and the half of time *sig.* the holy state of the church, *ill.* n. 761.

HALLELUJAH. See ALLELUJAH.

HAM [*Cham*]. That the land of Ham *sig.* the church destroyed, n. 448.

HAMMER [*malleus*]. That a hammer *sig.* the truth of faith, n. 411.

HAND [*manus*]. That the hand *sig.* power, n. 72, 88. That the right hand *sig.* the power of good by truth, n. 72, 88. That by touching with the hand is *sig.* to communicate and transfer; also, to receive, n. 79. That the palms of the hands *sig.* the ultimate in the natural principle; also power, n. 279, 700. That a ring upon the hand *sig.* the conjunction of truth and good in the internal or spiritual man, n. 279. That to open the hand, when predicated of the Lord, *sig.* to gift with good, n. 295. That the right hand, when predicated of the Lord, *sig.* omnipotence and omniscience; and when predicated of man, power and wisdom, n. 298, 600, 684. That the right hand also *sig.* the intelligence and power of truth from good in the internal or spiritual man, *ill.* and *sh.* n. 298; and, in the opposite sense, *sig.* the false from evil, and thence ratiocination and combat against truth, *ill.* and *sh.* n. 298. That the hands and fingers *sig.* power, and hence all things appertaining to them wherein there is any ability, n. 329. That the clean in hands *sig.* those who are in truths from faith; and the pure in heart *sig.* those who are in good from love, n. 340. That the right hand *sig.* good, from which truth is derived; and the left hand *sig.* truth from good, n. 386, 600. That the hands are the ultimates of the powers of man's soul, hence the hands *sig.* the ultimates, n. 427. That the hands *sig.* power, and thence all ability in man, n. 458. That their hands *sig.* their own power, thus whatsoever proceeds from the proprium of man, n. 585. That by the work of His hands, when spoken of the Lord, is *sig.* reformation, *sh.* n. 585. That the left hand also *sig.* to know and to act without good, n. 600. That the right hand also *sig.* whatever appertains to the will and the affection thence derived, n. 600. That the right *sig.* good, and in the opposite sense, evil; and the left *sig.* truth, and in the opposite sense, the false, *ill.* and *sh.* n. 600. That the thumb of the right hand *sig.* good in the will, n. 600. That at thy right hand *sig.* protection by virtue of conjunction with the Lord, n. 684. That the hand *sig.* the omnipotence of truth from good; and the arm the omnipotence of good by truth, n. 684. That to stand at the right hand, when spoken of Satan, *sig.* to combat against divine truth, n. 740. That to stretch out the hands *sig.* not to be in the power of truth from the understanding and perception thereof, and thence not to be in the liberty of thinking and seeing truth, n. 820. That the right hand also *sig.* the truth of faith in its power, n. 838.

HAND-STAFF [*baculus manus*]. That a hand-staff and spear *sig.* self-derived power and confidence, n. 357.

HARLOT [*meretrix*]. See WHOREDOM. That a corrupted harlot *sig.* good adulterated by falses, n. 768.

HARP [*cithara*]. That a harp *sig.* confession from spiritual truth, and specifically the affections of truth, *ill.* n. 323. That by the harp, and the sound of the harp, is *sig.* the joy of spiritual truth, *ill.* and *sh.* n. 323. That the harp, in the opposite sense, *sig.* the confession of the false, and thence exultation over the destruction of truth, *sh.* n. 323. That the voice of the harps *sig.* gladness from spiritual truths and goods,

n. 326. That timbrels and harps *sig.* the delights of the affection of truths, n. 727. That harps *sig.* confession and glorifications, n. 856, 935. That the harps of God *sig.* confessions and glorifications of the Lord from spiritual affections, n. 935.

HARROW, *to* [*occare*]. That to harrow the earth *sig.* to deposit in the memory, n. 374.

HARVEST [*messis*]. That harvest *sig.* a state of reception of truth derived from good, n. 175. That the time of harvest *sig.* when all things are consummated and completed, n. 397. See CONSUMMATION. That harvest or reaping *sig.* the truths of the church or the truth of doctrine, n. 417. That the harvest *sig.* the last judgment, n. 426. That the harvest *sig.* truths by which good is procured; and bread the good thence derived, n. 455. That the harvest withering *sig.* the truths of good destroyed by evil loves, n. 555. That the harvest *sig.* the last state or end of the church, preceding the last judgment, n. 908, 911, 912.

HASTE [*festinum*]. See SWIFTNESS.

HATCHET OR AXE [*securis*]. That a hatchet *sig.* the false which destroys good and confirms evil, n. 1145. That an axe or hatchet *sig.* the false from self-derived intelligence, *ill.* and *sh.* n. 1258.

HATE, *to*, HATRED, HATEFUL [*odio habere, odium, exosus*]. That to hate *sig.* to kill spiritually, n. 392, 1012, 1013, 1014. That great hatred *sig.* the evils of the false, n. 624. That hatred makes hell with man, n. 1015. That the root of hatred is the love of ruling over all, n. 1017. That hatred is infernal fire, n. 1015. The difference between hatred prevalent with the good, and hatred prevalent with the evil, *ill.* n. 1016. That to hate *sig.* to reject altogether, n. 1080. That hateful *sig.* what springs from a false principle, n. 1100.

HATER [*osor*]. That haters *sig.* evils derived from hell, n. 537, 700.

HAZOR [*Chazor*]. That Hazor *sig.* spiritual treasures, or the knowledges of truth and good, n. 280, 417, 714.

HEAD [*caput.*] That the head, when spoken of the Lord, *sig.* the Divine in first principles, or in primaries, n. 66. That the head *sig.* intelligence; and, in the opposite sense, intelligence from the proprium, which is no intelligence, n. 355, 376, 430, 553, 700. That the head *sig.* what is inmost, n. 375. That heads *sig.* the wise, and, abstractedly, wisdom, n. 376, 553. That the head *sig.* wisdom, intelligence, and the science of verities; and, in the opposite sense, folly, insanity, and the science of falsities, n. 553, 559, 709, 715, 775, 785, 1029, 1040. That the head *sig.* what appertains to the spiritual man, and the hair what appertains to the natural man, n. 555. See HAIR. That the head *sig.* cunning and craftiness from the love of ruling, n. 577, 715, 1040. That the head, when predicated of the sensual man, *sig.* science, and thence infatuated thought, n. 581. That the head corresponds to the inmost or third heaven, n. 600, 606. That to smite the head *sig.* to reject and deride the understanding of truth and divine wisdom, n. 627. That the head of the beast *sig.* science, n. 785. That the head *sig.* the understanding of truth and intelligence thence derived, n. 817. That seven heads *sig.* the holy things of the Word profaned, n. 1040, 1062. That the head *sig.* wisdom originating in love, n. 1235.

HEALING [*sanitas*]. That healing *sig.* reformation by truth derived from good, n. 283. Three reasons given why, by faith in the Lord, the sick were healed, n. 815.

HEAR, *to*, *to* HEARKEN [*audire, auscultare*]. That to hear *sig.*

to perceive, obey, and do, n. 14, 55, 443, 529, 574, 588, 629, 1081. That the sense of hearing *sig.* perception and obedience, n. 14. That to hear *sig.* to understand and to do, or to hearken and obey, n. 108, 249. That to be a hearer *sig.* to be obedient, n. 249. That there is one faculty of the hearing, which is, to see and apperceive ; and another faculty, which is, to hearken and obey, *ill.* n. 249. That to hearken *sig.* to obey and to be instructed, n. 330. That to hear *sig.* to obey and to receive, n. 375. That in hearing the truths of speech enter the understanding and thence the thought, and the sounds enter the will and thence the affection, n. 588. That to hear any one *sig.* to understand ; and to give ear to any one *sig.* to obey ; and both are *sig.* by to hearken, n. 808.

HEART [*cor*]. That the heart *sig.* the good of love and charity, n. 10, 167, 182, 188, 337, 412, 434, 696 ; also, the will and love, n. 152, 222, 313, 1084. That the heart and spirit, or heart and soul, *sig.* the good of love and the truth of faith ; also, the will and understanding, n. 183, 294, 745. That the heart, in the opposite sense, *sig.* evil, and spirit, the false, n. 183. That the heart *sig.* celestial love, and the lungs spiritual love, n. 65. That to search the heart *sig.* to purify good by separating evil, n. 167. That dulness of heart *sig.* no will of good, n. 239. That the heart *sig.* the life of love, n. 328, 696 ; also, the life of the will, which is affection, n. 750. That the pure in heart *sig.* those who are in the good of love, n. 340. That to rend the caul of the heart *sig.* the separation of truth from good by the false and evil, n. 388. That a hardened heart, and a heart of stone, *sig.* where the good of love is not admitted, n. 412. That a heart of flesh *sig.* where the good of love is admitted, n. 412. That the purposes and searchings of the heart *sig.* all things which are determined and arranged in the natural man from good in the spiritual, n. 434. That the heart, when predicated of the Lord, *sig.* the divine good of the divine love, n. 750.

HEAT, SCORCHING [*calor, æstus*]. That heat [*calor*] *sig.* heavenly love, n. 231. That the heat [*æstus*] of the sun *sig.* adulterated truth which in its essence is the false of evil, n. 401 ; or, the false arising from concupiscences, n. 481. That heat in the day *sig.* concupiscence for falses, and cold in the night aversion for truths, n. 481. That to be heated or to burn with heat *sig.* the warmth and concupiscence of falsifying truths and adulterating goods, n. 481. That to burn as an oven *sig.* to lust after the false from the love thereof, n. 481. That heat [*æstus*], in the opposite sense, *sig.* ardent desire of truth, n. 481. That the heat and light proceeding from the Lord as a sun constitute wisdom and intelligence with angels and men, *ill.* n. 709. That heat *sig.* divine good, n. 944. That scorching [*æstus*] *sig.* concupiscence of the false and for the false, n. 982, thus the cupidity of adulterating the truths and goods of the Word, n. 983. That it is spiritual heat which kindles the will and produces love therein, n. 1277. That heat after death discovers the affections of every one, n. 1277. That spiritual light, when together with spiritual heat, discovers the intentions and endeavours, n. 1277.

HEAVEN [*cœlum*]. That the universal heaven is not heaven from the proprium of the angels, but from the Divine of the Lord, n. 23, 130, 200, 302, 869. That the Divine of the Lord constitutes heaven ; and that this Divine which constitutes heaven is the Divine Human, which is the divine existere from the divine esse, n. 23. That the divine truth proceeding from the divine good of the Lord constitutes heaven, n. 27.

That the whole heaven corresponds to all things in man, n. 65, 69. That the whole heaven is from the Divine Human of the Lord, n. 113, 115. That heaven is implanted in man by the knowledges of good and truth, and a life according to them, n. 126. That heaven is distinguished into two kingdoms, the celestial and the spiritual, n. 154, 283, 448, 496, 708, 971, 1329. That the light which is the life from the Lord in heaven, is there called divine truth, n. 186. That heaven, in its whole complex, resembles one man, the supreme or third heaven having reference to the head, the middle or second heaven to the body, and the ultimate or first heaven to the feet, n. 212, 391, 606, 708. That in the celestial or superior heaven are they who are in love to the Lord, and in the spiritual or inferior heaven are they who are in the faith of charity, n. 219, 283. That spiritual affection or love, which is charity, makes heaven and also the church, n. 256. That appearances in the heavens correspond to the objects of the interior sight of the angels, n. 260, 482. See APPEARANCES. That the Divine Principle which proceeds from the Lord, and which constitutes heaven, is divine truth united to divine good, n. 288, 464, 926. That the heavens or skies, in the Word, *sig.* the heavens, and also the internals of the church, with the men who are therein, n. 294, 304, 876, 1179. That there are three heavens; the third or inmost, where the angels are who are in celestial love; the second or middle, where the angels are who are in spiritual love; and the first or ultimate heaven, where the angels are who are in spiritual-natural love, n. 322, 708. That the third or inmost heaven is conjoined with the second or middle heaven by intermediate angels, who are called celestial-spiritual and spiritual-celestial angels, n. 322. That each of the three heavens is distinguished into three degrees, *ill.* n. 342, *ill.* n. 375. That by the heavens are *sig.* interior or spiritual goods and truths, n. 373. That the heavens in their complex are called the grand man, the reason thereof, n. 391. That the former heaven which passed away consisted of those who lived morally in externals, and yet were not spiritual, but merely natural, n. 392, 394. That the heaven of heavens *sig.* goods and truths both internal and external, n. 401. That in the angelic heaven the Lord appears as a sun from his divine love, n. 422, 504. That those in the first or ultimate heaven are either spiritual-natural or celestial-natural, and communicate with the second or with the third heaven, n. 449, 708. That divine good united to divine truth proceeding from the Lord, in the third or inmost heaven is received as divine providence, in the second or middle heaven as divine wisdom, and in the first or ultimate heaven as divine intelligence, *ill.* and *sh.* n. 458. That in heaven all things which appear before the eyes are representative, n. 482. That the whole heaven before the Lord is as one angel-man, and in like manner every society of heaven, n. 490. That some in heaven receive light and intelligence from the Lord as a sun, and some as a moon, *ill.* n. 708. That the heavens which are under the Lord as a moon, are also three, superior, middle, and inferior, or interior, middle, and exterior, *ill.* n. 708. That heaven and earth *sig.* the internal church which is spiritual, and the external church which is natural, n. 752, 876. That the spiritual heavens correspond to the eyes, n. 831 end. That the superior or celestial heavens constitute the priesthood of the Lord, and the spiritual heavens the royalty of the Lord, n. 831, 1265. That heaven *sig.* the Lord, *ill.* n. 897.

That the new heaven is formed of those who lived after the Lord's

coming, n. 1285. That this heaven is also distinguished into three heavens, n. 1285. Concerning the superiors and inferiors in this heaven, n. 1287. That this heaven is meant by the new heaven in John, n. 1285. That this new heaven is distinct from the ancient heavens, and that it is under them, and that they communicate by influx, n. 1285. That the external heaven, which was before the last judgment, and is *sig.* by the sea, after they were taken thence who were written in the book of life, was dissolved, *ill.* and *sh.* n. 1287. That it was permitted those, who had lived in externals like Christians, but in internals were devils, to form to themselves by phantasies, in the world of spirits, as it were heavens in great abundance, n. 1275, 1286. That these heavens are meant by the former heaven and the former earth, which passed away, n. 1286. That these heavens were dispersed, n. 1275.

That the universal heaven is as one man, whose soul and life is the Lord, and that hence the Lord is heaven, n. 1346. That therefore when the Lord speaks through heaven, he speaks as the soul does through the body, n. 1346. That when the Lord speaks through heaven, the angels are ignorant thereof; comparatively as the viscera and muscles of the body are ignorant thereof when man speaks and acts; and that nevertheless they are in connection after a wonderful manner, n. 1346.

HEEL [*calcaneum*]. That the heel *sig.* the ultimate natural principle or the corporeal natural, n. 355, 710. That the heel of the Lord *sig.* divine truth in ultimates or the literal sense of the Word, n. 739.

HEIFER AND BULLOCK [*juvenca, juvencus*]. That heifers and bullocks *sig.* the affections of the natural man corresponding to those of the spiritual man, n. 650. That a heifer *sig.* the affection of good and truth appertaining to the natural man, n. 781. See Ox.

HEIGHT [*altitudo*]. That height *sig.* what is internal, n. 374. That height *sig.* the degrees of good and truth from supreme or inmost principles to the lowest or ultimate, n. 627, 629, 1316.

HEIR [*hæres*]. That an heir *sig.* the good of truth, n. 435. That heirs *sig.* those who are in truths originating in good from the Lord, n. 1034.

HELL [*infernum*]. That all the hells are shut up, and are only opened when evil spirits are cast in thither, and when they are taken out from thence, as is the case when evils increase with men, n. 86. That hell *sig.* evil and the false thence derived, also the eternity of damnation, n. 383. That the hells are distinguished into two kingdoms, opposed to the two kingdoms in the heavens, and understood in the Word by the devil and satan, n. 655, 1143. That to make a vision with hell *sig.* divination as it were prophetic from hell, n. 701. That the gates of hell *sig.* all the hells, *ill.* n. 820. That the direfulness of hell, or the torment therein, is according to the falsification and consequent destruction of the divine truths and goods of the Word, n. 888. That the common torment in hell consists in their being withheld from their loves, *ill.* n. 890. That the fire of hell is the love of ruling, n. 1083. Of whom hell consists, *ill.* n. 1142. That all in the hells are averted and inverted, *ill.* n. 1143. That the loves of self and the world constitute hell, n. 1144. That every one in hell is tormented by his love and its concupiscences, n. 1274. That the infernal genii greedily draw in concupiscences and inhale their sphere, n. 1249.

HELMET [*galea*]. That helmets *sig.* things appertaining to reason, n. 557. That a helmet of salvation, when predicated of the Lord, *sig.*

the divine truth from the divine good, n. 557. That a helmet *sig.* the same as the head, n. 557. See HEAD.

HEMORRHOIDS [*hæmorrhoides*]. That hemorrhoids *sig.* truth defiled by evil of life, n. 700, 817.

HERB [*herba*]. That the herb of every field *sig.* all the truth and good of the church, n. 304. That pastures of herb *sig.* the knowledges of truth and good, n. 375. That the herb *sig.* truth springing from good, n. 405. That the herb of the field *sig.* spiritual truth, n. 407, 650, or, truth in the natural principle, n. 543. That the herb *sig.* the truth of the church which is first produced, n. 653.

HERD [*armentum*]. That animals which belong to the herd *sig.* the affections of good and truth in the external or natural man, or exterior goods and truths; and those which belong to the flock *sig.* the affections of good and truth in the internal or spiritual man, or interior goods and truths, *ill.* and *sh.* n. 279, 453, 513, 650, 710, 911, 1100. That the sons of the herd *sig.* natural truths, n. 374.

HEREDITARY EVIL [*malum hæreditarium*]. That all the evils which man derives from his parents, which are called hereditary evils, reside in his natural and sensual man, but not in the spiritual, n. 543, 556. That man is not punished on account of hereditary evils, only so far as he makes them actual in himself, n. 556, 989. That no one is condemned to hell on account of hereditary evils, *ill.* n. 989.

HERITAGE OR INHERITANCE [*hæreditas*]. That the Lord's heritage or inheritance, *sig.* the church, n. 650.

HERMON [*Chermon*]. That the dew of Hermon *sig.* divine truth, n. 375.

HERO [*hero*]. That heroes and men of strength *sig.* those who excel in ingenuity and subtlety in adulterating the truths of the Word, n. 618.

HESHBON [*Chesbon*]. That the wine of Heshbon, *sig.* natural truth, n. 376. That Heshbon *sig.* the fructification of truth in the natural man, n. 435. That Heshbon *sig.* the men of the external church, who explain the Word to favour the loves of the world, n. 911.

HEWER [*excisor*]. That as hewers of wood *sig.* as if willing to extirpate evil, when notwithstanding they extirpate good, n. 1145.

HIDDEN THINGS [*recondita*]. That the science of the Egyptians, and especially the science of correspondences, are called the hidden things of gold and silver, and desirable things, n. 654. See DESIRABLE THINGS.

HIEROGLYPHICS [*hieroglyphica*]. Concerning the origin of hieroglyphics among the Egyptians and other nations, *ill.* n. 827. That they were from the representations of the ancient churches, which were representative, *ill.* n. 827.

HIGH PLACES [*excelsa clivi*]. That high places *sig.* idolatrous worship in general, n. 391. That high places of the earth *sig.* the spiritual things of the church, n. 411. That high places [*clivi*] *sig.* the interior man, n. 483.

HIGHEST, OR MOST HIGH [*altissimus*]. That the Lord is called the Highest or Most High, as being the inmost, n. 1025.

HILL [*collis*]. That hills *sig.* spiritual love, and, in the opposite sense, the love of the world, n. 324. That hills *sig.* the goods of cha-

rity, n. 373, 376, 391, 730. That hills of the age, *sig.* the goods of neighbourly love or charity, n. 405, 422, 448. That the hills of the age, also *sig.* the ancient church, which was principled in charity towards the neighbour, n. 448, 629. That hills *sig.* the evils of the love of the world, n. 405. That hills flowing with milk *sig.* spiritual life from the good of charity, n. 433. That hills *sig.* the knowledges of truth and good from the Word, n. 730.

HIND [*cerva*]. That a hind let loose *sig.* the freedom of natural affection, n. 439.

HIRELING [*mercenarius*]. That hirelings *sig.* those who are natural and not spiritual, n. 695. That hirelings also *sig.* the infernal natural, n. 695.

HISTORICAL FAITH. See FAITH, n. 232, 242, 815.

HOLY, HOLINESS [*sanctus, sanctitas*]. That the Lord only is holy, *ill.* and *sh.* n. 204. *sh.* 285. That holy, in the Word, is predicated of divine truth, and hence of charity and its faith, *sh.* n. 204, 205, 228, 286, 632, 973. That holy *sig.* divine truth proceeding from the Lord, *sh.* n. 204, 944. That angels, prophets and apostles, are called holy, because by them is *sig.* divine truth, n. 204. That by holy and holiness, in the Word, are *sig.* divine truth, and what thence proceeds, *sh.* n. 204. That the Lord is called the Holy One, the Holy One of God, the Holy One of Israel, the Holy One of Jacob, because he alone is holy, and no one else, *sh.* n. 204, 973. That to be sanctified, or made holy, is predicated of those who receive divine truth, n. 228. That to sanctify Himself, when spoken by the Lord, *sig.* to make His Human [Principle] Divine, n. 228. That by things holy are *sig.* things spiritual, n. 325. That the house of holiness *sig.* the celestial church, n. 504. That the Holy One of Israel *sig.* the Lord as to divine truth, n. 585.

HOLY OF HOLIES [*sanctum sanctorum*]. That to anoint the Holy of Holies *sig.* the glorification of the Human of the Lord by union with the Essential Divine, and also all worship of Him afterwards originating in love for Him, n. 624.

HOLY SPIRIT [*spiritus sanctus*]. See COMFORTER, SPIRIT.

HOLY SUPPER [*sancta cœna*]. See SUPPER.

HOMICIDE [*homicida, homicidium*]. See MURDER. That homicides *sig.* the extinction of the understanding of truth and the perception of good, n. 589, 887. Concerning spiritual homicide, moral homicide, and natural homicide, *ill.* n. 1012.

HONEY [*mel*]. That honey *sig.* the good of natural love or the good of love in the natural man, n. 294, 433, 617. That honey *sig.* the delight of the internal man, n. 374. That honey, oil, and balsam, *sig.* goods and truths in particular, n. 375. That honey *sig.* natural good and delight, and oil *sig.* spiritual good and delight, n. 375, 411. That honey *sig.* the natural principle as to good from which truth is derived, n. 513. That wild honey *sig.* the sensual principle as to good, n. 543. That honey *sig.* divine good natural, n. 617. That honey *sig.* the delight of natural good or love, *sh.* n. 619. What is *sig.* by the flowing of the streams of honey and butter, n. 619. That honey out of the rock *sig.* the delight of natural good by truths from the Lord, *sh.* n. 619. That the droppings of the honeycombs *sig.* natural truth, *sh.* n. 619. That the honeycomb *sig.* natural good, *sh.* n. 619. That the broiled fish and honeycomb, which the Lord ate before the disciples *sig.*

the broiled fish, the truth of good of the natural and sensual man, and the honeycomb, the good of truth of the natural and sensual man, *ill.* and *sh.* n. 619. That honey, in the opposite sense, *sig.* the delight of the evil of the natural man, *ill.* n. 619. That honey *sig.* good from a natural origin, n. 1153.

HONOUR AND GLORY [*honor et gloria*]. That glory *sig.* divine truth, and honour *sig.* divine good and the good of love, n. 288, 293, 339, 345, 696, 966, 1330, 1332. That the honoured *sig.* the goods of love, n. 652. That honour is predicated of worship from good, and fear of worship by truths, n. 696. That to give the Lord glory and honour *sig.* to ascribe to Him all truth and all good, *sh.* n. 1330, 1332.

HONOURABLENESS OR GRACEFULNESS [*decus*]. See GRACEFULNESS. That honourableness *sig.* the spiritual church, n. 504.

HOOF OR NAIL [*ungula*]. That hoofs or nails *sig.* the scientifics of the sensual man, which are truths in the ultimate of order, n. 176, 316. That hoofs *sig.* the ultimates in the natural principle, n. 279.

HORN [*cornu*]. That a horn *sig.* the power of truth derived from good in the natural man, n. 176. That a horn when predicated of the Lord *sig.* divine power, also all power and omnipotence, n. 272, *ill.* and *sh.* n. 316. That a horn *sig.* the power of truth against the false and evil, also divine truth, *ill.* and *sh.* n. 316, 684, 716, 816, 1041, 1069, 1079. That a horn, in the opposite sense, *sig.* the power of the false against truth and good, *sh.* n. 316, 675, 716, 1041, 1079. That to exalt the horn *sig.* to fill with divine truth, and thus to give power against falses, *sh.* n. 316. That the horns of the nations *sig.* the falses of evil which vastate the church, n. 316. That ten horns *sig.* falses of every kind, *sh.* n. 316. That the horns of the golden altar, or the altar of incense, represented truths proceeding from the good of love, *sh.* n. 316. That by the four horns of the altar are *sig.* all things of truth from good, n. 316. That seven horns *sig.* omnipotence, n. 316, 317, 319. That horns, as being ultimates, *sig.* all things, n. 391. That horns *sig.* truths, and in the opposite sense, falses, n. 418. That the great horn *sig.* the ruling false, or that faith alone saves, n. 418. That by the horns of the altars of burnt-offering and incense is *sig.* the Divine [principle] as to omnipotence, n. 567. That horns *sig.* the power of evil against good, n. 675. That ten horns also *sig.* the highest power, n. 675, also much power, n. 776, 1041, and all power, n. 1069.

HORNET [*crabro*]. That the hornet *sig.* the dread of those who are in falses from evil, n. 650.

HORSE, HORSEMAN [*equus, eques*]. That neighings *sig.* profanations, n. 141. That a horse *sig.* the intellectual principle, n. 152, 204, 239, 355, 364, 558. That hoofs *sig.* the scientifics of the sensual man, which are truths in the ultimate of order, n. 176. That the bells of the horses *sig.* scientific truth from the intellectual principle, n. 204. That a horseman *sig.* intelligence or one that is intelligent, n. 239, 433, 557. That a horseman also *sig.* the Word as to understanding, n. 278. That a horseman, in the opposite sense *sig.* ratiocinations from falses, n. 355, 573. That horses *sig.* the understanding of truth, and, in the opposite sense, the understanding of the false, or reasoning from falses against truths, n. 281, 329, 355, 381, 418, 433, 573, 734, 923. That a white horse *sig.* the understanding of truth from the Word, n. 355,

381, 717, 1232; also the interior or spiritual sense of the Word, n. 1232, 1238. That a horseman also *sig.* the spiritual affection of truth, whence is the understanding thereof, n. 355. That the heels of a horse *sig.* the ultimates of the understanding of good and truth, n. 355, 481. That the hoofs of horses also *sig.* the extreme or outermost things of the natural man, which are called sensuals, from which are all falsities, n. 355. That to ride upon horses *sig.* reasonings, *ill.* and *sh.* n. 355. That a horse in the opposite sense, also *sig.* the intellectual principle perverted, *ill.* and *sh.* n. 355. That a red horse *sig.* the understanding of the Word destroyed as to good, *sh.* n. 364, 400. That a black horse *sig.* the understanding of the Word perished as to truth, *sh.* n. 372, 400. That a pale horse *sig.* the understanding of the Word become none, from evils of life and falses thence derived, *sh.* n. 381, 400. That the pale horse *sig.* spiritual death, n. 381. That the voice of horsemen *sig.* false reasonings, n. 411. That horses *sig.* the understanding of the Word, n. 504, 558, 575, 617. That riding upon horses, when predicated of the Lord, *sig.* the divine wisdom which is in the Word, n. 518. That horses prepared for war *sig.* ratiocinations as from the understanding of truth, n. 552. That the head of a horse, when predicated of the sensual man, *sig.* science and the thought thence derived, n. 577. That the tails of horses *sig.* sensual scientifics, n. 581. That the issue of horses *sig.* the intellectual proprium, n. 654. That to ride upon horses also *sig.* to trust in self-derived intelligence, n. 734. That horsemen *sig.* heresies, because horses *sig.* ratiocinations, whereby falses are confirmed, n. 780. That the horse and his rider *sig.* ratiocinations from falses against truths, n. 863. That horses' bridles *sig.* government and dominion over the understanding, n. 923. That a seducing bridle *sig.* the abstraction or withdrawing from the understanding of truth, n. 923. That a bridle *sig.* the retraction of thought from the understanding, n. 923. That horses *sig.* things intellectual, thus truths which are from a rational origin, n. 1155.

HOST [*exercitus*]. See ARMY.

HOT [*calidus*]. That to be hot *sig.* to be in spiritual love, n. 231. That heat *sig.* heavenly love, n. 231. See HEAT.

HOUR [*hora*]. That hours *sig.* states as to life, also any duration of state greater or less, n. 194, 673, 875. That by the twelfth hour to which they all laboured are *sig.* truths and goods in their fulness, n. 194. That when a number is added to an hour, the duration and quality of the state is signified, according to the signification of the number added, n. 488, 673. That that hour *sig.* the last state of the church, n. 875. That one hour *sig.* some part, n. 1070.

HOUSE [*domus*]. That the house of God *sig.* the Lord's kingdom and church, or heaven and the church, as to good, n. 179, 277, 365, 513, 629, 630. That a house *sig.* that part of the mind which is called the will, where good is received, n. 193. That the house of Jehovah, the house of the Father, and the house of God, *sig.* heaven and the church, n. 220, 410. That a house *sig.* the good of doctrine, n. 223. That a house and all things appertaining to a house *sig.* the interiors of a man which are of his mind, and from that, in correspondence, they also *sig.* such things in the Word, n. 208, 280, 315, 405, 536. That a house *sig.* the whole man and the things which appertain to his understanding and his will, n. 240, 644, 650. That houses *sig.* the goods of the church, n. 376, 453. That the house of Je-

hovah God *sig.* heaven in its whole complex, n. 391. That to build a house, *sig.* to establish the church, n. 391. That the house of prayer or the temple *sig.* the heaven where spiritual truths are, n. 391. That the roof of a house *sig.* the intelligence which is from genuine truths, n. 405. That to abide in the house *sig.* to abide in heaven, n. 409. That the house of Jehovah *sig.* the internal church, and the courts the external church, n. 458. That the house of holiness *sig.* the celestial church, n. 504. That the doors of a house correspond to the communications which are between the interiors of the mind [*mens*] and of the mind [*animus*], n. 536. That a house *sig.* the interior things of man, which are of his mind [*mens*] and of his mind [*animus*], n. 543. That a house of delights *sig.* the pleasantnesses and happinesses of heaven, which are the affections or good and truth, n. 555. That a house *sig.* the spiritual mind [*mens*], and the sides of the house all things which are in the natural man, n. 638. That the roof *sig.* the inmost principle, the floor or pavement the ultimate, and the walls the interiors, n. 650. That a house also *sig.* the good of the will and thence of the life, n. 652, 675. That house-tops or roofs *sig.* also, things interior, n. 652. That the house of Jehovah and the temple *sig.* the church as to good and as to truth, n. 695, 799. That a house deserted *sig.* the church without truths because without good, n. 730. That the house of God *sig.* the worship of God according to doctrine, n. 799. That a house *sig.* the church, n. 1013. That the winter-house, and the summer-house, *sig.* those things of the natural man which are called sensual, n. 1146. That the house of ivory and the great house *sig.* those things of the natural man which are called rational, and have relation to truth and good, n. 1146.

HOWL, *to* [*ejulare*]. That to howl *sig.* grief by reason of vastation, n. 406.

HUNDRED [*centum*]. That five hundred and four thousand *sig.* all truths derived from good, n. 438. That one hundred and forty-four *sig.* all truths and goods in the complex, n. 629. That a hundred, the same as ten, *sig.* much, n. 675. That six hundred and sixty-six *sig.* all falses, and all evils thence derived, in the complex; which is the quality of faith separate from good works, n. 847, 928. That a hundred and forty-four thousand *sig.* truths in their whole complex, n. 430, 851, 859.

HUNGER [*fames*]. See FAMINE, HUNGRY and THIRSTY.

HUNGRY and THIRSTY [*esuriens et sitiens*]. That the hungry and thirsty *sig.* those who desire truths or knowledges, and to be perfected by them, n. 118, 236, 480. That hunger *sig.* a failure or deficiency of knowledges and a desire for them, n. 187, 480. That the hungry and thirsty *sig.* they who are in the desire of knowing good and truth, n. 223, 257. That to break bread to the hungry *sig.* from a principle of love to do good to our neighbour who is in the desire of good, n. 295. That hunger *sig.* the deprivation or defect of good, n. 386, 480. That to be hungry *sig.* a desire to know, *sh.* n. 386. That by hunger and thirst, when predicated of the Lord, is *sig.* that from His divine love He willed and desired the salvation of mankind, *sh.* n. 386. That the hungry *sig.* those who desire good, n. 750.

HURT, [*to lædere*]. That to hurt, when predicated of scorpions, *sig.* to induce dulness, and that in general it *sig.* to occasion injury to anything, n. 561.

HUSBANDMAN [*agricola*]. That husbandmen *sig.* those who teach, n. 644; also, the man of the church; because a field *sig.* the church as to the implantation of truth, n. 652. See FIELD. That husbandmen *sig.* those who are in the good of the church, and vinedressers *sig.* those who are in the truths thereof, n. 911.

HYACINTHINE OR BLUE [*hyacinthus seu hyacinthinus*]. See BLUE.

HYSSOP [*hyssopum*]. That hyssop *sig.* an external medium of purification, n. 386.

I.

IDLENESS [*otium*]. That idleness is called the devil's pillow, n. 831.

IDOL AND IMAGE [*idolum, imago*]. See also SCULPTURED THINGS. That idols *sig.* falses; and idols which their hands have made *sig.* falses from self-derived intelligence, n. 131. That to eat things sacrificed to idols *sig.* to appropriate or imbue evils and thence falses, n. 141, 161. That graven images and idols *sig.* falses of doctrine, of religion and of worship, which are from self-derived intelligence, *ill.* and *sh.* n. 141, 279, 283, 391, 555, 587, 780, 827, 1186. That images *sig.* the fallacies of the senses, n. 242. What is meant by committing whoredom with images, see WHOREDOM. What is understood by making their silver and gold idols, n. 279. That sculptured things *sig.* falses, n. 304. That idols *sig.* false religion, n. 483. That idols of wood and stone *sig.* the evils and falses of religion, and of doctrine originating in the proprium, *sh.* n. 585. That idols of silver and gold *sig.* falses and evils of religion and worship, which they call truths and goods, *sh.* n. 585. What are specifically signified by idols of gold, silver, brass, stone, wood, *ill.* and *sh.* in. 587. That idols are formed in the spiritual world by those who are in falses of doctrine from self-derived intelligence, *ill.* n. 587. Whence idolatrous worship took its rise amongst the gentiles, *ill.* n. 587.

IJIM OR IIM. That ijim *sig.* adulterated and profaned truths, n. 714. That ijim or iim *sig.* infernal falses, n. 1029. See Ziim.

ILLUSTRATION [*illustratio*]. That they alone are illustrated to understand spiritual things, who are in the affection of good and truth, n. 11. That spiritual illustration in the Word only has place with those who are in the good of love and charity and thence in truths, n. 176, 177, 365. That all illustration, when the Word is read, comes out of heaven from the Lord, n. 365. In what manner illustration is effected, *ill.* n. 759, 1177: further explained in eight propositions, n. 803, 846. That they are in illustration from the Lord who love truths because they are truths, and make them of their life, n. 1089. That they who are in the spiritual affection of truth perceive illustration, n. 1183.

IMAGE [*imago*]. See also IDOL. That images of a male *sig.* appearances of truth, which yet are falses, n. 195, 725. That the image of the beast *sig.* the doctrine of faith separate from good works, and the worship thence derived, confirmed from the literal sense of the Word, n. 827, 831, 833, 933. That images *sig.* doctrinals, and idols falses of religion, *ill.* and *sh.* n. 827. That a graven image [of wood] *sig.* the evil of worship, n. 1145. That wood [for an idol] which will not rot *sig.* some good from the Word which is adulterated and thence becomes evil, n. 1145.

IMAGE AND LIKENESS [*imago et similitudo*]. That man is created to be an image and likeness of God, *ill.* n. 984. That marriage is an image of heaven, and adultery an image of hell, n. 984. See MARRIAGE; ADULTERY.

IMPIOUS [*impius*]. That the impious *sig.* those who are in falses, and enemies [*hostes*] those who are in evils, n. 539.

INCANTATION [*incantatio*]. See ENCHANTMENT.

INCENSE [*suffitus, suffimentum*]. That incense *sig.* those things appertaining to worship, which are performed from spiritual good, or from the good of charity, and thence are gratefully perceived, n. 324, 325, 492. See ALTAR. That the incense for the altar was made of fragrant spices, the reason thereof, n. 324. That the altar of incense *sig.* worship from the good of spiritual love, *sh.* n. 324. That to burn incense, in the opposite sense, *sig.* worship from falses of doctrine, n. 324, 411, 659. That to set incense to the nostril *sig.* worship from the truths of doctrine, n. 444. That incenses *sig.* the truths of spiritual good, n. 492. That incense *sig.* spiritual good, which in its essence is truth from good; and in the opposite sense it *sig.* the false from evil, n. 652. That to offer incense *sig.* worship from the divine spiritual principle which is divine truth, n. 696. That the smoke of the incense *sig.* the Word in the natural sense, n. 955. That incense or perfume *sig.* the truth of celestial love, n. 1150. That to burn incense *sig.* worship from spiritual love, n. 1151.

INEBRIATION [*inebriatio*]. See DRUNKENNESS.

INFANT [*infans*]. That infants *sig.* innocence, n. 270, 652. That infants *sig.* every good and truth in a state of birth, n. 315. That a boy, weaned child, and sucking child, *sig.* the three degrees of innocence, n. 314. That a sucking child [*sugens*] *sig.* the good of innocence, n. 410, 581. That a weaned child [*ablactatus*] *sig.* the good of love, n. 410. That the infant in the street *sig.* truth springing up or in the birth, n. 555. That the infants of sons *sig.* truths springing up or in the birth, n. 622. That infants are first sensual, then natural, &c., *ill.* n. 632. That the infant and the suckling also *sig.* the goods and truths which are first born and vivified by knowledges from the Word, n. 652.

INFERIOR EARTH [*terra inferior*]. See LOWER EARTH.

INFINITE [*infinitum*]. That the Infinite *sig.* the Divine principle as to Esse, n. 870. That infinite and eternal are predicated of the Lord alone, n. 870.

INFLAMED, *to be* [*exardere*]. That to be inflamed *sig.* destruction by evils, n. 863.

INFLUX [*influxus*]. That the influx of the Lord is immediate from Himself, and also mediate through the heavens into the church, n. 277. That influx from the Lord as the sun of heaven is sometimes more remiss and sometimes more intense; the reason thereof, n. 418, 425, 426. That whatever comes into perception from the Lord is called influx, n. 471. That the influx of the Lord is into the good that is with man, and by the good into the truths which appertain to him, but not *vice versa*, n. 479. Concerning the descent of the divine principle or the divine influx out of heaven; and its effect with the good, and with the evil, n. 504.

INHABIT, *to, to* DWELL IN [*habitare, incolere*]. See also TO DWELL. That to inhabit *sig.* to live, n. 294, 406, 630, 741. That to

inhabit is predicated of goods, n. 417. That to be inhabited *sig.* life according to truths of doctrine, n. 768. That not to inhabit [*habitare*] has respect to the destruction of good, and not to dwell in [*incolere*] has respect to the destruction of truth, n. 1029.

INHABITANT OR DWELLER [*habitator, incola*]. That inhabitants of cities *sig.* the goods of doctrine; and inhabitants of the earth *sig.* the goods of the church, n. 280. That the inhabitants of the rock *sig.* the goods of faith, n. 405. That inhabitants *sig.* the goods of life, n. 406. That the dweller or inhabitant of the isle, *sig.* the good of truth in the natural man, n. 406. That dwellers or inhabitants [*habitatores*] *sig.* those who are in good; hence to dwell or inhabit [*habitare*] is predicated of good, n. 479. See TO INHABIT. That the inhabitants of the world *sig.* those of the church who are in goods of doctrine and thence of life, n. 741. That the inhabitants of the island *sig.* goods of life, according to doctrinals, n. 514. That inhabitants *sig.* those who are in good in the church, or those who are in evil, or goods or evils, n. 821.

INHERITANCE [*hæreditas*]. That inheritance *sig.* those who are in goods and those who are in evils, n. 863.

INIQUITY [*iniquitas*]. That iniquity is predicated of the life of the false, and sin of the life of evil, n. 391, 475. That the multitude of iniquity *sig.* the falses of evil, n. 624. That iniquity *sig.* falses, and wickedness *sig.* evils, n. 741.

INMOST [*intimum*]. See INTERNAL.

INN [*diversorium*]. That an inn *sig.* a place of instruction, n. 706.

INNOCENCE [*innocentia*]. That the essential good of innocence is the good of love to the Lord from the Lord, n. 314. That the good of innocence is that from which are derived every good and truth of heaven and the church, n. 329. That love to the Lord makes one with innocence, *ill.* n. 780, 996.

INSECT [*insectum*]. That in the spiritual world there appear flying insects [*volatilia*] of various kinds, *ill.* n. 410.

INTELLIGENCE [*intelligentia*]. That intelligence is the understanding of truth, such as appertains to the spiritual man, and wisdom is the understanding of truth, such as appertains to the celestial man, n. 280. That false intelligence is from the proprium of man, and true intelligence is from the Lord by the Word, n. 281, 714. That intelligence is predicated of goods and truths natural, and wisdom of spiritual goods and truths, n. 408. That self-derived intelligence is truth from man's proprium, n. 617. In what the intelligence from man's proprium consists, *ill.* n. 714. That to have intelligence *sig.* to be in illustration, n. 845.

INTERNAL, INMOST, [*internum, intimum*]. See also EXTERNAL. Concerning those with whom the spiritual or internal man is not so much closed, n. 162, 164. That such as the inmost is such is the whole, n. 313. That the inmost of every thing is what is called the soul, n. 313. That the internal man is purified by the truths of faith, and the external by a life according to them, n. 475. That with every man of the church the internal must be conjoined with the external, or the internal spiritual man or mind with the external natural man or mind, n. 654. That with man there are two internals, the one natural and the other spiritual, *ill.* n. 940. That what is in the inmost is in all things around, *ill.* n. 1336.

INTERNAL SENSE [*sensus internus*]. That the natural sense of the Word from the spiritual is called the internal sense, likewise also the spiritual natural sense, n. 1061. That the internal sense of the Word, which is revealed, is spiritual, and is contained in the external sense, which is natural, as the soul in its body, *ill.* n. 1065.

INUNDATION [*inundatio*]. See FLOOD.

IR CHERES. That *Ir Cheres sig.* doctrine brilliant from spiritual truths in the natural principle, n. 391. That *Ir*, in the original tongue, *sig.* a city, and *Cheres*, brilliancy as of the sun, n. 391.

IRON [*ferrum*]. That brass *sig.* natural good, which is ultimate good; and iron *sig.* the truth thereof, which is natural truth, n. 70, 131, 411, 650, 1147. That iron *sig.* truths in the external or natural man, or truth in ultimates, n. 176, 411, 438, 726, 1322. That iron also *sig.* truth without good, n. 237. That iron *sig.* spiritual natural truth, *ill.* n. 365. That iron also *sig.* in the opposite sense, the false in ultimates, n. 386, 557, 1258. That iron *sig.* the truth of faith, n. 411. That iron *sig.* what is scientific appertaining to the natural man, n. 540. That a rod of iron *sig.* natural truth from spiritual, n. 726. That iron and an axe *sig.* the false principle from self-derived intelligence, *ill.* and *sh.* n. 1258. What is understood in Daniel by iron mixed with miry clay and mingled with the seed of man, n. 1322.

ISAAC. That Isaac *sig.* the Lord as to the divine spiritual, n. 696, 768. That the seed of Isaac *sig.* divine truth spiritual, n. 768.

ISHMAEL. That Ishmael *sig.* the external church with all its truths derived from good, n. 430. That Ishmael who was of the seed of the kingdom or seed royal, *sig.* those who are in the genuine truth of the church, n. 374.

ISLAND [*insula*]. That islands *sig.* Gentiles removed from true worship, but still desiring to be enlightened, n. 50. That islands specifically *sig.* the doctrine of truth, and, in the opposite sense, the doctrine of what is false, *ill.* and *sh.* n. 50. That isles or islands *sig.* the Gentiles, which in divine worship are more remote from the truths of the church, n. 242, 275, 406, 1024. That an island *sig.* the truth of faith, n. 405. That an island *sig.* where there is no intelligence, n. 405. That islands *sig.* the truths of the natural man, or the knowledges and scientifics in the natural man, n. 406, 1024. That the inhabitants of the islands *sig.* the goods of truth appertaining to the natural man, *ill.* and *sh.* n. 406. That the dweller or inhabitant [*habitator*] of the isle *sig.* the good of truth in the natural man, or the natural man in whom is the good of truth, the dweller signifying the good, and the island the truth, *sh.* n. 406. That the islands of the sea *sig.* the knowledges of truth and good, which are the truths of the natural man, *sh.* n. 406. That the dwellers or inhabitants of the island also *sig.* the exterior goods and truths in the natural man, *sh.* n. 406. That islands of the nations *sig.* the natural man as to falses not of evil, n. 406. Concerning the islands which sometimes appear in the spiritual world, *ill.* n. 406. That islands, in the opposite sense, *sig.* the falses opposite to the truths which are in the natural man, n. 406. That islands *sig.* those in the church who are natural, but still rational, n. 1146.

ISRAEL. That Israel *sig.* the church, n. 39. That Israel *sig.* the church which is in truth, and Judah the church which is in good, n. 141, 316. That Jacob *sig.* the external church, and Israel the internal

church, n. 148, 315, 374. That the God of Israel and the rock of Israel *sig.* the Lord as to His Divine Human, and divine truth thence proceeding, n. 179, 329, 401. That Israel *sig.* the internal spiritual church, or the church which is in divine truth, or in truth from good, n. 204, 316, 330, 374, 624, 654. That servants of the sons of Israel *sig.* those who are in truths and not in good, n. 208. That the virgin of Israel *sig.* the spiritual church, n. 219, 411. That the elders of Israel *sig.* all in the church who are in truths from good, n. 253. That the house of Israel *sig.* the church as to truth; also, the internal church, n. 280, 638, 710. That Israel *sig.* the church that is in spiritual good, which is the good of charity, n. 280, 313, 405. That the princes of Israel *sig.* primary truths, and, in an opposite sense, primary falses, n. 280. That the sons of Israel *sig.* truths, n. 316. That Israel, in the supreme sense, *sig.* the Lord, and, in the respective sense, the spiritual kingdom of the Lord and the spiritual church, n. 340, 654, 768. That Israel *sig.* the internal of the spiritual church, and Jacob the external, *sh.* n. 340. That the land of Israel *sig.* the church as to truths derived from good, n. 375. That the God of Israel also *sig.* the Lord as to the church, and the rock of Israel the Lord as to the divine truth therein, n. 401. That Israel *sig.* the spiritual man, Ashur the rational man, and Egypt the natural man, n. 401, 654. That the stone of Israel *sig.* the Lord as to divine truth, n. 409. That the outcasts of Israel *sig.* those who are not in truths, but still in the desire of learning them, n. 433. That with the sons of Israel or posterity of Jacob there was not any church, but only the representative of a church, n. 448. That the sons of Israel *sig.* spiritual men, n. 503. That the posterity of Jacob, who were called the sons of Israel, were in externals without an internal principle, or for the most part were merely natural, n. 650. That Israel *sig.* the church which is spiritual natural, n. 768. That the seed of Israel *sig.* divine truth spiritual natural which is mediate between divine truth natural and spiritual, *ill.* n. 768. That the virgin of Israel *sig.* the church from the affection of truth, n. 863. That an Israelite *sig.* one who is in the good of charity, and by virtue thereof in truths, thus who is in truths derived from good, *sh.* n. 866. That the remains of Israel *sig.* those who are in spiritual faith because in the good of charity, n. 866. That Israel *sig* the ancient church, n. 918.

ISSACHAR. That Issachar *sig.* faith and salvation, n. 445. That Issachar, in the original tongue, *sig.* reward; also, recompense on account of works, n. 445. That Issachar *sig.* the affection of truth and good, *ill.* and *sh.* n. 445.

IVORY [*ebur*]. That ivory *sig.* divine truth in ultimates, n. 253. That ivory *sig.* rational truth, *ill.* and *sh.* n. 1146. That a house of ivory *sig.* rational things of the natural man which have relation to truth, *sh.* n. 1146. That palaces of ivory *sig.* truths from the rational man, thus rational truths, n. 1146.

J.

JACOB. That Jacob and the house of Jacob *sig.* the external church, n. 148, 163, 315, 374, 405, 433. That instead of Jacob, in the spiritual world there appears a man lying in a bed, the reason thereof, *sh.* n. 163 end. That by Jacob and Israel is *sig.* the spiritual kingdom of the Lord, n. 278. That the remains of Jacob *sig.* the goods and

truths of the church, n. 278. That Jacob and Israel *sig.* the church external and internal, n. 405, 741. That Jacob and the house of Jacob *sig.* those who are in the good of life, n. 448. That Jacob *sig.* the Lord as to the divine natural, n. 696, 768. That the seed of Jacob *sig.* divine truth natural, n. 768. That Jacob *sig.* the church which is in the good of doctrine and of life, and Israel *sig.* the church which is in truths from that good, n. 799.

JAESER. That Jaeser *sig.* those of the external church who explain the Word to favour the loves of the world, *ill.* n. 911.

JAH. That the tribes of Jah *sig.* truths from good which are from the Lord, n. 431. That the song Jah *sig.* the celebration and glorification of the Lord, n. 326.

JAMES [*Jacobus*]. That James, among the apostles, represented charity, n. 8, 9, 600, 785; or the good of the church, n. 411. That Peter, James, and John, *sig.* in their series, the first and primary essentials of the church, viz. truth in the understanding, truth in the will, and truth in the act; or faith, charity, and good works, n. 444, 785, 820.

JASHER. That the book of the Upright, or the book of Jasher, was an ancient prophetic book, *ill.* and *sh.* n. 401. See also ANCIENT WORD.

JASPER [*Jaspis*]. That jasper *sig.* the spiritual love of truth, or the divine love of truth, or divine truth proceeding, n. 268. That jasper *sig.* the divine truth of the Word translucent by virtue of its spiritual sense in its whole compass, consequently the same as precious stones in general, *sh.* n. 1306, 1320.

JAVAN. That Javan, Tubal and Meshech *sig.* those who are in the external church, n. 355. That the sons of Javan *sig.* truths external, n. 724. That Javan and Tubal *sig.* external representative worship, n. 750.

JAW-BONE [*maxilla*]. That the jaw-bone *sig.* the perception and understanding of interior truth; the right jaw-bone the affection and thence perception thereof; and the left jaw-bone the understanding thereof, n. 556. That the jaws of the people *sig.* the falsification of truth in the Word by those who are in falses, n. 923. That jaws *sig.* thoughts from the corporeal sensual principle, thus from fallacies, n. 923.

JEHOSHAPHAT. That the valley of Jehoshaphat *sig.* the falsification of the Word, n. 911.

JEHOVAH, See LORD and GOD. That the angel of Jehovah *sig.* the Lord as to divine truth, n. 205. See ANGEL. That Jehovah is mentioned in the Word where the subject treated of is concerning good, and God where it is concerning truth, n. 323, 653, 689, 717. That the Lord is called Jehovah from divine good, and King, God, and the Holy One of Israel, from divine truth, n. 391, 482, 653, 768. That Jehovah is called the living God from divine truth in the heavens, and King of the age from divine truth on earth, n. 400. That the faces of Jehovah *sig.* the divine good of the divine love, n. 412, 455. That to go after Jehovah *sig.* to worship the Lord and to live from Him, n. 601. That the king Jehovah Zebaoth *sig.* the Lord, n. 654. That Jehovah *sig.* the Lord as to the essential Divine Principle, thus as to divine good, n. 684. That Jehovah God *sig.* the Lord as to divine good, and as to divine truth, n. 689. That Jehovah in the Old

Testament is called Lord in the New, n. 689. That the Lord is called Jehovah Zebaoth from divine truths in their whole compass, n. 727.

JEHOVIH. That the Lord is called Lord Jehovih, when the subject treated of is concerning good, n. 601. That the Lord is called God from divine truth, and Jehovah and Lord Jehovih from divine good, n. 850.

JERICHO. That Jericho *sig.* the church which is in the possession of the knowledges of good and truth, n. 444. That Jericho *sig.* the good of truth, which is the good of life, n. 458. That Jericho was called the city of palms, the reason thereof, n. 458. That Jericho, in the opposite sense, *sig.* the falsification of the knowledges of truth, n. 502; also, the profanation of truth and good, n. 700. That the city Jericho *sig.* instruction in the knowledges of good and truth, *ill.* and *sh.* n. 700; and, in the opposite sense, the doctrine of the false and evil, *sh.* n. 700. That the wall of Jericho *sig.* the falses of evil defending that doctrine, and the inhabitants thereof *sig.* the profane, n. 700.

JERUSALEM. That the city, New Jerusalem, *sig.* the church as to doctrine; its wall, truths of defence; its gates, introductory truths; and its foundation, the knowledges upon which doctrine is founded, n. 39, 223, 275, 280, 629, 717, 1313. That Jerusalem *sig.* the church as to doctrine and worship, n. 102, 204, 242, 275, 315, 355, 357, 365, 388, 405, 433, 444, 502, 652, 714, 850, *ill.* and *sh.* n. 1288, 1289, 1290. That Jerusalem *sig.* the church of the Lord in the heavens and in the earth, n. 175, 288. That Zion *sig.* the celestial kingdom of the Lord and the celestial church, and Jerusalem *sig.* the spiritual kingdom and the spiritual church, n. 195, 205, 685. That Jerusalem is called the holy city, the reason, n. 204, and the city of truth, n. 223. That Jerusalem, in the opposite sense, *sig.* the church where there is no good but evil, n. 240. That Jerusalem is called the mountain of holiness from the love of truth, n. 355, 405. That Jerusalem *sig.* the church which is principled in the truths of doctrine, n. 391, 405, 455, 502, 514. That the king of Jerusalem *sig.* the truth of the church altogether vastated by falses, n. 401. That Jerusalem *sig.* the New Church to be established by the Lord, n. 433. That the places round about Jerusalem *sig.* the truths of doctrine in the natural man, n. 449. That Jerusalem *sig.* the doctrine of truth, n. 449, 502. That Jerusalem *sig.* the celestial church as to doctrine, where Samaria is spoken of, and signifies the spiritual church as to doctrine, n. 555, 576, 653, 960. That the suburbs of Jerusalem *sig.* the external church, or those who are spiritual natural, n. 629. That the virgins of Jerusalem *sig.* the affections of truth, n. 637, 863. That Jerusalem *sig.* the church where mere falses and evils reign, n. 655. That the Word from Jerusalem *sig.* truth from the good of love, n. 734. That Jerusalem the mountain of holiness *sig.* the church in which charity reigns, n. 1155. That the Jerusalem of the Jews *sig.* the church destroyed, which is therefore called Sodom, *sh.* n. 1289. That the Jerusalem which is treated of in the Apocalypse *sig.* the new church of the Lord; the reason why it is called new, and holy, and coming down out of heaven, *ill.* n. 1288.

JEZEBEL. That the woman Jezebel *sig.* the church altogether

perverted, n. 159. That by Jezebel the wife of Ahab are *sig.* those who are in the doctrine of all falses derived from the delights of self and the world, n. 160.

JESUS CHRIST. See also THE LORD. That by the two names, Jesus and Christ, are *sig.* as well the Lord's priestly as his regal principle; namely, by Jesus the divine good, and by Christ the divine truth, n. 31. That Jesus Christ *sig.* the Lord as to the Divine principle in his Human, n. 26, 49. That the name Jesus *sig.* salvation, n. 460, 815. That Christ *sig.* the same as Anointed, Messiah, and King, by which is understood the Lord as to divine truth, and also as to the Divine Human, n. 684, 815.

JEST, *to* [*jocular*i]. To jest from the Word and concerning the Word, is to sprinkle the holy things of heaven with the dust of the earth, n. 1064; and that it is a profanation, *ill.* n. 1064.

JEWS [*Judæi*]. See also JUDAH. That by Jews and by Judah are *sig.* all who are in the true doctrine of the church, and, in an opposite sense, they who are in false doctrine, thus who adulterate the truths and goods of the Word, n. 119, 209, 455. That the Jews represented the celestial church and kingdom, and the Israelites the spiritual church and kingdom, n. 405, 433, 960. That a Jew *sig.* those who acknowledge the Lord and love him, n. 433, 455. Concerning the quality of the church with the Jewish nation, n. 433, 746. That they were the worst of nations, the reason, *ill.* n. 433. That the Jewish nation, above every other, was principled in externals without internals, n. 587, 746. That the Jews were terrestrial and natural men, and not celestial and spiritual, n. 701. That the Jews at this day are altogether natural, n. 815.

JEWELS FOR THE NOSE AND EAR-RINGS [*monilia et inaures*]. That jewels for the nose and ear-rings *sig.* perception and obedience, n. 195. That a jewel upon the nose *sig.* the perception of good, and ear-rings upon the ears *sig.* the perception of truth and obedience, n. 272.

JOB [*Hiobus*]. That the book of Job is one of the most ancient books and written by mere correspondences; but that its spiritual sense does not treat concerning the holy things of heaven and the church, like the spiritual sense in the Prophets, wherefore it is not among the books of the Word, n. 543, 740.

JOHN [*Johannes*]. That John, among the apostles, represented those who are in the good of charity, or in the good of love, or in good in act, or works, n. 8, 9, 19, 250, 411, 443, 600, 785, 821, *ill.* n. 1288. That John, in the supreme sense, *sig.* the Lord as to doctrine, *ill.* n. 19, 45. That John, when he was in the spirit or vision, was associated with the angels of the lowest heaven, n. 369. That John the baptist represents the Word, the same as Elijah, n. 475, 619, 624, 710, 724. That the waters with which John baptized *sig.* introductory truths, n. 475.

JONAH OR JONAS. That Jonah *sig.* spiritual good, or the good of charity, n. 411, 433. That son of Jonas *sig.* truth from good, n. 443. See PETER. That Jonah in the Hebrew tongue *sig.* a dove, n. 443.

JORDAN. That the waters of Jordan *sig.* the first truths which serve and introduce into the church, and these are such as are in the ultimates, or literal sense, of the Word, n. 395, 700. That Jordan *sig.* entrance into the internal or spiritual church, n. 395, 475, 569, 700.

That by Jordan is *sig.* introduction into the church, and by the stones thence and in the midst of it are *sig.* the truths of the church by which is introduction, n. 430. That by Jordan is *sig.* the medium between the external and the internal church, n. 434. That the land of Canaan on this side Jordan *sig.* the internal church; and the land beyond Jordan *sig.* the external church, n. 434, 440. That Jordan and the waters of Jordan, in the opposite sense, *sig.* the falses of evil from hell, *ill.* n. 700.

JOSEPH. That Joseph *sig.* the spiritual church of the Lord, n. 163, 376; also the Lord's spiritual kingdom, n. 222, 316, 336, *sh.* 357, 405, 422, 440, *ill.* and *sh.* 448. That Joseph also *sig.* the good of faith, n. 237. That Joseph, in the supreme sense, *sig.* the Lord as to the divine spiritual principle, in the internal sense the spiritual kingdom, and in the external sense salvation, fructification of good, and multiplication of truth, n. 295, *ill.* and *sh.* 448, 654. That the head of Joseph *sig.* the wisdom appertaining to the internal man, n. 295, 448. That the house of Joseph *sig.* the spiritunl church, n. 376, 448. That by Joseph are meant the spiritual-celestial, who are the highest or supreme in the spiritual kingdom, and communicate proximately with the celestial kingdom, n. 401, 405. That the land of Joseph *sig.* the spiritual kingdom and the church thence derived, n. 401, 448. That Joseph *sig.* the celestial-spiritual principle, or the spiritual kingdom itself, which is adjoined to the celestial kingdom, n. 440. That Joseph *sig.* those who are in truths from good, n. 440. That by Joseph is *sig.* the conjunction of those who are in the second heaven with the Lord, *sh.* n. 448. That by Joseph is *sig.* the conjunction of the celestial man with the spiritual, and by Benjamin the conjunction of the spiritual man with the natural, n. 449. See BENJAMIN. That Joseph *sig.* the truth of doctrine which has its foundation upon the scientifics of the natural man, n. 654. That Joseph represented spiritual good, which is truth in the understanding and will, n. 693. That by Joseph and the tribes of Israel, his elders or companions is *sig.* the Lord's spiritual kingdom as to good and truth, n. 1145.

JOSHUA [*Jehoshua*]. That Joshua the high priest *sig.* the law or the Word, n. 740.

JOY [*gaudium*]. That joy *sig.* spiritual joy, which exists only from good by truths, n. 458. That joy *sig.* the delight originating in the affection of good; and gladness *sig.* the delight originating in the affection of truth, n. 652, 660, 1217. See TO MAKE GLAD. That the voice of joy *sig.* exultation of heart from the the good of love, n. 1182.

JUBILATE, *to, or* MAKE A JOYFUL NOISE [*jubilare*]. That to jubilate or make a joyful noise *sig.* worship from the delight of good, n. 361.

JUDAH [*Jehudah*]. That by Judah is *sig.* the Lord as to His kingdom, as to the celestial church, and as to the Word, n. 119, 211, 730, 918. See JEW. That the tribe of Judah represented the kingdom of the Lord, or the church where the Word is, n. 119, 518. That by Judah are *sig.* all who are in good by truths from the Word, *ill.* and *sh.* n. 119. That Judah, in an opposite sense, *sig.* those who deny the Lord and adulterate the Word, *sh.* n. 119. That to sell the sons of Judah and the sons of Jerusalem to the sons of the Greeks *sig.* to falsify the goods and truths of the church, *sh.* n. 119, 242. That Judah *sig.* the church which is in good, n. 141, 433, 449. That Judah *sig.* the

Lord as to celestial love, and the celestial kingdom of the Lord, n, 205, 208, 222, 278, 357, 364, 376, *sh.* 433, 653, 730. That the covering of Judah *sig.* introductory truths of the church, n. 208. That by the kings and the princes of Judah, in the opposite sense, are *sig.* truths falsified, n. 219. That the house of Judah *sig.* the celestial church, or the church as to the good of love, n. 243, 280, 355, 375, 376, 405, 433, 448, 638, 734. That the sons of Judah *sig.* the truths of the church, n. 281. That by the tribe of Judah are *sig.* all goods and truths collectively, the good of celestial love, and divine good, *ill.* n. 310. That Judah *sig.* the Word, n. 376, *sh.* 433, 799, 811. That Judah also *sig.* celestial good, which is the good of love to the Lord, n. 405, 433, 444, 799. That Judah, in the supreme sense, *sig.* the Lord as to celestial love; in the internal sense, the celestial kingdom of the Lord, and the Word; and in the external sense, doctrine from the Word, such as appertains to the celestial kingdom, *sh.* n. 433. That the dispersed of Judah *sig.* those who are in the good of life, and thereby in love to the Lord, n. 433. That the sons of Judah *sig.* the goods of the Word, and the sons of Jerusalem the truths thereof, n. 433. That the cities of Judah *sig.* the goods and truths of celestial doctrine, or the truths of good, n. 433, 449, 538. That by the law-giver of Judah is *sig.* divine truth internal, n. 440. That the daughters of Judah *sig.* the affections of good and truth with those who are of the celestial church, n. 453. That the kings of Judah represented and thence signified truths from good, n. 481. That Judah, in the opposite sense, *sig.* diabolical love, which is the love of self, n. 653. That the daughter of Judah *sig.* the church from the doctrine of truth derived from the Word, n. 922. That Judah *sig.* the will of good, and, in the opposite sense, the will of evil, n. 962. That by Judah and the sons of Israel his companions is *sig.* the Lord's celestial kingdom as to good and truths, n. 1145.

JUDAS. That Judas Iscariot represented the Jewish nation as to the church, n. 433, 740.

JUDE [*Judas*]. Concerning a quotation in Jude's epistle from ancient books, which were written by the science of correspondences, *ill.* n. 735.

JUDÆA. That Judæa *sig.* the church, n. 313. That Judæa *sig.* the celestial principle of the church, and the king thereof its spiritual principle, n. 706.

JUDGE [*judex*]. That a judge *sig.* good, n. 315. That judges *sig.* those who are in falses, and, in an abstract sense, the falses of thought and doctrine, n. 411. That judges also *sig.* those who are intelligent, and, in an abstract sense, the principles which constitute intelligence, n. 481. That a judge *sig.* the doctrine of good, n. 727.

JUDGMENT [*judicium*]. See JUST, JUSTICE. That judgment is predicated of truth and intelligence; also, of the truth of doctrine and of the understanding, and justice of good, or of the good of love and of the will, n. 405, 519, 627, 652, 730, 887. That to set judgment *sig.* to give intelligence, n. 406. That judgment *sig.* the divine truth of the Word, n. 406, 946. That to bring forth judgment *sig.* to instruct, n. 409. That judgments *sig.* truths, and, in the opposite sense, falses, n. 411. That judgments *sig.* truths of doctrine from the Word, n. 444, 799. That the spirit of judgment *sig.* the understanding of truth, and the spirit of expurgation the spiritual affection of truth, n. 475, 734. That judgment is effected by divine truth, n. 850. That judgment *sig.*

the separation of the good from the evil, n. 875. See LAST JUDGMENT. That the laws of government in the Lord's spiritual kingdom are called judgments, and in the celestial kingdom are called justice, n. 946. That judgments of justice *sig.* divine truths from divine good, *ill.* and *sh.* n. 946. That to judge a judgment *sig.* to repay according to deeds, n. 1180. That judgments *sig.* the laws of divine providence, and hence its works, *ill.* n. 1199.

JUST OR RIGHTEOUS, JUSTICE OR RIGHTEOUSNESS, INJUSTICE [*justus, justitia, injustitia*]. That by a just or righteous one is *sig.* good or the good of love, n. 102, 411, 695. That the just or righteous *sig.* those who love to do what is good and true, n. 167. That the just or righteous *sig.* the celestial, and the saints, or the holy, the spiritual, n. 204. That just or righteous, and justice or righteousness, *sig.* divine good and what thence proceeds; and that holy and holiness, *sig.* divine truth and what thence proceeds, *ill.* and *sh.* n. 204, 972, 973. That to bring an offering in justice or righteousness, *sig.* worship from the good of love, n. 242, 365, 386, 455, 706. That the sun of righteousness *sig.* the good of love, which is the divine celestial principle, n. 283. That justice is predicated of divine good, n, 330, 365, 395, 405. 453, 644, 706. That to hunger after righteousness *sig.* to desire good, n. 386. That they are called just or righteous who love the Lord, that is, who from love do His precepts, n. 401, 911. That the Lord is called just or righteous from divine good, n. 409. That the just or righteous *sig.* those who are principled in the good of love; and the holy *sig.* those who are in truths from that good, n. 458, 644. That the fruit of righteousness *sig.* the good of the Word, n. 519. That just or righteous is predicated of the good of life, and worship thence derived, n. 619. That a just or righteous man *sig.* the good of life, n. 624. That the lot of the righteous, *sig.* truths from good, n. 727. That justice or righteousness *sig.* the good of life from the good of charity, n. 746. That to do justice *sig.* to be in good as to life, n. 799. That justice also *sig.* the good of love, n. 799. That injustices *sig.* falses from evil, n. 1112. That justice or righteousness is spiritual, moral, and civil good, n. 1193. That true and just, when predicated of the Lord, *sig.* those things which are of His divine wisdom, and at the same time those which are of His divine love, n. 1199. That justices or righteousness *sig.* goods of love and thence goods of life, n. 1223. That by he that is just or righteous is meant he who is in good of life, and by he that is unjust, he who is in evil of life, n. 1351.

JUSTIFY, *to* [*justificare*]. That to justify *sig.* to save by virtue of divine good, n. 409.

K.

KEDAR. See ARABIA.

KEY [*clavis*]. That a key *sig.* the power of opening and shutting, n. 86, 205, 1251. That to have the keys of hell and death *sig.* to have the power of saving, that is, to bring forth from hell, and to shut it, lest man should re-enter, n. 86. That the key to a door corresponds to and thence *sig.* admission and opening from one part of the mind [*mens*] into the other part of the mind [*animus*], n. 536. That the keys of the heavens *sig.* introduction into heaven, n. 820. That the key of the abyss *sig.* the divine power of opening and shutting hell, n. 1251.

KID [*hœdus*]. That a kid denotes innocence of the second degree,

such as appertains to those who are in the second or middle heaven, and the good thereof is called spiritual good or charity, n. 314, 780.

KIDNEYS [*renes*]. See REINS.

KILL, *to, or to* SLAY, *and to be* SLAIN [*occidere, interficere, confodi, occidi*]. That to kill or slay *sig.* to destroy as to the soul, n. 137. That to kill with death *sig.* to extinguish, n. 166, 548. That to slay souls which ought not to die, is to deprive them of the life derived from truths, n. 186. That the slain of Jehovah *sig.* those with whom the truths and goods of the church are extinguished, n. 304. That to be slain or killed is to perish by evils and falses, n. 315, 328, 405, 584, 643, 676. That to slay *sig.* to destroy by falses. *sh.* n. 315. That by being slain, when predicated of the Lord, is *sig.* the not being acknowledged, and also the being denied, *sh.* n. 315, 328, 337. What is *sig* by being slain between the temple and the altar, n. 329. That to kill *sig.* to extinguish or to falsify truths, n. 366. That to be slain *sig.* to perish spiritually through deprivation of truth, n. 376. That to kill or slay *sig.* to deprive of good and truth by falses and evils, n. 314, 1194. That to kill or smite *sig.* to be damned, n. 427. That by the stabbed or thrust through [*confossi*] are *sig.* they who perish by falses, n. 518. See SLAIN. That to kill *sig.* to destroy as to spiritual life, *ill.* and *sh.* n. 315, 547, 572, 584. That to kill *sig.* to deprive of the faculty of understanding truth and perceiving good, n. 547. That to slay or kill *sig.* to extinguish spiritual life by the falses of evil, n. 589, 1194. That to slay the people *sig.* to extinguish the truths of the church, n. 589. That to kill *sig.* to destroy the good of love and truth of doctrine, n. 651.

KINE [*vacca*]. See COW.

KING [*rex*]. That kings *sig.* truths themselves of the church in their whole complex, n. 29, 316, 333, 481, 659, 811, 1034. That princes denote what is primary in relation to truths, *ill.* n. 29. That the prince of the kings of the earths *sig.* the Lord with respect to divine truth, n. 29. That kings *sig.* truths from good, or those who are in truths from good, *ill.* and *sh.* n. 31, 242, 283, 333, 355, 358, 406, 408, 412, 422, 427, 433, 453, 540, 562, 625, 654, 850, 1003, 1034, 1129, 1265, 1330. That kings, in the opposite sense, *sig.* those who are in falses from evil, or falses from hell, *ill.* and *sh.* n. 31, 316, 375, 412, 518, 540, 562, 1129, 1242, 1330. Concerning the delights of kings and warriors, n. 182. That a king *sig.* the Lord as to divine truth, *sh.* n. 31, 195, 237, 277, 419, 433, 850, 946, 997, 1034. That kings, in the Word, represent the Lord as to divine truth, n. 205. See DAVID. That a vehement king *sig.* the false derived from the love of self, or the false of evil, n. 275, 654. That kings of the earth *sig.* all who are in truths derived from good, and, abstractedly, the truths of the church, n. 288, 294, 1034, 1089. That by two kings is *sig.* the truth of the Word in its internal or spiritual sense, and in its external or natural sense, n. 304. That the king of the north *sig.* the false from evil, and the king of the south *sig.* truth from good, n. 355, 514, 573, 717, 734, 811. That the daughter of a king *sig.* the spiritual affection of truth, n. 412, 684. What is represented by the anointing of kings, n. 427. That great kings *sig.* falses from which evils are derived, n. 585. That many kings *sig.* various truths from good, n. 625. That by the law of a king, in Sam. viii. 14, is *sig.* the dominion of the natural man over the spiritual, n. 638. That kings of the earth, in the oppo-

site sense *sig.* the falses of the church, and the rulers *sig.* the evils thereof, n. 684. That king, when predicated of the Lord, *sig.* divine truth, n. 941. That the way of the kings *sig.* the influx of divine truth, n, 997. That the sons of a king *sig.* those who are in truths originating in good, n. 1034, and that the same is signified by sons and heirs of the kingdom, n. 1034. That kings *sig.* the truths of the Word, n. 1063. That seven kings *sig.* the truths of the Word falsified and profaned, n. 1063.

KINGDOM [*regnum*]. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, n. 31, 740. That the celestial kingdom of the Lord is called His priestly kingdom, and the spiritual kingdom His royalty kingdom, n. 31, 433. That kingdom *sig.* heaven and the church as to the truth of doctrine, n. 48, 455, 685, 745, 989, 1086, 1089; also, the church as to truths derived from good, n. 48, 333, 373. That the kingdom of God *sig.* the church as to truths, *sh.* n. 48. That kingdom against kingdom denotes the false against truth, n. 48. What is signified in the Lord's Prayer by "Thy kingdom come," and "Thine is the kingdom," *sh.* n. 48. That kingdom *sig.* the truth of the church, and, in the opposite sense, the false, n. 400. That the kingdom of the heavens *sig.* heaven and the church, n. 548, 1044. That kingdoms *sig.* the churches as to truths or as to falses, n. 573, 1089. That the kingdom of God *sig.* a new heaven and a new church from the Lord, n. 612. That the hells are distinguished into two kingdoms, called the Devil and Satan, n. 740.

KISS, *to* [*osculari*]. That to kiss *sig.* conjunction from love, n. 684.

KNEAD, *to* [*depsere*]. That to knead dough *sig.* to fabricate doctrine from cupidities and according to them, n. 555.

KNEES [*genua*]. That the knees *sig.* conjugial love, and hence celestial love, n. 365. That the knee *sig* the conjunction of natural good with spiritual good, n. 455. That bending the knees *sig.* acknowledgment, thanksgiving, and adoration, from spiritual good in the natural man, n. 455. That the knees *sig.* what is spiritual natural, n. 629, That the knees *sig.* the love of good, n. 677.

KNOWLEDGES [*cognitiones*]. That all knowledges procured from the Word, which have not acquired spiritual life, are taken away after death, n. 193. That to commit knowledges, which are from the Word, to life, is to think from them, and to will them, and to do them; and these are they who become spiritual, n, 193 end. That knowledges and truths differ in this, that knowledges are of the natural man, and truths of the spiritual man, n. 275. That the knowledges of truths are the truths of the natural man, and the knowledges of goods are the goods of the natural man, n. 406, 538. That knowledges in the natural man do not become truths and goods until man lives according to them, n. 406. That knowledges alone, without the life of charity, bring forth falses of evil innumerable, n. 418. That the truths of the natural man, are the knowledges of truth and good, n. 538. That by the knowledges of truth and good are meant all things of the literal sense of the Word, in which and from which are doctrinals, n. 545. That the knowledges of good are also truths, n. 556.

KORAH, DATHAN, AND ABIRAM. The reason why they, with their company, were swallowed up by the earth, n. 324.

L.

LABOUR [*labor*]. That labour *sig.* all things which are of the thought and faith, n. 98. That to labour *sig.* earnest bent of the mind and study, n. 102. That labour is predicated of truth, n. 365. That labour, in the opposite sense, *sig.* truth from the proprium, or self-derived intelligence, n. 617. That by labour are *sig.* the Lord's combat against the hells and subjugation of them, n. 695. That labours *sig.* combats against evils and falses, and infestation from them, thus temptations, n. 900.

LABOURER [*operarius*] That labourers (Matt. ix. 37, 38) *sig.* all who teach from the Lord, n. 911.

LAKE OR POOL [*stagnum*]. That a lake of waters *sig.* knowledges of truth, n. 405. That pools or lakes *sig.* the perception of truth, n. 405. That a pool of waters, and a spring of waters, *sig.* good, because truth; for all spiritual good, which is the good of the church, is procured by truths, n. 304. That a lake *sig.* where there is truth in abundance; also, where the false principle abounds, *sh.* n. 1247. That a lake of fire and sulphur *sig.* hell, where the love of what is false, and the cupidity or lust of evil, reign, *ill.* n. 1247, 1274.

LAMB [*agnus*]. That the Lamb *sig.* the Lord as to the Divine Human, n. 220, *sh.* 314, 319, 328, 337, 456, 460, 748, 816, 850, 864, 888, 1219. That to eat the lambs from the flock *sig.* to imbibe the knowledges of internal good or of the spiritual man, n. 279. See FLOCK. That the Lamb *sig.* the Lord as to divine truth or as to the Word, n. 297, 460, 482, 936. That a lamb *sig.* the good of innocence, also, innocence of the inmost degree appertaining to those who are in the third heaven, *sh.* n. 314, 460, 650, 780. That lambs *sig.* those who are in love to the Lord, and sheep those who are in love towards the neighbour, n. 314. That the blood of the Lamb *sig.* the divine truth proceeding from the Lord and its reception, n. 329, 476, 748. That lambs *sig.* celestial goods and truths thence derived, n. 817. That to follow the Lamb *sig.* to acknowledge the Lord's Divinity, and to do His precepts, *ill.* n. 864. That the Lamb *sig.* the Lord's Divine Proceeding, also the divine good, n. 888. What is *sig.* by the song of the Lamb, n. 936. That to fight with the Lamb *sig.* to fight with the Lord, but not against the Lord, n. 1072. That by God and the Lamb is *sig.* the Lord as to His Divinity itself from which all things are, and as to His Divine Humanity, n. 1327, 1335.

LAME [*claudus*]. That the lame *sig.* those who are in good not genuine, because in ignorance of truth, n. 455, 518, 721. That by the lame leaping, &c. is *sig.* joy from perception of truth, n. 455.

LAMENTATION [*lamentatio, planctus*]. See MOURNING.

LAMP, CANDLE [*lampas, lucerna, candela*]. That lamps *sig.* divine truths, n. 183 end, 274. That by lamps are *sig.* all things which appertain to faith, and by oil, what appertains to love, n. 187, 212, 250, 375, 840. That a candle or light *sig.* truth from good and thence intelligence, n. 223. That by lamps or lights [*candelæ*] which shine are *sig.* the truths of faith from the good of love, n. 252. That lamps *sig.* the truths of faith, n. 252, 274, 375, 840, 1189. That a lamp *sig.* divine truth from which is divine intelligence, n. 272. That seven lamps *sig.* all truths in the complex, which is divine truth, n. 274. That to light a lamp *sig.* to illustrate the understanding by divine truth, n. 274. That lamps lighted *sig.* the truths of faith from the good of love, *sh.* n.

274. That a lamp *sig.* the truth of the Word, of doctrine, and of faith, n. 517; also the knowledges of truth and good, n. 675. That a lamp. *sig.* divine truth as to illustration, n. 684. That a lamp or candlestick *sig.* heaven and the church, n. 1188.

LANCE [*lancea*]. That lances *sig.* truths combating, n. 557. See ARMS OF WAR.

LAND [*terra*]. See EARTH.

LANGUAGE [*lingua*]. That the languages of nations *sig.* their religious principles, n. 433. See TONGUE.

LAODICEA [*Laodicea*]. That by the church of the Laodiceans are meant those who are in faith alone, thus who are in faith separate from charity, n. 227.

LAST JUDGMENT [*ultimum judicium*]. That the last judgment was executed on those who were in external worship without internal, n. 391. The reason why a last judgment takes place, n. 397, 413. That since the last judgment every one, whether he be evil or good, is judged immediately after death, when he enters into the spiritual world, n. 413, 754. That a separation takes place between the good and the evil at the time of the last judgment, and in what manner, *ill.* n. 426. That judgment is effected by divine truth, n. 850. That the last judgment *sig.* the separation of the good from the evil, n. 875. That by the last judgment all things, as well in the hells as in the heavens, were reduced to order, n. 899. That before the last judgment divine truths could not be manifested, *ill.* n. 957. That the last judgment was executed upon those who were in the world of spirits, and not upon those who are in hell, n. 1276. That immediately after death, consequently before the last judgment, they were judged to hell who denied God and the Word, consequently who had rejected all things appertaining to religion, n. 1279. That they are condemned, who have not lived according to the precepts of the Word, and thence could not receive faith in the Lord, *sh.* n. 1284. That the last judgment then takes place, when the wicked are so multiplied, that the heavens above cannot be kept in their state of love and wisdom, n. 1275. That before the judgment upon all took place, goods and truths were taken away from the evil, and evils and falses from the good, *ill.* and *sh.* n. 1351. That the universal judgment was executed upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false christians and infernals, n. 1280, 1286. That it was permitted them by arts to form to themselves imaginary heavens in the world of spirits, *ill.* n. 1275. That these heavens are meant by the former heaven which passed away, *Apoc.* xxi. n. 1286.

LAVERS [*labra*]. That the lavers in the temple *sig.* purification from falses and evils, n. 600.

LAW, *the* [*lex*]. That the law, in a strict sense, *sig.* the ten precepts of the decalogue, and, in an extensive sense the whole Word, thus all divine truth, n. 329, 392, 799, 850. That the law also was called a covenant, because a covenant *sig.* conjunction, and the Word, or divine truth, is what alone conjoins man with the Lord, n. 392. That by the law and precepts are *sig.* such things as teach doctrine, n. 392. That to hope in the law *sig.* to impart the knowledges of truth, n. 406. That the law *sig.* the divine good of the Word, and judgment the divine truth of the Word, n. 406, 444. That the law *sig.* the good of truth,

n. 444. That the law and the prophets *sig.* the Word in all and every part of its contents, n. 597, 741, 785. That the law of God *sig.* divine truth, n. 653. That to fulfil the law is to be led of the Lord, n. 774.

LAW OF RETALIATION [*jus talionis*]. That the law of retaliation was dictated to the sons of Israel, because they were external men and not internal, n. 556. That it is according to this law, in the spiritual world, that every one's works follow and judge him, and that it is done to every one as he himself has done, n. 977.

LAWGIVER OR LEGISLATOR [*legislator*]. That the lawgiver or legislator *sig.* divine truth internal, or the Word in the spiritual sense, n. 440. That legislators *sig.* those who are in the truths of good, or the truth of good, n. 447. That the lawgiver *sig.* the Lord as to the Word and as to doctrine from the Word, n. 537.

LAWYERS [*legisperiti*]. That they were called lawyers who searched the Scriptures and taught how they were to be understood, n. 536.

LAZARUS. What is *sig.* by Lazarus in the parable, n. 118, 137. That Lazarus *sig.* the gentiles who were in falses by reason of ignorance of truth, and thence were not in goods, n. 962, 1143.

LEAD, *to* [*ducere*]. That to lead, when predicated of the Lord, *sig.* to illustrate, n. 386.

LEAH. That Leah *sig.* the external church, which is natural, n. 439. See RACHEL.

LEAP, *to* [*saltare*]. That to leap *sig.* to do good from joy, n. 405. That to leap, when predicated of birds, *sig.* to live, n. 543. That to leap as a hart *sig.* to have joy from perception of truth, n. 455.

LEAVEN OR FERMENT [*fermentum*]. That leaven *sig.* the false of the natural man, n. 619.

LEAVES [*folia*]. See TREE. That leaves *sig.* the truths of the natural man, n. 109, 386; also the truths of the literal sense of the Word, n. 386. That a leaf *sig.* the scientific principle, n. 481. That a green leaf *sig.* the scientific principle, or scientifics, living from truths, n. 481. That leaves *sig.* rational, natural, and sensual truths, *ill.* and *sh.* n. 1339. That leaves of different trees *sig.* various truths, concerning which, n. 1339. Concerning terror excited by the agitation of leaves in the spiritual world, n. 1339.

LEBANON [*Libanus*]. That Lebanon, the same as the cedar, *sig.* the truth of the church, n. 304, 372. That Lebanon *sig.* truth and good spiritual, n. 326. That Lebanon *sig.* the good and truth of faith, n. 328. That the sides of Lebanon *sig.* where the goods of the church are conjoined with truths, n. 405. That Lebanon *sig.* the spiritual church; and its cedars and its firs *sig.* the internal and the external truths thereof, n. 405. That Lebanon *sig.* rationality, from which are intelligence and wisdom, n. 638. That Lebanon *sig.* the truths of the church in the natural man, n. 654. That Lebanon *sig.* the church as to the rational understanding of good and truth, n. 730.

LEES [*fæces*]. That lees and lees refined *sig.* truth from natural and spiritual good, with the felicity thence derived, *sh.* n. 1159. See WINE.

LEFT, *to be* [*derelinqui*]. That to be left (at the mill) *sig.* to falsify truths, n. 810.

LEGISLATOR [*legislator*]. See LAWGIVER.

LEGS [*crura*]. That the legs *sig.* natural good conjoined to spiritual good, and feet *sig.* natural truth derived from that good, n. 543.

LEND, *to* [*mutuo dare*]. That to lend *sig.* to teach, n. 559. That to lend *sig.* to communicate the goods and truths of doctrine from the Word, n. 695.

LENGTH [*longitudo*]. That length *sig.* good and the quality thereof, n. 627, 629, 654. That length is significative of good, and breadth of truth, n. 675. See BREADTH.

LEOPARD [*pardus*]. That by a leopard are *sig.* those who are opposite to innocence of the second degree denoted by a kid, n. 314. See KID. That a leopard *sig.* reasonings from the natural man discordant, and yet appearing as true, or to cohere, *ill.* n. 780, 781. That the leopard also *sig.* the false derived from evil, for it denotes truth falsified by reasoning, and spots denote things falsified. n. 780. That the leopard *sig.* the false which is opposite to charity, n. 780.

LEPROSY [*lepra*]. That the leprosy *sig.* falsifications, n. 475. That a leper *sig.* good consumed by falses, n. 600. That the leprosy *sig.* the profanation of truth, but variously, *ill.* n. 962.

LEVI. That Levi *sig.* spiritual love or charity, and, in the supreme sense, the Lord himself, n. 365, *sh.* 444, 710. That by the tribe of Levi is *sig.* the good of charity, n. 431, 555, and, in the opposite sense, no good of charity, or the evil of the false, n. 443, *sh.* 444. That by Levi and his tribe are *sig.* good works, or the good of charity, which is the good of life, *sh.* n. 444. That the sons of Levi *sig.* the affection of good and truth, n. 444. That the Levites *sig.* those who are in worship from the good of love and charity and from the truths of faith, n. 444. That Levi *sig.* the spiritual affection of truth, n. 444. That Levi *sig.* adhesion, and adhesion *sig.* conjunction by spiritual love, *sh.* n. 444. That Levi *sig.* the Lord as to divine good, n. 701. That the Levites represented the truths of the church, n. 734.

LEVIATHAN. That leviathan, the straight serpent, *sig.* the merely sensual, who are without faith, because they do not comprehend, and who reject all things which they do not see with their eyes ; and that leviathan, the crooked serpent, *sig.* those who therefore do not believe, and yet say that they do believe, n. 275. That leviathan, or the whale, *sig.* the natural man as to truths, which are called scientifics and knowledges, from which is obtained natural lumen, n. 455; or, all things of the natural man in their whole complex, n. 514.

LIBERTY [*liberum*]. See FREEDOM.

LIE, LIAR [*mendacium, mendax*]. That a lie and a liar *sig.* what is false, n. 100, 329, 559, 653 ; also, truth falsified, n. 186. That to make a lie *sig.* to think and will what is false from evil, n. 193. That a lie *sig.* the false of doctrine, n. 211. That a lie *sig.* the false from evil, n. 433. That the teacher of a lie *sig.* him who teaches the false, by applying scientifics from the literal sense of the Word to the confirmation of falses, n. 559. That to go in a lie, or to walk in a lie, *sig.* to live in falses, n. 653. That to speak a lie *sig.* to believe falses, n. 710 ; also, to teach what is false from ignorance of truth, n. 866. That a lie *sig.* the false derived from the proprium, or the evil of the will, n. 740. That a lie *sig.* divine truth or the Word adulterated, n. 768.

LIE-DOWN, *to* [*discumbere, accumbere*]. That to lie or sit down, as at table, *sig.* conjunction and consociation, n. 252. See TO SUP. That to lie or crouch among burdens *sig.* life among works, n. 445.

LIFE, *to* LIVE [*vita, vivere*]. That in the Lord alone is life from Himself, and from Him is life in others, which is life eternal, n. 84, 1121. That life is uncreate, n. 1121. That the life of the Lord with man is in faith and love to Him, n. 84. That life according to knowledges is the essential of the church, and not knowledges without a life according to them, n. 105. What moral life is, and what spiritual life; and likewise what moral life is derived from spiritual, and what the moral life is without the spiritual, n. 182, 186, 187, 188, 195. That by life, in the Word, is *sig.* the life of heaven with man, which is also in the Word called life eternal, n. 186. That spiritual life, in respect to moral life without it, is as wakefulness to sleep, n. 187. That nothing else constitutes spiritual life with man, but the knowledges of truth and good from the Word applied to life, n. 196. That life is not given or implanted, but flows in continually with every one, n. 349. That the very spiritual life of man is the affection of good and truth, n. 444, 483. That by living is *sig.* living from the Divine being or principle, n. 483. That man has conjunction with the Divine principle, and thence lives to eternity, by virtue of his ability to understand truth and to perceive good, n. 547. That spiritual life is extinguished by the perversions and falsifications of truth, n. 591. That there are two lives with man, the life of the understanding and the life of the will, n. 622. In what manner spititual life is procured, n. 902. In what manner life is destroyed by the faith which at this day prevails, n. 902. That Life Itself, which is God, is the Divine Love in the Divine Wisdom, n. 1124. That Life Itself, which is God, is life in itself and not life from itself, n. 1130.

LIGHT [*lux*]. That light *sig.* divine truth proceeding, n. 27, 151, 412, 422, 526, 644, 701, 944, 1188. That the light of heaven then enters into the spirit of man when he is in the good of love and charity from the Lord, n. 198. That light *sig.* divine truth and intelligence thence derived, n. 223. That the light of the sun *sig.* the divine truth from the divine good, n. 257. That by the light with which Jehovah covers Himself is *sig.* the divine truth in the heavens, n. 283. That by light is *sig.* the divine truth proceeding from the Lord, whereby all are reformed, n. 294. That light is the divine truth proceeding from the Lord, as a sun, and thus from His divine love, n. 401. That the light of the world *sig.* the truth of the church, n. 405. That a light in a mountain *sig.* truth from good, n. 405. That the darkening of the light *sig.* the evanescence of divine truth, n. 601. That the light of heaven is divine truth; and that by that light falses are discovered, and also the thoughts of every one; and that this light is spiritual light, n. 1277, 1331. Concerning glory arising from spiritual light, and concerning glory arising from natural light, n. 1343.

LIGHT [*lumen*]. See LUMEN.

LIGHTNINGS [*fulgura*]. That lightnings *sig.* divine truth as to illustration, n. 273, 353, 702. That lightnings, in the opposite sense, *sig.* conflicts and darkenings of the understanding, n. 702, 1014. That lightning *sig.* the light of truth from good, n. 821.

LINEN OR FLAX [*linum*]. That a thread of flax *sig.* truth, n. 627. That linen *sig.* truth, and, when predicated of the Lord or of the

Word *sig.* divine truth, n. 950. That linen clean and shining *sig.* truth genuine and bright from the light of heaven, n. 950, 951.

LINEN, *fine* [*byssus, byssinus*]. That fine linen *sig.* truth from a celestial origin, or truth divine, or genuine truth, n. 195, 236, 242, 619, 1042, 1143, 1166, 1222, 1238. That linen, from its whiteness, *sig.* truth, n. 196. That fine linen of needle-work from Egypt *sig.* the scientific principle grounded in spiritual truth, n. 654. That cotton [*xylinum*] *sig.* the same as fine linen, n. 1143. See COTTON. That fine linen *sig.* truth from the Word, clean from celestial good and shining from spiritual good, n. 1222, 1223.

LION [*leo*]. That the lion from the thicket *sig.* the false from evil, n. 223. That by a lion is *sig.* divine truth as to power, n. 278, 309, 376, 556, 577, 601, 782. That by a lion eating his prey is *sig.* the dissipation of evils and falses; and that to bow himself *sig.* to put himself in power; and that to lie down *sig.* a state of security and tranquillity, n. 278. That lions *sig.* those who are in power by divine truth, n. 278. What is signified by a lion upon the watch-tower, n. 278. That a roaring lion, when predicated of the Lord, *sig.* the power of leading out from hell or from evils, and defending against evils and falses, n. 278. What is signified by lions roaring for their prey, &c., n. 278. That lions, in an opposite sense, *sig.* the power of the false from evil, or the internal false as to power, by which the church is destroyed and vastated, *sh.* n. 278, 780, 782. That by a lioness and lions are *sig.* the power of evil and the false, n. 304. That the roaring of the lion *sig.* the lust of destroying and desolating, n. 304. That a young lion *sig.* those who are opposite to the innocence of the last degree denoted by a calf, n. 314. See CALF. That by the mouth of the lion is *sig.* the false violently destroying truth, n. 316. That young lions *sig.* the principal and defensive truths of the church, n. 539. That the teeth of lions *sig.* the ultimates of the natural man as to science and power, n. 555. That the grinders [*molares*] of young lions, and the grinders of a fierce lion, *sig.* the truths of the Word falsified, *sh.* n. 556. That the heads of lions *sig.* the destruction of truth, n. 577. That by the roaring of a lion is *sig.* the ardent affection of defending heaven and the church, and, in the opposite sense, the ardent cupidity of destroying and devastating the church, n. 601. That the lion *sig.* the infernal false as to the power and cupidity of destroying divine truth, n. 780, 781, 782. That the lion *sig.* the power of divine truth spiritual, n. 781. That the mouth of the lion *sig.* ratiocination, n. 782.

LIP [*labium*]. That the lips *sig.* the doctrine of truth, or the truth of doctrine; also, instruction, n. 130, 279, 453, 455, 701. That the lips or languages of Canaan *sig.* the genuine truths or doctrinals of the church, n. 223, 391. That the mouth and lips *sig.* thought and affection, or understanding and will, n. 580. That the lips *sig.* doctrinals, n. 684. That the lip of a lie, or lying lip, *sig.* falses from evil, n. 908. That the lips *sig.* thought from the understanding, n. 923. That the lips, the tongue, and the spirit of Jehovah *sig.* divine truth which is the Word, from its ultimate to its inmost principles, n. 923.

LITTLE OR YOUNGER-ONE [*minorennis*]. That little or younger ones *sig.* those who are led and taught, n. 537, 644.

LOCUST [*locusta*]. That locusts *sig.* falses in extremes, n. 283. That locusts *sig.* the ultimate sensual principle of man which is in the false of evil, or the ultimate principle of the life of man's thought, *ill.*

and *sh.* n. 543, 546, 548. See SENSUAL. That the locust, or the plague of the locust, *sig.* the destruction of the whole natural man by the irruption of evil and the false from the sensual principle, *sh.* n. 543. That the locust, in the good sense, *sig.* the literal sense of the Word, and the truth and good thereof; hence John the Baptist ate locusts and wild honey, *sh.* n. 543, 619. That the locust *sig.* the sensual principle as to truth, n. 543. That locusts *sig.* the corporeal sensual, who are in the falses of evil, n. 556. That the locust *sig.* truth in ultimates, or the false in ultimates, n. 799.

LOFTINESS [*elatio*]. That the loftiness of man *sig.* the pride of man's own intelligence, n. 455.

LOINS [*lumbi*]. That by the loins are *sig.* loves in each sense, the good and the evil, n. 240. That by the loins being girded is *sig.* the good of love, n. 252. That the loins *sig.* the good of love, n. 355; also the will of good, and the marriage union thereof with the understanding of truth, n. 519, 627, 721. That the loins correspond to the marriage of good and truth, in which they are who are in the superior heavens, n. 595, 629. That from the loins upwards *sig.* divine love celestial, and from the loins downwards *sig.* divine love spiritual, n. 595. That the loins *sig.* the good of the church, n. 637. That by the loins of the Lord are *sig.* those who are principled in love to Him, n. 780. That the loins and thighs *sig.* conjugial love; in general, love; and, when predicated of the Lord, *sig.* divine love, *sh.* n. 1242. That this is from correspondence, n. 1242.

LONG [*longum*]. That long, and thence to prolong, are predicated of good, n. 900. See TO PROLONG.

LOOK, *to* [*spectare.*] That to look downwards or upwards is to look from the love by the understanding, n. 112. That they who have respect to themselves and the world look downwards, but they who have respect to the Lord and to heaven look upwards, *ill.* n. 112.

LORD AND GOD [*Dominus et Deus*]. That the Divine principle of the Lord is to be acknowledged in His Human, n. 10. That aspect, when predicated of the Lord, denotes His divine presence, n. 25. That by Jesus Christ is *sig.* the Lord as to His Divine Human, n. 26, 135. That by Jesus is *sig.* the divine good, and by Christ the divine truth, n. 31. That the Lord is called God where the Word treats concerning divine truth, and Jehovah and the Father where it treats concerning divine good, n. 32, 220, 391, 406. That the Divine of Jehovah was in the Lord from conception and was the Esse of His life, and is called the Father, and the divine truth which is from the divine good is called the Son, n. 32. That the Son of Man denotes the divine truth, and the Father the divine good, n. 32, 267, 297, 907. That the Son of Man denotes the Lord as to divine truth, n. 36, 297, 455. That by His Divine Human the Lord is in first principles and in ultimates, and when He made these ultimates divine, He brought himself into the divine power of ruling all things from primaries by ultimates, n. 41. That the Lord alone is omnipotent, n. 43. That the Lord is called the Son of Man as to the Divine Human, and also as to divine truth proceeding, n. 63, 113, 146, 151, 267, 272, 409, 594. That the Lord alone has life in Himself, and that men are only recipients of life from Him, n. 82. That the name of Jehovah or of the Lord *sig.* the all of love and faith by which he is worshiped, n. 102, 135, 175, 224, 295, 410. That the Lord is called the First and the Last as denoting that He rules all things

from primaries by ultimates, n. 113. That the all of love and faith, which constitute the church, proceeds from the Divine Human of the Lord, and not immediately from His Divine itself, n. 151. That the Divine under a human form is the Divine Human of the Lord, and that this is the primary truth of the church, n. 151. That the Lord as to his Human [principle] is understood by the Word, n. 151. That by the Father is meant the Divine in the Lord, or which He had from conception, n. 178, 254. That by the Spirit of God, and also by the Holy Spirit, is *sig.* divine truth proceeding from the Lord, or from the Divine Itself of the Lord by His Human, n. 182. See COMFORTER and SPIRIT. That the Lord is the only fountain of life, and angels and men are only forms recipient of life from Him, n. 186. That the Lord is the Sun of the angelic heaven, and the light of that Sun is divine truth, and the heat of that Sun is divine good, and each is life, n. 186, 422. That by the garments of the Lord described in the Word is *sig.* the divine truth proceeding from Him, and hence also they *sig.* the Word itself, n. 195. That by Father, when said by the Lord, is *sig.* the divine good which is in Him and from Him, n. 200, 297. That by Jehovah in the Word is *sig.* the Lord as to divine good, which is the Divine Esse, n. 205, 220. That the Lord glorified his Human [principle] by putting off the human from the mother, and putting on the Human from the Father, which is the Divine Human, n. 205. That the Lord is called Jehovah from Esse and thus from Essence, but God from Existere and thus from Existence, n. 220. That the new name of the Lord denotes His Divine Human, n. 224. That by the name of Jehovah is understood the Divine Human of the Lord, n. 224. That the voice of the Lord denotes the precepts of the Word, n. 249. That the Lord, when in the world, subjugated the hells, and reduced all things there and in the heavens into order, and this from His own proper power, n. 309. That to acknowledge the Divine Human [principle] in the Human of the Lord, or the Divine Human [principle], is the primary thing of the church, by which conjunction is effected, n. 328. That by the Son is *sig.* the Divine Human of the Lord, n. 349, 852. That the Father of the Lord is the Divine [principle] in Himself, and the Holy Spirit is the Divine [principle] from Himself, n. 365, 852. That the Lord in the Word is called Lord where the good of love is treated of, and He is called the God of Jacob when goods in act are treated of, n. 405. That the Lord, by means of temptations which He admitted into himself from the hells, and by victories therein obtained, reduced all things in the hells to order, and also glorified his Human, that is, made it Divine, n. 405, end. That the Lord appears in the spiritual world as a sun to those who are in love to Him, but as a moon to those who are in charity towards their neighbour and in faith thence derived, n. 422. That the Lord is called the Redeemer by virtue of His liberating from hell, and the Former from the womb by virtue of his regenerating man, n. 433, 710. That by the Lord as king of the Jews is *sig.* the Lord as to divine truth proceeding from the divine good of His divine love, n. 433. That with the Lord alone from nativity there was the propensity to good and the desire of truth as to the natural principle; with others not so; n. 449. That the Lord is called the Son of Man from Divine Truth which is the Word, n. 455. That where the Lord speaks of the Father and the Son, by the Father He meant the Divine [principle] in himself, and by the Son, His Human from that Divine,

n. 460. That the Lord appears to every one according to his quality, n. 539. That the Lord is never angry or wrathful, nor wills or does evil to any one, n. 647. That the Lord wills to bring all to Himself, and to save them, n. 647. That the Lord is called a servant from serving and ministering, n. 409, *ill.* 650. That the Lord's being in the wilderness forty days represented the duration of all temptations which the Lord underwent and sustained from childhood, even to the last moment of his life in the world, *sh.* n. 650. That the Lord is called a Saviour from the good of love, and a Prince from the truth of faith, n. 654. That the Lord was instructed as another man, but by virtue of His Divine [principle] He imbibed all things more intelligently and wisely than all others do, n. 654. Concerning the direful and enormous temptations which the Lord sustained, and the quality of them, n. 659, 740, 768. That the Lord is called Lord from divine good, and Christ, God, and King, from divine truth, n. 683, 684, 721, 939, 979, 1073. That the Lord, so long as He was in the world, as to His Human was divine truth, n. 684. That the Divine Human of the Lord proceeded from His essential Divine principle, n. 684. That the Lord is called Creator, Maker, Former, and Redeemer, by reason that He creates man anew, reforms, regenerates, and redeems, n. 710. That the Lord has infinite power, *ill.* n. 726. That by the loins of the Lord are understood those who are principled in love to Him; and by His thighs are *sig* those who are principled in love towards their neighbour, n. 780. That the Lord is variously named according to His divine attributes, *ill.* and *sh.* n. 852. That the Lord in his childhood overcame and subjugated the most direful hells, *ill.* n. 918. That the Lord is called the Highest, and is said to dwell in the highest, as being in the inmost, n. 1025. That the Lord looks at every one from the face, and not from the hinder part of the head, *ill.* n. 1112. That the Lord is the Only Man, and all are men according to their reception of divine good and divine truth from Him, n. 1120. That the Lord came into the world to unite mankind to God the Father in Him and through Him, *sh.* n. 1292. That the Lord alone is the God of heaven and earth, *sh.* n. 1292. That all things in the Apocalypse relate to the acknowledgment, that the Lord is the God of heaven and earth, and to a life according to His commandments, n. 1312, 1360. That the Lord is in man, according to man's reception, from faith and from a life according to his commandments, *ill.* n. 1352. That the acknowledgment of the Lord causes His presence, and that affection which is of love causes conjunction, *ill.* n. 1340. That no one can be conjoined to the Lord unless he immediately approach Him, because the aspect, which is of the understanding derived from the affection which is of the will, conjoins, n. 1336. That conjunction is with the Divine Human of the Lord, and that such is the nature of the conjunction, that they are in the Lord, and the Lord in them, n. 1292. That conjunction is effected by the truths of the Word, and by a life conformable to them, n. 1292. That the Lord cannot be conjoined to any one who is in evil, wherefore man must first do the work of repentance, *ill.* n. 1340. That the Lord only is to be invoked, and not any angel, *ill.* n. 1230.

That they who do not approach the Lord, cannot understand the Word, n. 1361. That the Lord is the Book of Life, which is the Word, n. 1361. That the Lord is the Word, and all things thereof, *ill.* n. 1231, 1232. That in the Word of both Testaments, the Lord

alone is treated of, and that hence it may appear, that the Lord is the Word, n. 1232. That the Lord fulfilled all things of the Word in the natural, spiritual, and celestial senses, *ill.* n. 1232. That they who do not immmediatly approach the Lord cannot be in spiritual light, and that in spiritual things they think sensually, *ill.* n. 1252. That the knowledge and acknowledgment of the Lord conjoins all the knowledges of good and truth, or spiritual truths, in one, *ill.* n. 1325. That the coming of the Lord is His coming in the Word, and that this is *sig.* by His coming in the clouds of heaven, *ill.* n. 1232, 1347. See CLOUDS.

That the celestial kingdom is the priestly kingdom of the Lord, and the spiritual kingdom His royal kingdom, *ill.* n. 1265. That the Lord is heaven, n. 1346. See HEAVEN. That they who are in the Lord, and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sh.* n. 1354. That man cannot see the Lord such as He is in Himself, and live; that therefore He presents Himself to be seen in the heavens by means of angels, whom He fills with His majesty, *ill.* n. 1341. That the truths of the Word are mirrors or glasses, by which also He causes Himself to be seen, *ill.* n. 1341. That the Lord from the sun looks at the angels in the forehead, and so turns them to Himself, and in like manner men as to their spirit, *ill.* n. 1341. That the angels continually behold the Lord as a sun, and continually have Him before their eyes, and this in every turn of their face and body, which is wonderful, n. 1341. Concerning the Lord's speaking through heaven with man, n. 1346. That the Lord alone bore the evils and falses of the church, and all the violence offered to the Word, *sh.* n. 1241; and that this was effected by combats against the hells, and that thus he became the Saviour and Redeemer, n. 1241.

LORD, *cruel or hard*, [*dominus durus*]. That a cruel lord *sig.* the evil of self-love, n. 275. That a hard lord *sig.* the evil of the false, and a vehement king the false of evil, n. 654.

LORD'S-DAY [*dominica dies.*] See SABBATH.

LORD'S PRAYER [*oratio Domini*]. That Thy kingdom come, Thy will be done, as in heaven, so also in the earth *sig.* the reception of divine good and divine truth which proceed from the Lord, and in which the Lord is with the angels of heaven and with the men of the church, and that the will of God is done when those things are received in the heart and soul, that is, in the love and faith, n. 683.

LOT [*sors*]. That to cast lots upon *sig.* to dissipate, n. 376, 652, 811. That the lot of the just *sig.* truths from good, n. 727.

LOVE [*amor*]. That the things of the will or love constitute the internal of the church, and the things of the understanding or faith constitute its external, n. 154. That celestial love is from the affection of the will to do the precepts of the Lord, and spiritual love is to do the same from the affection of the understanding, n. 154. That to love, when predicated of the Lord, denotes that he is present, the reason thereof, n. 213. That the essential Divine [principle] from which all things are, is Divine Love, n. 295. That love is the very life of man, and the Divine Love is that from which is the life of all things, n. 423. That to love the Lord is not to love Him as to person, but to live according to His precepts, n. 433. That there are two affections, natural and spiritual; that the former has for its end self and the world, and that the latter has

for its end self and the world, and that the latter has for its end the Lord, heaven, and life eternal, n. 444. That love and charity is the affection of spiritual good and truth, n. 444. That affection is the continuous principle of love, n. 444, 547. That the Divine Love of the Lord in the heavens is called celestial and spiritual from the reception of it by the angels, n. 496. That the love of self is a merely corporeal love, n. 512. That the love of the world corresponds to the love of the false, and the love of self to the love of evil, n. 576. That the loves of self and of the world are the roots or origins from which evils and falses of every genus and species bud forth and are born, n. 584, 653, *ill.* 982, 1022. That neighbourly love is derived from love to the Lord, as a posterior from its prior, as what is exterior from its interior, as an effect from its efficient cause, n. 707. That love to the Lord is to love and will those things which are of the Lord, and love towards the neighbour is from that will to do, *ill.* n. 707. That to love is to will, and to will is to do, n. 785. That spiritual love is the love of truth in act, n. 832. Concerning the nature of the spiritual affection of truth, *ill.* n. 867.

Concerning conjugial love and its origin, n. 983, 991. That love truly conjugial is from the Lord alone, n. 995. That conjugial love is innocence, n. 996. That conjugial love is peace, n. 997. That conjugial love is intelligence and wisdom, n. 998. That from love truly conjugial there is power and protection against the hells, n. 999. That they who are in conjugial love, after death, return into youth and adolescence, n. 1000. That conjugial love is beauty, n. 1001. That love truly conjugial cannot exist but betwen two, n. 1004. That conjugial partners in the heavens appear as one man, n. 1004.

That diabolic love is the love of ruling over heaven, and at the same time over the world, n. 1126. Concerning divine love and divine wisdom, n. 1229. See also the treatise following.

That there is celestial love, in which are the angels of the Lord's celestial kingdom, and that there is spiritual love, in which are the angels of the Lord's spiritual kingdom; concerning which two kingdoms, and concerning the loves there, n. 1265, 1329. That heaven is regulated, and also the church, before the Lord, according to affections which are of love, n. 1317. That all things of the new church will be from the good of love, *ill.* n. 1316, 1317, 1321, 1326. That knowledge, which is of thought, in the spiritual world, occasions presence, and that affection, which is of love, occasions conjunction, n. 1340. That according to conjunction love will be reciprocal, *ill.* n. 1340. That the good of love is formed by the truths of wisdom, *ill.* n. 1321. That there does not exist a grain of true, living, and spiritual faith, except so far as it is derived from spiritual love, which is charity, *ill.* n. 1317. That the love of dominion from the love of uses is celestial, and that they are in this love who reign in heaven, n. 1260. That every love is felt under some species of delight, and that therefore unless man knew what evil was, he might feel evil as good, and thence by falses confirm it, from which man perishes, n. 1317.

LOVER [*amasius*]. That lovers *sig.* the truths of the church, n. 811.

LOWER OR INFERIOR REGION OF THE WORLD OF SPIRITS [*terra inferior*]. Concerning those who were reserved by

the Lord in the lower or inferior region of the world of spirits, n. 899, 1254, 1256, 1257, 1261, 1293, 1295.

LUCID, *to be* [*lucidum esse*]. That to be lucid *sig.* to be wise, n. 1081.

LUCIFER. That by Lucifer is *sig.* Babel, where all the truth of doctrine appertaining to the church is either falsified or annihilated, n. 223, 405, 741, 1108. That Lucifer *sig.* the love of ruling over heaven and earth, n. 741, 1108.

LUKEWARM [*tepidus*]. That the lukewarm *sig.* those who are between heaven and hell, and thereby serve two Lords, n. 233. Concerning the lot of the lukewarm, n. 233. That they who are lukewarm, that is, neither cold nor hot, are they who live from the doctrine concerning faith alone and justification thereby, n. 235.

LUMEN [*lumen*]. That natural lumen or light, in respect to spiritual light [*lux*], is as the darkness of evening to the light of mid-day, n. 187. That the lumen in the hells is as the lumen from a coal fire, n. 526.

LUNGS [*pulmones*]. That the heart *sig.* celestial love, and the lungs spiritual love, n. 65. That the lungs *sig.* the understanding, and also the truths of faith, *ill.* n. 167.

M.

MACHIR. That Machir *sig.* the same as Manasseh, n. 447. See MANASSEH.

MAD, *to be* [*insanire*]. That to be mad *sig.* to be spiritually insane, *ill.* n. 960.

MAGNIFICENT AND MAGNIFICENCE [*magnificus et magnificentia*]. That the magnificent and high *sig.* those who are in the love of self and the world; and the elate and the humble *sig.* those who are in self-derived intelligence, *sh.* n. 410. That magnificence *sig.* the good of the church, n. 601.

MAKE, *to*, MAKER [*facere, factor*]. That to make or create *sig.* to make man new or to reform him, n. 294. See TO CREATE. That to make is predicated of good, and, in an opposite sense, of evil, n. 391. That Maker, when predicated of the Lord *sig.* the divine good, n. 585.

MAKKEDAH [*Makkedah*]. That the cave of Makkedah *sig.* the dire false originating in evil, n. 655.

MALE [*mas, masculus*]. That by a male is *sig.* truth, n. 195, 294, hence the images of a male *sig.* the appearances of truth, n. 195, 725. That male *sig.* the truth which is of the understanding, and female *sig.* the good which is of the will, n. 555. That males *sig.* those who are intelligent, n. 652. That the male son or child *sig.* the truth of the doctrine of the new church, n. 707; or the genuine truth of the church, n. 724; or the doctrine of love and charity, consequently the doctrine of life, n. 725, 758. That male *sig.* the doctrine of truth which is the doctrine of life; and female *sig.* the life of truth which is the life of doctrine, n. 725.

MAMMON [*mammona*]. That the unjust mammon *sig.* the knowledges of truth possessed by those who are in doctrine and not in life, n. 430.

MAN [*homo, vir*]. That by man [*homo*] is represented and signified the divine wisdom, n. 278. That man [*homo*] *sig.* the spiritual

affection of truth and good, and thence intelligence and wisdom, n. 280, 546, 554, 629, 695, 768, 817; also, the understanding of truth, n. 676. That man [*enosh*] *sig.* intelligence: and man [*homo*] *sig.* wisdom, n. 280, 400. That man [*vir.*] *sig.* truth, and son of man [*filius hominis*] the doctrine of truth, n. 280. That man, in the supreme sense *sig.* the Lord, because the Lord alone is man, and others are so far men as they receive truth and good from Him; thus so far as they love the truth and live according to it, n. 280; and that hence it is, that the universal angelic heaven appears as one man, and also each society therein; and hence also it is that the angels appear in a perfect human form, n. 280. That man as to the body *sig.* good in essence, and as to those things which encompass the body, good in form, n. 283. That good is the esse of man's life; and truth is the existere of life thence derived, n. 295. That not to be of the will of man *sig.* not to be in the love of the false, n. 295. That man [*vir*] *sig.* the intellectual proprium of man, which is the false, n. 295, 329 end, 386, 745. That the midst of the man [*vir*] *sig.* the intellectual principle where truth should be, n. 313. That men [*homines*] *sig.* the affection of truth and wisdom thence derived, n. 315, 546. That young men [*juvenes*] *sig.* truths, n. 315, 357. That the man [*vir*] upon whom the sign is, *sig.* truth derived from good, n. 315. That man [*homo*] *sig.* the church as to good, n. 364. That man [*vir*] and male *sig.* intelligence or truth, and, in the opposite sense, self-derived intelligence or the false, n. 381, 412. That a man is called man [*homo*] from the good of life, n. 391. That man is an angel when he is in truths from good, and also becomes an angel after death, n. 430. That a man [*vir*] *sig.* the understanding of truth; and man [*homo*] the perception of good, n. 537. That man [*homo*] *sig.* the understanding of truth and the perception of good, n. 546, 579. That man is truly man by virtue of the understanding of truth and perception of good, n. 546, 561. That man [*vir*] and woman *sig.* truth and the affection thereof, n. 555. That old man and infant *sig.* wisdom and innocence, n. 555. That youth and virgin *sig.* the understanding of truth and the affection of good, n. 555. That man [*vir*] and brother *sig.* the truth of faith and the good of charity, and, in the opposite sense, the false and evil, n. 617, 734. That man [*homo*] and beast *sig.* the interior affection which is spiritual, and the exterior affection which is natural, corresponding to the spiritual, n. 650. That man [*vir*] and woman *sig.* truth conjoined to good, and intelligence thence derived, n. 652. That man is born first sensual, afterwards he becomes natural, then rational, and at length spiritual; and they who falsify the truths of the church become again natural, and at length sensual, n. 654. That man [*homo*] is man from the understanding of truth and from the will of good, *ill.* n. 725. That a man [*vir*] and his companion *sig.* truths among themselves, and, in the opposite sense, falses among themselves, n. 734. That men who become spiritual are likewise in the heavens, although in the world as to the body, *ill.* n. 751. That a man [*vir*] of Jehovah *sig.* the truth of heaven and the church, n. 817. That a man [*vir*] of counsel *sig.* a man intelligent from truths from the good of love, n. 1100. That there are men-angels, and there are men-devils, and their quality, *ill.* n. 1145. That man is only a recipient of what is good and true from the Lord, or of what is evil and false from hell, *ill.* n. 1146.

Concerning the consociation of man with angels, *ill.* n. 1346. That man does not know any thing of the spirits with whom he is, nor spirits of man, the reason thereof, *ill.* n. 1346.

MAN OF WAR [*vir belli*]. See SOLDIER. That a man of war *sig.* truth combating against the false and destroying it, n. 329, 727; or, truth derived from good and destroying the false, n. 355; and, abstractedly, truths themselves combating, n. 734.

MANDRAKES [*dudaim*]. That mandrakes or dudraim *sig.* the marriage of good and truth, or the conjugial principle which exists between good and truth, n. 434.

MANGER [*præsepe*]. That a manger *sig.* the doctrine of truth from the Word, by reason that horses *sig.* the understanding of the Word, n. 706.

MANIFESTED, *to be* [*manifestari*]. That to be manifested *sig.* to be revealed, n. 946.

MANNA [*man*]. That manna *sig.* the delight of celestial love from the Divine Human of the Lord, *sh.* n. 146. That the hidden manna *sig.* the Lord as to His Divine Human principle, *sh.* n. 146. That manna *sig.* spiritual food, which is science, intelligence, and wisdom, n. 513. That manna *sig.* spiritual nourishment, *ill.* n. 750.

MANASSEH. That Manasseh *sig.* the will-principle of the church, or voluntary good, which is the will of good, n. 316, 336, 386, *ill.* and *sh.* 440, 746; or, the voluntary good of the external or natural man, n. 405, 440. That Ephraim *sig.* the understanding of truth, and Manasseh the will of truth, 434 end, 440. That Manasseh *sig.* the will-principle of the church, and thence the good of life, n. 440, 441. That Manasseh *sig.* the new will-principle in the natural, and its quality; and Ephraim *sig.* the new intellectual principle in the natural, and its quality, *sh.* n. 440. That Manasseh *sig.* good in the natural principle, n. 449.

MANY [*multi*]. That many is predicated of truths, n. 409, 652.

MARBLE [*marmor*]. See STONE.

MARK OR CHARACTER [*character*]. That a mark *sig.* a sign or testification of acknowledgment, n. 838, 963.

MARRIAGE, MARRIAGE CEREMONIES OR NUPTIALS [*matrimonium, nupticæ*]. That marriages were formerly celebrated at supper time, and that they *sig.* the conjunction of good and truth, n. 252. That by marrying and giving in marriage is *sig.* the conjunction of the false with the evil, and of evil with the false, n. 617. That the marriage of man and wife *sig.* the marriage of truth and good, n. 618. That the conjunction of good and truth into one is called the heavenly marriage, and from that marriage is heaven and the church, n. 638, 701. That the marriage of good and truth is necessary to constitute the man of the church as well as the angel of heaven, n. 660. That all intelligence and wisdom is derived from that marriage, n. 660. That there are marriages in the heavens equally as on earth, *ill.* n. 710. That marriage is the marriage of good and truth, n. 710. That marriages, such as are in the heavens, derive their spiritual origin from the conjunction of good and truth, n. 817. That the delight of marriage is heaven with man, n. 987. That marriage is an image of heaven, n. 984. That marriages are holy, n. 988. That heaven is from marriages, n. 989. That the delights of the love of marriage derive their quality from the delight of doing good uses, n. 990. Concerning the origin of the de-

lights of marriage, and that they are innumerable, n. 992. Concerning potency in heavenly marriages, n. 992. Concerning the good which results from chastity in marriages, n. 1002. That married partners in the heavens appear as one man, n. 1004.

That the Word is the medium of conjunction, or of the marriage of the church with the Lord, n. 1290.

MATRIX [*matrix*]. See WOMB.

MEADOW [*pratum*]. That a broad meadow *sig.* the Word, n. 644. That meadows denote those things which are of the spiritual mind, and thence of the rational, n. 730.

MEASURE, *to* [*metiri*]. That to measure *sig.* to explore the quality of a thing, and to designate, n. 627, 628; or, to know and scrutinize the quality or state of a thing, *ill.* and *sh.* n. 1313.

MEASURES AND WEIGHTS [*mensuræ et ponderationes*]. That measures and weights in the Word *sig.* the estimation of the thing treated of as to good and as to truth, n. 373, 629. That measures *sig.* the just estimation and exploration of good and truth, n. 373; also the quality of a thing as to good and as to truth, n. 374, 430, 629.

MEAT [*cibus*]. See FOOD.

MEAT-OFFERING AND DRINK-OFFERING [*mincha et libamen*]. That a meat-offering *sig.* the good of love and charity, or the good of the church, n. 242, 449, 491, 637. That a meat-offering *sig.* worship from celestial good, or the good of celestial love, n. 324, 325. That meat-offering and drink-offering *sig.* worship from the good of love and the truths of faith, and, in the opposite sense, *sig.* worship from evils originating in the love of evil and from falses of faith, n. 376. That a meat-offering *sig.* worship from the good of charity towards the neighbour, n. 444. That meat-offering *sig.* good in the natural man, n. 449.

MEDES [*Medi*]. That the Medes *sig.* those who are against the goods and truths of the church, n. 242, 357, 710, 724. That the bows of the Medes *sig.* doctrinals of the false combating against truths and goods, n. 242, 357.

MEEK [*mites*]. That the meek *sig.* those who are in the good of charity, n. 304.

MEGIDDON. That Megiddon *sig.* the same as Armageddon, the love of honour, of rule, and of supereminence, n. 1010.

MELCHISEDECK. That Melchisedeck, king of Salem or holiness, *sig.* Divine Truth, n. 179. That he represented the Lord as to divine good and divine truth, as a priest and as a king, n. 376.

MELECHETH OR QUEEN. That Melecheth or the Queen of the heavens *sig.* falses in their whole complex, also evils in their whole complex; and *sig.* the same as the host of the heavens, n. 324, 555. That to make cakes to Melecheth of the heavens *sig.* to worship infernal evils of every kind, *sh.* n. 555.

MEMORY [*memoria*]. That every man has two memories, a natural or exterior memory and a spiritual or interior memory, n. 569, 832, and thence two principles of thought, interior and exterior, n. 832.

MERCHANT [*negociator, mercator*]. That merchants *sig.* those who communicate and teach the knowledges of truth and good, n. 314; also, those who falsify the truths of the Word, who communicate, and vend them, n. 450. That a merchant-man *sig.* those who procure to

themselves goods and truths, by which heaven and the church may be attained, n. 1044, or those who procure for themselves the knowledges of good and truth from the Word, thus who either teach or learn those knowledges, n. 1104, 1138, 1190. That a merchant *sig.* instruction, also those who instruct and who are instructed, n. 1104. That merchants, in the opposite sense, *sig.* those who procure for themselves knowledges of what is evil and false, n. 1138, 1190. That merchants *sig.* those who procure for themselves such things as are signified by riches in the Word, n. 1162. See RICHES.

MERCHANDIZE [*merces*]. That merchandizes *sig.* the knowledges of good and truth from the Word, n. 1104. See MERCHANT, TRADE. That merchandize *sig.* falses and evils of doctrine, n. 1139, 1141. That the merchandize of whoredoms *sig.* falsifications and adulterations of good and truth, n. 1139.

MERCHANDIZE, *to* [*mercari*]. See TO TRADE.

MERCIFUL, *to be*, OR TO HAVE MERCY [*misereri*]. That to be merciful, or to have mercy, when predicated of the Lord, is to do good to the needy from a principle of love, n. 295.

MERCY [*misericordia*]. That mercy, when predicated of the Lord, *sig.* the divine good of the divine love, n. 316, 541. That mercy *sig.* good from the Lord, n. 365.

MERIT [*meritum*]. That good and truth from the Lord are not appropriated to man, but that they are continually of the Lord; wherefore no one can say that he merits, *ill.* n. 1265.

MESSIAH [*Messias*]. See CHRIST and LORD.

METALS [*metalla*]. That metals from correspondence *sig.* things spiritual and celestial, all which have reference to goods and truths, n. 176. See GOLD, SILVER, BRASS, IRON. That the ages were denoted by the names of the metals, n. 176. That brass, iron, tin, and lead, *sig.* the things which are of the literal sense of the Word, or the goods and truths of the natural man, for whom the literal sense of the Word is given, n. 540.

MICE [*mures*]. That mice *sig.* the falses of the sensual man, n. 700.

MICHAEL. That Michael and his angels *sig.* those who are in favour of the Divine principle of the Lord in His Human, and in favour of the life of love and charity, n. 735. That by Michael is understood that part of the angelic function, which defends that part of doctrine from the Word, which teaches that the Human of the Lord is Divine, and that man must live a life of love to the Lord, and of charity towards his neighbour, n. 735. That Michael, from its derivation in the Hebrew tongue, *sig. Who is as God?* n. 735.

MID-DAY [*meridies*]. See NOON.

MIDDIM [*Middim*]. That Middim *sig.* the rational principle as to truth, n. 355.

MIDIAN [*Midian*]. That Midian *sig.* those who are in the knowledges of truth, but not in a life agreeable thereto, n. 430. That Midian also *sig.* those who have no concern about truth, being merely natural and external, n. 455. That the Midianites *sig.* those who are in the falses of evil, n. 502, 555. That the Midianitish woman *sig.* the defilement of good by falses, and thence good adulterated and profaned, n. 555.

MIDNIGHT [*media nox*]. That by midnight when the cry arose

is *sig.* the last judgment, and, in general, the last state of man's life, when he must be judged for heaven or hell, n. 252.

MIDST [*medium*]. That the midst *sig.* the inmost and centre from which is all influx, n. 97, or the centre to which all things in the circumference look, and from which they proceed, n. 110. That the midst also *sig.* within, or inwardly in [*intus apud*] man, n. 222, 659. That the midst, or in the midst, *sig.* the inmost, and hence also the whole and every where, n. 313, 340, 482, 684, 922. That to be set in the midst *sig.* that all things are thence derived, n. 431. That in the midst *sig.* in the universal, and thus the all, n. 529.

MIGHTY, ROBUST [*fortis, robustus*]. See also STRONG. That a mighty man *sig.* truth derived from good which destroys evil, n. 355. See MAN OF WAR and SOLDIER. That the fat of the mighty *sig.* evils conquered and dissipated, n. 357. That robust is predicated of the power of evil, n. 556. That mighty man and man of war *sig.* truth combating against evil and falses, n. 727. That the mighty or robust *sig.* those who are in the love of good, n. 922. That a mighty angel *sig.* divine truth in its power, n. 1182. That mighty *sig.* those who possess erudition, n. 1244.

MIGRATE, *to, or* TO REMOVE [*migrare*]. That to migrate or remove out of a place, *sig.* rejection, n. 811. That vessels of removing *sig.* truths of doctrine ejected, n. 811.

MILE [*milliare*]. That a mile *sig.* the same as a way, that which leads away and leads, n. 556. See WAY. That miles, like ways in general, *sig.* progressions in a series according to the thoughts arising from affection, n. 924.

MILK [*lac*]. That milk *sig.* the truth by which is good, and butter the good thence derived, n. 304. That milk of the flock *sig.* the good of truth internal, n. 314. That milk *sig.* the good of spiritual truth, n. 376, also, what is spiritual from a celestial origin, n. 617. That milk *sig.* divine truth spiritual natural, n. 617. That milk *sig.* the delight of spiritual good, and honey the delight of natural good, n. 619. That milk, which is given to suckle, *sig.* truth from the good of love, n. 710. See TO SUCK, WOMB. That milk *sig.* truth from good, the same as paps, n. 710. See PAPS. That wine and milk *sig.* spiritual truth, and natural truth thence derived, both originating in good, n. 840.

MILL [*mola*]. That to grind in a mill *sig.* to procure for themselves the truths of doctrine from the Word, n. 555. That to grind *sig.* to falsify truths, or to confirm falses, n. 1182. That by two grinding at a mill are *sig.* those who confirm themselves in truths, and those who confirm themselves in falses, n. 1182. See TO GRIND.

MILL-STONE [*lapis molaris*]. That a mill-stone *sig.* confirmation of truth, and also the confirmation of the false, also the production of truth from good or the production of what is false from evil, n. 1182, 1187. That the voice of mill-stones *sig.* joy of heart from the good of love, n. 1182. What is *sig.* by not taking away the upper or nether mill-stone to pledge, n. 1182.

MIND [*mens*]. That every man has an inferior or exterior mind, and a mind superior or interior, and that the inferior or exterior mind is the natural mind and is called the natural man, and the superior or interior is the spiritual mind and is called the spiritual man, *ill.* n. 527, *ill.* 644.

MINISTER, *to*, MINISTRY [*ministrare, ministerium*]. That ministry and to minister are predicated of the good of love, and that by ministering to Jehovah or the Lord is understood to worship Him from the good of love, and hence ministry has reference to works, n. 155, 336. That by Jehovah making his ministers a flaming fire is *sig.* that they are recipients of divine good or the good of love, n. 155, 504. That ministry is predicated of those who are in the celestial kingdom, and service of those who are in the spiritual kingdom, n. 155. That he is called a servant who is in truths, consequently he who serves, and that he is called a minister who is in goods, consequently he who ministers, n. 1340.

MIRACLE [*miraculum*]. That by all the miracles of the Lord are *sig.* such things as appertain to heaven and the church, thus spiritual things; from which circumstance his miracles were divine, n. 239, 455, 475, 502, 899. That divine miracles *sig.* divine things, because the Divine [principle] is in them; but miracles not divine signify nothing, because there is nothing of the Divine [principle] inwardly in them, n. 419, 899. That all the miracles recorded in the Word involve and signify spiritual things appertaining to heaven and the church, n. 543, 899. That by a miracle is understood that which excites, strikes, and induces astonishment, n. 706. Concerning the difference between a sign and a miracle: that a sign moves the understanding and its faith, and a miracle the will and its affection, *ill.* and *sh.* n. 706. That signs, by which are meant miracles, *sig.* testifications that truth is false, and, in the opposite sense, that false is truth, n. 1246.

MIRE [*cænum*]. That mire of the streets *sig.* falses, n. 355. That the mire of clay *sig.* evil of life, n. 666.

MISERABLE [*miseri, miserabilis*]. That the miserable *sig.* those who are in no knowledges of truth, or who are not in truths, because not in the knowledges of them, n. 238. That the miserable also *sig.* those who are in temptations in the world, n. 365. That the miserable also *sig.* those who are infested by falses, n. 388.

MITRE [*cidaris*]. See TURBAN.

MIX, *to* [*miscere*]. That to mix, and to fill with mixture *sig.* to falsify truth and profane it, n. 960. See CUP. That to mix and mixture *sig.* profanation, n. 1116.

MOAB [*Moabus*]. That Moab *sig.* those who adulterate the goods of the church, n. 235, 315, 410, 637, 653, 655, 811; also those who are in spurious goods and thence in falsified truths, n. 316, or, in the life of the false principle derived from the love of self, n. 401. That Moab *sig.* the adulteration of good and truth, and thence those who pervert the good and truth of the Word, n. 411. That Moab also *sig.* those who are in the ultimates of the Word, of the church, and of worship, n. 417. That Moab *sig.* those who are in falses from evil, n. 532. That Moab *sig.* those who are in natural good, and adulterate the goods of the church; and that they have no understanding of truth, nor science of truth, n. 637. That the waster of Moab *sig.* the adulteration of the Word as to the literal sense, n. 727. That Moab *sig.* those who are in natural delight, and therefore adulterate the goods of the Word, n. 811.

MOCK, *to* [*illudere*]. That to be mocked, when predicated of the Lord, *sig.* blasphemation, n. 655.

MOLECH. What is *sig.* by giving the seed to Molech, n. 768.

MOLTEN IMAGES [*fusilia*]. See SCULPTURED THINGS.

MONEY [*pecunia*]. That money *sig.* the knowledges of truth and good from the Word, n. 193.

MONTH [*mensis*]. That months *sig.* the same as moons, namely, truths from good, n. 401. That months *sig.* states, also states of the church, n. 548, 633. That a month *sig.* man's state of life as to truth, *ill.* and *sh.* n. 1338.

MOON [*luna*]. That the moon *sig.* the false of faith, n. 270, 573; also, the false of evil, n. 298. That the moon, in the opposite sense, *sig.* faith derived from love, n. 304. That the moon *sig.* the divine spiritual principle, which is the divine truth, n. 329. That "even till the moon is not," *sig.* that truth will be conjoined to good so as to be one, n. 365, 401. That in the heaven where the spiritual angels are, the Lord appears as a moon, n. 401; hence by the moon is *sig.* the Lord as to divine spiritual truth, n. 401. That the light of the moon *sig.* divine truth proceeding from the Lord in the spiritual kingdom, n. 401. What is understood by "the light of the moon shall be as the light of the sun," &c. *sh.* n. 401. That the moon *sig.* the good of charity, which in its essence is truth from good and is called the truth of faith, n. 401, 573. What is *sig.* by "the moon not causing her light to shine," n. 401. That moons and months *sig.* the same, viz. truths from good, n. 401. That the moon, in the opposite sense, *sig.* falses derived from the love of self, hence also the moon *sig.* natural lumen derived from that love, n. 401. That by the moon is also *sig.* the good of faith, n. 453, also the truth of faith in which is charity, or faith originating in charity, n. 708, 709.

MORNING [*mane*]. That morning *sig.* the coming of the Lord, and then a new church, n. 179, 612. That thence the Lord is called the morning star, n. 179, 1357. See STAR. That morning *sig.* the commencement of a new church, and evening, the end of the former church, n. 179, 610, 677. That morning has various significations according to the series of the things treated of in the internal sense of the Word, *sh.* 179. That morning *sig.* the divine good, *sh.* n. 644.

MOSES. That Moses *sig.* the historic Word, and Elias the prophetic, n. 64, 405, 594, 624, 937, 1070. That Moses represented the Lord as to the Word, n. 444, 746. That Moses represented the law, by which is understood the divine truth, n. 624, *ill.* 937. Concerning the body of Moses, mentioned by Jude, *ill.* n. 735. That Moses *sig.* the Word of the Old Testament, n. 936, 937. What is *sig.* by the song of Moses, and of the Lamb, n. 936. That Moses *sig.* the Word of the Old Testament, both historical and prophetical, *ill.* n. 937. That Moses and the Prophets *sig.* the historic and prophetic Word, n. 937.

MOST ANCIENT CHURCH [*ecclesia antiquissima*]. Concerning the state of the men of that church, and their perception, n. 617. That the most ancient people worshiped God under a human form, n. 1116.

MOTE [*festuca*]. That a mote *sig.* a slight false of evil, n. 746.

MOTHER [*mater*]. That by mother is *sig.* the church as to truth, n. 9, 240, 250, 304, 600, 624, 785. That to smite the mother upon the sons *sig.* to destroy all things of the church, n. 166. That by mother, in the opposite sense, is *sig.* the church perverted, n. 280. That father *sig.* the good of the church, and mother the truth of the church, n. 532. That mother *sig.* the cupidity of the false, n. 724. That by the mother of the Lord and by woman is *sig.* the church, n. 821.

MOUND OR HEDGE [*maceria*]. That mounds or hedges *sig.* truths not appearing, because falsified, n. 543, 637.

MOUNTAIN [*mons*]. That the mountain of Jehovah *sig.* heaven, n. 220, 403. That mountains *sig.* the goods of love, and their foundations the truths of faith, n. 304, 355, 373, 400, 433, 483. That mountains and high mountains *sig.* the goods of love to the Lord, and hills the goods of charity towards our neighbour, n. 304, 313, 376, 400, 401, 405, 433, 448. That a mountain of holiness *sig.* heaven, specifically the inmost or third heaven, n. 314, 391. That the top of the mountains *sig.* the good of love to the Lord and celestial love, and, in the opposite sense, the love of self, n. 324, 405. That the head of the mountain *sig.* heaven, n. 329. That mountains *sig.* divine good, n. 375. That mountains *sig.* the loves of self and the world, or the love of evil, n. 401, 405, 410, 411, 815. That mountains also *sig.* the goods of charity, or spiritual goods, or goods of life, n. 405, 410. That the mountains of God *sig.* the goods of charity, or the goods of love, n. 405, 946. That between the mountains *sig.* truths from goods, n. 405. That mountains of the east *sig.* goods of love to the Lord, n. 405, 422; also, the most ancient church, which was principled in love to the Lord, n. 448. That mountains *sig.* the evils of the love of self, and hills the evils of the love of the world, n. 405, 510. That mountains of twilight *sig.* evils of the false, n. 405. That mountains *sig.* the goods of celestial love and hills the goods of spiritual love, *sh.* n. 405, *ill.* and *sh.* 510. That a mountain *sig.* celestial good, n. 449. That the mountain of holiness *sig.* the church as to the good of love and as to the good of life, n. 502, 654. That a mountain burning with fire *sig.* the love of self; and thence the love of self-derived intelligence, n. 510. That the high mountain *sig.* love to the Lord, n. 612. That the mountains of Israel *sig.* the spiritual church, in which the good of charity is the essential, n. 617, 650. That the mountains of eternity *sig.* the most ancient or celestial church, and the hills of the age the ancient or spiritual church, n. 639. That the mountain of holiness, when Jerusalem is meant, *sig.* the church as to the truths of doctrine from the good of love, n. 799. That mountains *sig.* the church as to the good of love, n. 1025. That seven mountains *sig.* the goods of the Word adulterated and profaned, n. 1062. That a great and high mountain *sig.* the third heaven, *ill.* n. 1305.

MOURNING, *to* MOURN [*luctus, lamentatio, planctus, lugere*]. That mourning and lamentation *sig.* grief on account of the vastation of the church as to truths and as to good, n. 555. That mourning in ancient times was represented by various things which were significative, *ill.* and *sh.* n. 637. That lamentation [*planctus*] *sig.* grief that there is no more restoration or salvation, n. 659. That mourning [*luctus*] *sig.* desolation, n. 1119, when there is no longer any truth, n. 1125. That to mourn or mourning *sig.* grief of heart, n. 1164. See TO WEEP.

MOUTH [*os*]. That the mouth, when spoken of the Lord, *sig.* divine truth, n. 73. That "out of the mouth," when spoken of the Lord, *sig.* out of the Word, n. 235. That the mouth *sig.* thought and speech thence derived, and persuasion, n. 316, 419, 455, 578, 579, 782, 866. That all things about the mouth *sig.* such things as appertain to the perception and understanding of truth, n. 556. That the mouth *sig.* thought from affection, n. 580, 763. That by what enters into the mouth are *sig.* all things which enter into the thought from the memory and from

the world, *ill.* n. 580. That by the mouth and lips are *sig.* thought and affection, or understanding and will, *ill.* n. 580. That the mouth *sig.* what is exterior, n. 618, 619. That by the mouth is *sig.* the external of the Word, n. 619, 622. That in the mouth *sig.* outwardly or without, n. 569. That to open the mouth and to swallow, *sig.* when predicated of the church, to take away and not to receive, n. 764. That to dilate the mouth *sig.* the delight of the thoughts originating in falsification, n. 768. That the mouth *sig.* ratiocination, n. 782. That the mouth *sig.* doctrine, from which is instruction, preaching, and reasoning, n. 794.

MUCH OR MANY [*multum*]. That much or many, and multitude, are predicated of truth, and great and greatness, of good, n. 336, 337, 424, 652, 704. That much or many is predicated of truths from good, n. 424, and, in the opposite sense, of the false, n. 794.

MUD [*lutum*]. See CLAY.

MULE [*mulus*]. That mules *sig.* the internal rational principle which is spiritual, n. 355, or rational things, n. 1155.

MULTIPLY, *to* [*multiplicare*]. That to multiply is predicated of truths, and, in the opposite sense, of falses, n. 391.

MULTITUDE [*multitudo turba*]. That multitude is predicated of truth, and magnitude, or greatness of good, n. 336, 386, 410, 492. That multitude, in the opposite sense, *sig.* falses, n. 573. That multitude denotes abundance, n. 644. That multitudes or crowds [*turbæ*] *sig.* truths or falses, but exterior, n. 1077. That multitude *sig.* all who are in the heavens, n. 1214. See CROWD.

MURDER, MAN-SLAUGHTER [*homocidium, seu hominis occisio*]. That murders *sig.* the extinction of the understanding of truth, of the will of good, and thence of spiritual life, n. 589, 590. See TO KILL.

MUSICAL INSTRUMENTS [*instrumenta musica*]. That stringed instruments *sig.* things spiritual, or those things which appertain to truth, and wind instruments *sig.* things celestial, or those things which appertain to good, n. 323, 326, 856, 863, 935, 1185; that hence the former belong to the spiritual class, and the latter to the celestial class, n. 323, 326, 856, 863. That the timbrel *sig.* the joy of spiritual good, and the harp the joy of spiritual truth, n. 323. That a psaltery of ten strings [*nablium decachordii*] *sig.* spiritual good corresponding with confession from spiritual truths, n. 323. That the psaltery [*nablium*] *sig.* spiritual good or the good of truth, and the harp *sig.* spiritual truth or the truth of good, n. 323. That, in an opposite sense, musical instruments *sig.* gladnesses and joys resulting from the affections of what is false and evil, n. 326. That harmonies of musical sounds are from the spiritual world, and signify affections with their gladnesses and joys, n. 700. That harps *sig.* confessions from spiritual truths, n. 856. That psalteries [*nablia*] *sig.* confessions from spiritual good, n. 323, 856. That pulsatory and wind instruments describe the joy of those who are of the celestial kingdom; and stringed instruments and singing describe the gladness of those who are of the spiritual kingdom, n. 863, 1185.

MUST [*mustum*]. See WINE. That must *sig.* the same as wine, truth derived from the good of charity and love, n. 695.

MYRIAD OR TEN THOUSAND [*myrias*]. That myriads and chiliads *sig.* very many, consequently store and abundance, n. 316. That

myriads of holiness *sig.* divine truths, n. 204. That myriads *sig.* things innumerable, and are predicated of truths, and that chiliads or thousands *sig.* the same, but of goods, n. 336, 573, 700. That two myriads of myriads *sig.* innumerable, conjoined, and conspiring, n. 573.

MYRRH [*myrrha*]. That myrrh *sig.* natural good, n. 324, 491. That myrrh, *sig.* the good of the ultimate degree, aloes the good of the second degree, and cassia the good of the third degree, n. 684.

MYRTLE [*myrtus*]. That the myrtle *sig.* spiritual good, and the oil or olive tree celestial good, n. 294. That the myrtle *sig.* rational truth of an inferior order, n. 730.

MYSTERY [*mysterium*]. That mystery, written on the forehead of the woman *sig.* what lies hid in the heart and does not appear before the vulgar, n. 1046.

N.

NAAMAN. That Naaman the leper of Syria, represented and signified those who falsify the knowledges of truth and good from the Word, n. 475.

NAILS OF THE HAND [*ungues*]. That the nails *sig.* the falses and evils of the sensual man, n. 555.

NAIL [*clavus*]. That by the nail is *sig.* truth strengthening, n. 355.

NAKED, NAKEDNESS [*nudus, nuditas*]. That to be naked *sig.* to be deprived of the knowledges of truth and good; and to walk naked *sig.* life without such knowledges as means, thus a life not spiritual, but merely natural, n. 187. That the naked *sig.* those who are without the understanding of truth, because without the will of good, n. 238, 240, *ill.* 1008. That naked and nakedness *sig.* what is deprived, or the deprivation of intelligence and of love, thus of the understanding of good and the will thereof, n. 240, 654, 1081. That the naked *sig.* those who are in celestial good, and, in the opposite sense, those who are not in good, because not in truth, n. 240, 244. That to cover nakedness *sig.* to remove the evils of the will and the falses of the understanding, n. 240, 283. That by being naked and bare is *sig.* to be without good and truth, n. 240. That by the naked are also *sig.* those who are ignorant of truths, and nevertheless desire them, n. 240. That by being naked is also *sig.* the good of innocence, n. 240. That the shame of nakedness *sig.* filthy loves, *ill.* n. 244. That to cover the naked *sig.* to instruct in truths him who desires to be instructed, n. 295, 386. That being naked *sig.* destitute of truths, n. 714. That nakedness of the genitals *sig.* filthy love, or the lascivious principle of adultery, n. 1009.

NAME [*nomen*]. That all names in the Word *sig.* things, and the quality of things and states, n. 9, 256, 436, 563, 676, 735, 768, 778, 798, 1039. That by the name of Jehovah or of the Lord are *sig.* all things of love and faith whereby He is worshiped, and by which man is saved by Him, n. 102, 295, 329, 340, 532, 676, 696, 745, 798, 815, 943. That by the name of Jehovah is *sig.* the Lord as to the Divine Human, *ill.* and *sh.* n. 102. That by a name is *sig.* the quality of the state of life, n. 148, 186, 200, 453, 519, 563, 806. That to call by name, when predicated of the Lord, *sig.* to know the qualities of all, and to give to them according to their state of love and faith, n. 148, 222, 294, 453, 746. That to believe in the name of the Lord *sig.* to live according to the precepts of his doctrine, n. 295. That to call the name

sig. to know the quality of a thing, or of what quality it is, n. 650. That the names of men *sig.* truths originating in good, n. 676. That in the spiritual world all are named according to the quality of their life, *ill.* n. 676, 806. That the name *sig.* the quality of the state of the life, n. 676. That the name of holiness *sig.* all the quality of the truth of heaven and the church, n. 768. That a name *sig.* the quality of the good of love and thence of life, n. 841. That the name of God *sig.* divine truth proceeding from the Lord, thus the Word, n. 984. That the name of God, in the supreme sense, *sig.* the Divine Human of the Lord, n. 1025. That full of names *sig.* the quality of the holy things of the Word, n. 1039.

NAPHTHALI. That Naphthali *sig.* temptation and thence regeneration, n. 439, 441, also, combat against evils and falses which infest the church, n. 439. That Naphthali *sig.* the uniting medium between the internal and the external, n. 441.

NATHAN. That Nathan *sig.* the doctrine of truth, n. 555.

NATION [*gens*]. That nations, in the Word, *sig.* they who are in goods or in evils of life, and, abstractedly, goods or evils; and people *sig.* they who are in truths or in falses of doctrine, and, abstractedly, truths or falses, n. 175, 330, 355, 365, 406, 422, 427, 454, 657, 684, 693, 734, 768, 803, 881, 923, 1020, 1077, 1191, 1329, 1332. That by nations and kings the same is meant as by nations and peoples, n. 175, *sh.* 1330. That nations and tongues, or nations and kings, *sig.* all who are in the goods of love and thence in truths, n. 175, 208. That by the nations or gentiles [*gentes*] are understood all who are in love and faith towards the Lord, whether within the church or without it, n. 175, 945. That by a just nation, also by a host of nations, are *sig.* those who are in good, n. 208, 223. That the way of the nations *sig.* the false from evil, n. 223. That by nations are *sig.* all who are in good, n. 288, 294, 401, 431. That nations *sig.* those who are of the celestial kingdom of the Lord, and people, those who are of His spiritual kingdom; thus those who are in celestial good, and those who are in spiritual good, n. 330, 433, 625. That nations *sig.* the evils which are hereditary in man, n. 388. That nations also *sig.* those who are principled in good, and, abstractedly, goods, n. 388. That nations *sig.* the evils of the false, n. 400. That nations *sig.* the good of the church, and, in the opposite sense, the evil; and kingdom the truth of the church, and, in the opposite sense, the false, n. 400, 406, 417. That nations also *sig.* evils from hell, n. 518. That the violent of the nations *sig.* evils which destroy goods, n. 537. That many nations *sig.* evils from which falses are derived, and great kings falses from which evils are derived, n. 585. That nations *sig.* goods of life from which are truths, n. 600. That nations *sig.* those who are in evils and thence in falses, n. 629; or those who are in evils as to life, and thence in falses as to doctrine; and, in the abstract sense, evils of life and falses of doctrine, n. 631; also, the cupidities of evil, n. 650. That nations *sig.* the truths of the church, and also the goods of the church n. 654. That a nation from afar *sig.* the false of evil, which is the false of the sensual man, n. 724, 911. That all nations *sig.* evils of every kind, n. 811. That a nation *sig.* those who are in the good of life, because in the good of love, n. 872, 881. That nations *sig* the goods of the church, n. 881.

NATURAL [*naturalis*]. That the natural man is interior, middle and exterior, n. 410. That the natural man may be called an animal,

ill. n. 650. That the natural principle is the good of life, the spiritual the good of charity, and the celestial the good of love to the Lord, n. 700. Concerning spiritual natural love in which are the angels of the first or ultimate heaven, n. 834. That the natural principle of man is threefold, rational, natural, and sensual, *ill.* n. 1147.

NATURE [*natura*]. Concerning nature, whence and in what manner it exists, *ill.* n. 1206, 1207.

NAZARITE [*Naziræus*]. That the Nazarites represented and thence in the Word, *sig.* the Lord as to divine truth in ultimates, and hence *sig.* divine truth from the Lord, n. 196, 652. That the Nazarites represented the Lord as to the Divine Human, n. 66, 196, 364. That in a respective sense they *sig.* the good of celestial love, n. 364. That the Nazarites represented the Lord as to His Divine celestial [principle], n. 372. That the Nazarites *sig.* the exteriors which are of the natural mind, inasmuch as it *sig.* hairs, or the hairs of the head, n. 577. The law of the Nazarite, before he fulfilled the days of his Nazariteship, explained, n. 918. That the hair, with the Nazarites, represented power in ultimates, and corresponds with divine truth, n. 1086.

NEARNESS, NEAR OR AT-HAND [*propinquum, prope*]. That near or nearness *sig.* what is interior; also presence and conjunction, n. 16. That near is predicated of goods in the spiritual man, and from afar of goods in the natural man, n. 406. That near *sig.* those who are of the church and in truths from the Word, n. 1133. That near *sig.* what is internal, n. 1133. That near *sig.* propinquity of state; also, that it is absolutely necessary, n. 1350. See AFAR OFF, and QUICKLY.

NEBAIOTH. That the rams of Nebaioth *sig.* truths which lead the life by virtue of spiritual affection, n. 282, or spiritual goods internal, n. 391. That Nebaioth or Nebajoth *sig.* things spiritual, n. 391.

NEBUCHADNEZZAR. See BABEL, CHALDEANS. That Nebuchadnezzar king of Babel *sig.* the profanation of divine truth and the destruction thereof, n. 622, 652; or evils and falses which devastate, n. 799. That Nebuchadnezzar's dream describes the establishment of the celestial church, its increase to its full state, and afterwards its destruction, n. 650. That Nebuchadnezzar *sig.* those who destroy all things of the church by evils, and the Chaldeans *sig.* those who destroy all things of the church by falses, n. 811.

NECK [*collum*]. That the neck *sig.* conjunction, n. 923.

NECKLACE OR CHAIN FOR THE NECK [*torgues*]. That a necklace upon the neck *sig* conjunction of goods and truths interior with goods and truths exterior, or of those which are spiritual with those which are natural, n. 195, 242.

NEEDLE-WORK [*acupictum, acupictura*]. That needle-work *sig.* the scientific principle which belongs to the natural man, n. 242, 654. That needle-work from Egypt *sig.* the science of such things as appertain to the church, n. 576. See EGYPT. That needle-work *sig.* truth from a natural origin, which is called scientific truth, n. 619. That needle-work *sig.* the knowledges of truth, n. 1143.

NEEDY [*egeni*]. That the needy *sig.* those who desire truth from spiritual affection, n. 328, 329. See POOR. That the poor *sig.* those who are not in truths and still desire them, and the needy *sig.* those who are not in goods, but who still in heart will them, n. 817.

NEIGHBOUR [*proximus*]. That the neighbour *sig.* good in its whole complex, which is the good of charity, 746.

NEPHILIM. See REPHAIM.

NEST, *to make or build a* [*nidificare*]. That to make a nest *sig.* to live active life, n. 411.

NET [*rete*]. That to cast the net on the right side, &c. *sig.* to teach the good of life, n. 600.

NETTLE [*urtica*]. That a place of nettles *sig.* the devastation of all good, n. 653.

NICOLAITAN [*Nicolaita*]. That the Nicolaitans *sig.* those who separate good from truth or charity from faith, n. 107, 142.

NIGHT [*nox*]. That night *sig.* the last time of the church, when there is no faith because no charity, n. 98. That night *sig.* a state of no love and faith, n. 193. That the night *sig.* the light or lumen of the natural man, n. 401, 650. That night *sig.* the state of the life, when the mind is in an obscure idea, n. 747.

NILE [*Nilus*]. That the river Nile *sig.* the false scientific principle, n. 538. See EGYPT, RIVER. That the river of Egypt, or the Nile, *sig.* knowledges and sciences, which serve for introduction into the church, n. 569.

NINE [*novem*]. That nine *sig.* a full state, or what is complete even to the end, n. 194. That nine *sig.* all things collectively, n. 401.

NINEVEH. That by Nineveh are *sig.* those nations who were without the church, and are called Gentiles, n. 401. That Nineveh *sig.* falses of doctrine, n. 650.

NOAH [*Noachus*]. That Noah and his sons *sig.* the Ancient Church, n. 644, 650. That by Noah's flood is *sig.* the destruction of the Most Ancient Church, and also the last judgment upon the men of that church, n. 650.

NOON OR MID-DAY, THE SOUTH [*meridies*]. That the south *sig.* where truth is the light, n. 239. That to grope in mid-day is predicated of those who have no understanding of truth and no will of good, n. 239. That mid-day *sig.* the knowledges of good, and day-light the knowledges of truth, n. 401.

NOPH. See ZOAN.

NORTH [*septentrio*]. That the north *sig.* the false, and also the false from which evil is derived, n. 208. That the north and the south *sig.* where the truth of faith is in obscurity and in clearness, n. 239, 355. That the land of the north *sig.* where the false of ignorance is, n. 239, 433, 721; also, where falses are, n. 355, 433. That by the north is *sig.* what is remote from truths, n. 355. That the north *sig.* the natural and sensual man, and thence the scientific principle, n. 388. That the sides of the north *sig.* truths from celestial good, *ill.* n. 405. That the north from which the evil appears, *sig.* the false of evil, n. 449. That the north *sig.* the hell where and whence are the falses of doctrine and the falses of faith, n. 539, 817; and smoke from the north *sig.* those falses, n. 539. That the north *sig.* the church which is in falses, n. 650. That the king of the north *sig.* those who are in science from the Word and not in the life thereof, or those who are in faith alone and not in charity, n. 717.

NOSE, NOSTRILS [*nasus, nares*]. That by the breath and wind of the nostrils, in the supreme sense, is *sig.* divine truth, n. 419. That the nostrils *sig.* perception, n. 427. See SMELL AND ODOUR.

That by a jewel upon the nose is *sig.* perception of truth from good. n. 577, 923. That the breath of our nostrils *sig.* the life of the perception of good and truth, n. 684. That a hook in the nose *sig.* the extraction of perception, or, properly, the immersion into the corporeal sensual, n. 923.

NOURISHMENT [*nutritio*]. That spiritual nourishment is science, intelligence, and wisdom, n. 386. See FOOD.

NOXIOUS [*noxius*]. That noxious is predicated of what is falsified, n. 962.

NUMBER, *to* NUMBER [*numerus, numerare*]. That numbers multiplied *sig.* the same as the simple numbers from which they exist by multiplication, n. 39, 194, 336, 384, 506, 532, 548, 761, 847, 851. That all numbers *sig.* things or states, with variety according to their relation to other numbers, n. 124, 194, 203, 453. That all numbers in the Word *sig.* somewhat belonging to the thing or state, or somewhat constituent of the church, n. 203, 847. That numbers denote quantity in the natural sense, and quality in the spiritual sense, n. 336, 429, 453, 574. That all numbers in the Word *sig.* somewhat appertaining to the thing treated of, n. 336. That numbers multiplied into themselves, and numbers divided, *sig.* the same with the numbers by which they are multiplied and divided, n. 384, 430, 506, 548, 658, 847, 851, 924. That the simple numbers are significative above all others, and that the greater numbers derive from them their significations, n. 430, 658. That a greater or less number, if from the same origin, has a similar signification, n. 430, 658. That to number *sig.* to know the quality of a thing, n. 453, 841; also, to explore, to arrange, and dispose, n. 453, 841; also, to apprehend from a sinister view and evil arrangement, which is to interpret falsely or to falsify, n. 453. That number is predicated of the power of the false, n. 556. That all numbers, in the Word, *sig.* things, and the number itself the quality of the thing treated of, n. 574. That to number the army, &c. *sig.* to arrange truths from good against falses from evil, n. 734. That to be numbered *sig.* to be arranged and disposed into order; also, to be adnumerated or added to, n. 768. That number *sig.* the quality of the truth of faith and thence of intelligence, n. 841, 845, 846; also, the quality of faith separated from life, n. 847. That numbers, in the Word, *sig.* things, and that they are as it were a sort of adjectives conjoined to substantives, adding or determining some quality to the things, concerning which the Word treats, n. 1253.

NUPTIALS, OR A WEDDING [*nuptiæ*]. That heaven and the church are called nuptials, or a wedding, from the marriage of good and truth, n. 675. See MARRIAGE. That nuptials, or a wedding, *sig.* heaven, and the bridegroom the Lord, *sh.* n. 840. That nuptials *sig.* conjunction, n. 1219.

O.

OAK [*quercus*]. That the oaks of Bashan *sig.* the exterior pride of self-derived intelligence, or those who boast from science, n. 410, 514. That the oak *sig.* the natural man; its leaves, the scientifics and knowledges of truth therein, n. 504, 514. That the wood of the oak *sig.* sensual good, n. 1145.

OAR [*remus*]. That oars *sig.* those things of the understanding which are of use to speak by, and which appertain to the sensual man, *sh.* n. 1146.

OATH [*juramentum*]. See TO SWEAR.

OBEDIENCE [*obedientia*]. That obedience alone is a natural affection and not spiritual, and is respectively cold, *sh.* n. 695.

OBDURACY [*obfirmatio*]. That by horrible obduracy is *sig.* confirmation of the heart against the truths and goods of the Word, n. 653.

OBSERVE, *to* [*observare*]. That to observe *sig.* the intention of perverting, *sh.* n. 780.

OCHIM. That Ochim *sig.* infernal evils, and Iim or Ijim infernal falses, n. 1029.

ODOUR [*odor*]. See also SMELL. That odours correspond with perceptions, hence the incense for the altar of incense was made of fragrant spices, n. 324. See INCENSE, ALTAR. That in the spiritual world the perceptivity of good and truth is made sensible as fragrance from grateful odours, and *vice versa*, n. 324. That fragrant odours correspond to the pleasantnesses and delights which are in the thoughts and perceptions from the delight of spiritual love, n. 324. That an odour of rest *sig.* the perception of peace, n. 324, 365 end. That the odour or smell of Lebanon *sig.* spiritual good and its grateful reception by the Lord, n. 324 end. That odour *sig.* the perception of what is grateful according to the quality of love and faith, n. 324 end. That odour *sig.* perception, and perception is of wisdom, n. 1150.

OFFICERS [*præfecti*]. That officers and rulers *sig.* principles of what is false and evil, *sh.* n. 863.

OFFSPRING [*prognatus*]. That offspring *sig.* those who live according to divine truth; also, that life itself, n. 768.

OG [*Ogus*]. That Og the king of Bashan was of the remains of the Rephaim, n. 163. Concerning his bed which was in Rabbath of Ammon, *ill.* and *sh.* n. 163.

OHOLA AND OHOLIBA, OR AHOLAH AND AHOLIBAH. That Ohola and Oholiba *sig.* the two churches, the spiritual and the celestial, devastated by evils and falses, n. 315, 555, 654, 724. That Ohola or Samaria *sig.* truths falsified, n. 355. That Ohola and Oholiba *sig.* a tent, and a tent *sig.* the church as to worship, n. 576. That Oholiba or Jerusalem *sig.* the church as to doctrine, n. 827.

OIL [*oleum*]. That oil *sig.* what appertains to love, n. 187, 212, 250. That oil *sig.* the divine good of the divine love, and sanctification by oil the Divine proceeding; for it is the divine good which sanctifies, and the divine truth is what is thence holy, n. 204, 329. That oil *sig.* the good of love, n. 252, 274, 316, 336, 375, 438, 444, 638, 840, and the good of celestial love, n. 324. That the oil used in anointings *sig.* celestial good or the good of love to the Lord, n. 324, 375, 491. That to anoint with oil *sig.* to gift or imbue with the good of love, n. 329, 475. That rivers of oil *sig.* truths proceeding from good, n. 336. That oil also *sig.* the good of the spiritual or internal man, n. 374, 433, 617. That oil and wine *sig.* goods and truths interior, or such as appertain to the spiritual sense of the Word, n. 375. That oil was used in the Jewish church for anointings and inaugurations, the reason thereof, n. 375. That the oil of holiness *sig.* the divine good of the divine love, n. 375, 684, 1150. That a son of oil *sig.* truth derived from good, n. 375. That oil *sig.* the good of love to the Lord, and the good of neighbourly love or charity, n. 375, 675. That oil *sig.* the good of internal affection, and butter the good of external affection, n. 537. That oil *sig.*

evils of love, n. 695. That an oil-press *sig.* the Word as to the goods of love, n. 695. That oil *sig.* the good of celestial love or good from a celestial origin, and also the good of spiritual love, *ill.* n. 1152.

OINTMENT [*unguentum*]. That ointment *sig.* the good of spiritual love, n. 1151.

OLD-MEN [*senes*]. That old-men *sig.* wisdom, or the wisdom which is of good, n. 270, 315, 324. That the old *sig.* the intelligence of truth, and the honoured the wisdom of good, n. 559. That the old man and the full of days *sig.* wisdom, n. 562. That old men [*senes mares*] and old women [*senes mulieres*] *sig.* they who are intelligent from doctrine and the affection of truth, n. 727. That the old man and the boy *sig.* falses confirmed and not confirmed, n. 863.

OLIVE, OLIVE-TREE, OLIVE-YARD [*oliva, olea, olivetum*]. That the olive-tree or the oil-tree *sig.* the good of love, n. 277, 700; or, celestial good, n. 294, 1145. That the olive *sig.* the good of the church, n. 313. That the shaking of the olive *sig.* vastation, n. 313. That the honour of the olive *sig.* celestial good, n. 324. That olive-plants *sig.* truths, and olives *sig.* goods, n. 340. That olives, as fruit, *sig.* the good of love in act, or the goods of love and charity, n. 375, 638. That the olive tree *sig.* what is celestial, and the celestial church, and celestial goods and truths, n. 403, 638. That the oil-tree *sig.* the perception of good and truth celestial, n. 403; or, the perception of good and thence of truth, n. 730. That the mount of olives *sig.* the divine love of the Lord, n. 405, 422, 638. That the fruit of the tree of honour [or of the olive] *sig.* celestial good, n. 458. That the olive *sig.* the church as to the good of love, and the branches the truths thence derived, n. 532. That an olive-yard *sig.* the church as to good, n. 617. That an olive-yard, the olive-tree, and the olive, *sig.* in an extensive sense, the celestial kingdom of the Lord, and thence the celestial church, n. 638. That a green olive-tree *sig.* the good of love springing up by means of the truth of the Word, n. 638.

OLIVES, MOUNT OF [*mons olivarum*]. See OLIVE.

OMNIPOTENT, OMNIPOTENCE [*Omnipotens, Omnipotentia*]. That Omnipotent or Almighty *sig.* to be, to have life and ability, of Himself, and also that the esse or being, life and ability, of angels and men, is from Him, n. 43, 689, 939, 979. That the Omnipotent *sig.* the Infinite, n. 286. That divine omnipotence *sig.* what is infinite, n. 689. That omnipotence denotes to be, to exist, to be able, and to live, from Himself, n. 939. That God is omnipotent, *ill.* n. 1133.

OMNIPRESENCE AND OMNISCIENCE [*Omnipræsentia and Omniscientia*]. Concerning the omnipresence and omniscience of God, n. 1216—1220, 1222—1226, 1228.

ONE [*unus*]. That by the number one, when it is predicated of good, is *sig.* what is perfect, consequently also what is genuine, n. 374.

ONE HUNDRED AND FORTY-FOUR [*centum quadraginta quatuor*]. That by a hundred and forty-four, or by twelve multiplied into twelve, are *sig.* truths from good in their whole complex, n. 430. See TWELVE, also NUMBER.

OPEN, *to* [*aperire*]. That to open *sig.* to communicate and conjoin, n. 537. That man opens heaven to himself or opens hell, *ill.* n. 1094.

OPHIR [*Ophir*]. That the best gold of Ophir *sig.* the good of love to the Lord, n. 684.

OPINION [*sententia*]. That to have one opinion *sig.* unanimity, n. 1071.

OPPRESSION, TO OPPRESS, [*oppressio, opprimere*]. That oppression *sig.* the destruction of truth by falses, n. 328. That to oppress by nothing *sig.* falsification, n. 328. That oppression *sig.* the want of truth and thence of spiritual good, n. 654.

OPULENT [*opulentus*]. That opulent is predicated of truths, n. 644.

ORB OR GLOBE [*orbis*]. See WORLD.

ORDER [*ordo*]. That the laws of divine order are called laws of divine Providence; treated of in ten propositions, n. 1136. That the supreme in successive order becomes the inmost in simultaneous order, and consequently in series, n. 1309.

ORDINANCES [*statuta*]. See STATUTES. That by the ordinances of the moon and stars are *sig.* all things which are effected in the natural man according to the laws of order, n. 401.

ORDINATION [*ordinatio*]. See ARRANGEMENT.

OVEN [*clibanus*]. That an oven *sig.* truth from the good of love, or the truth of doctrine, n. 504, also, the fabrication of doctrine, n. 540. That an oven *sig.* where spiritual food is prepared, n. 675.

OVER OR UPON [*supra*]. That over or upon *sig.* within, because those things which are superior and supreme in successive order, are interior and inmost in simultaneous order, n. 1309. See ORDER.

OVERCOME, *to* [*vincere*]. That to overcome *sig.* to receive in heart, n. 109. That to overcome *sig.* to be permanent in the genuine affection of truth, even to the end of life in the world, n. 128, 197, 219, 253. That to overcome *sig.* to conquer in temptations, n. 146, and also, to remain in a state of faith derived from charity, n. 253. That to overcome *sig.* to fight against evils and falses, and to be reformed, n. 1299.

OVERTURNED, *to be* [*everti*]. That to be overturned *sig.* to perish, n. 411.

OWL [*noctua*]. That by the owl and by the demon of the wood or satyr are *sig.* corporeal and merely natural concupiscences, n. 586. That the daughters of the owl *sig.* falsities or falsified truths, n. 586, 1029, 1129, also sensual affections, *ill.* 650; and the concupiscences of falsifying truths, n. 714. That owls *sig.* those who for truths see falses, n. 714.

OX [*bos*]. That the ox *sig.* natural good, or the good of love in the natural man, or the good of the natural man or principle and its affections, n. 304, 340, 537, 548, 600. That oxen *sig.* natural affections, n. 548, 617. What is *sig.* by the five yoke of oxen in Luke xiv. 19, n. 548. That oxen and heifers *sig.* the affections of the natural man corresponding to those of the spiritual man, n. 650. That herds of oxen *sig.* the things appertaining to the natural man in their whole complex, n. 650. That oxen, or the mighty, *sig.* the affections of the natural man, n. 650. That the fatling or ox *sig.* the affection of the natural man, n. 780. That the ox and ass *sig.* the affection of good and truth natural, n. 1022.

P.

PALACE [*palatium*]. That palaces *sig.* those things which are of doctrine, n. 391. That the walls of palaces *sig.* all truths of defence, n.

391. That a palace *sig.* the whole church as to truths from good, n. 410. That the palace which shall be a wilderness *sig.* the church devastated, n. 410. That palaces *sig.* the more noble goods of truth, when houses *sig.* goods, n. 453. That palaces *sig.* all things of thought and affection, n. 555. That palaces *sig.* the more interior and thence more sublime things of the human mind, n. 652. That palaces, in the opposite sense, *sig.* falses themselves, n. 675. That a palace is a representative of the understanding, in which truths are in a beautiful form, *sh.* n. 724. That a palace *sig.* the understanding of spiritual truth, n. 724. That palaces of ivory *sig.* truths from the rational man, or rational truths, n. 1146.

PALE, PALENESS [*pallidus, pallor*]. That pale *sig.* evil of life and the false thence derived, n. 381. That paleness *sig.* the absence and deprivation of spiritual life, n. 381. That paleness *sig.* the affection of the love of good extinguished, n. 721.

PALM [*palma*]. That a palm or palm-tree *sig.* spiritual good or the good of truth, which is the good of charity, n. 277, 258. That by having palms in their hands is *sig.* that the good of truth was in them, or that they were in the good of truth, *ill.* and *sh.* n. 458. That palms, in the supreme sense, *sig.* the divine wisdom of the Lord, n. 458. That to flourish as a palm *sig.* the fructification of good, n. 458. That the palm *sig.* joy of heart originating in spiritual good, n. 458.

PALMER-WORM [*eruca*]. That the palmer-worm *sig.* the false which destroys, or the false destroying good, n. 403, 638.

PAPS [*ubera, mammæ, mammillæ*]. That the paps, and breast *sig.* love, and, in an eminent sense, divine love, or divine good proceeding from the Lord, *ill.* and *sh.* n. 65. That the paps *sig.* spiritual love and the breast the good thereof, n. 65. That by the paps of consolation is *sig.* the divine good, n. 365. That the paps *sig.* truths from the good of charity, and, in the opposite sense, *sig.* falses from evil, n. 710. That dry paps *sig.* no more truths from any good, n. 710.

PARACLETE [*Paracletus*]. See COMFORTER. That the Paraclete, the Spirit of truth, *sig.* the Divine proceeding from the Lord, which is the divine truth, n. 635.

PARADISE [*paradisus*]. That Paradise *sig.* the knowledges of good and truth, and intelligence thence derived, n. 110. That the Paradise of God *sig.* heaven, and also the church, n. 110, 988.

PARENTS [*parentes*]. That parents *sig.* the goods and truths of the church, n. 315.

PARMOS [*Parmos*]. That the island of Parmos [or rather Patmos, Πάτμος] *sig.* a place or state in which John could be illuminated, n. 50.

PARTRIDGE [*perdix*]. That the partridge *sig.* those who learn many things from the Word and from doctrine, but not for the sake of the uses of life, n. 721.

PASSAGE [*transitus*]. That a passage *sig.* opening and free reception, n. 727.

PASS THROUGH, *to* [*transire*]. That to pass through is predicated of truths, n. 417.

PASSION OF THE CROSS [*passio crucis*]. That the passion of the cross was the last temptation of the Lord, by which He fully subjugated the hells and glorified His Humanity, n. 476.

PASTOR [*pastor*]. See SHEPHERD.

PASTURE [*pascuum*]. That pasture *sig.* the reception of good and truth from the Lord, n. 280. That a pasture of flocks, in the opposite sense, *sig.* the nourishment of evil from falses, n. 410. That pasture *sig.* instruction, or the truths in which man is instructed, n. 482. That the good pasture *sig.* knowledges of truth and good from the Word, n. 632. That pasture, the same as grass *sig.* spiritual nourishment, and thence science, intelligence, and wisdom, n. 644. See GRASS. That pastures *sig.* the knowledges of good and truth from the Word, n. 730. That the pastures of the wilderness *sig.* the knowledges of good and truth from the Word adulterated, *sh.* n. 730.

PATH [*semita*]. That paths and ways *sig.* the goods of life, and the truths of faith, n. 365. See WAYS. That paths *sig.* the precepts of life, n. 734.

PATIENCE [*patientia*]. That the patience of the saints *sig.* the temptation of the faithful, n. 813, 893. That patience *sig.* temptations, n. 893, 897, also persecutions, n. 893.

PEACE [*pax*]. That peace *sig.* the delight of the good of innocence and love, n. 22. That messengers of peace *sig.* the goods of doctrine, n. 336. That peace *sig.* the inmost principle of good, n. 336. That peace also *sig.* the celestial delight which intimately affects with beatitude every good; and that it thence *sig.* heaven and eternal felicity, n. 340. That peace *sig.* the good of love to the Lord, and thence all things appertaining to the church, n. 355. That peace, in the supreme sense, *sig.* the Lord, and thence heaven and life eternal; specifically, the delight of heaven originating in conjunction with the Lord, n. 365. That peace is predicated of the conjunction of good and truth, n. 365. That the judgment of peace *sig.* the conjunction of truth with good, n. 365. That the seed of peace *sig.* the truth of heaven and the church, n. 695.

PEARL [*margarita*]. That pearls *sig.* knowledges, also truths themselves, n. 444, 840. That the one precious pearl *sig.* the knowledge and acknowledgment of the Lord, n. 840, 863, 1044, 1325. That to buy that pearl *sig.* for a man to procure to himself that divine truth, n. 840, 1044. That pearls *sig.* the truths of heaven and the church, n. 863. That pearls *sig.* the knowledges of good and truth, and, in the opposite sense, the science of evil and the false, n. 1044. That pearls *sig.* the knowledges of good, or good by which truths are procured, n. 1142. That twelve pearls *sig.* the knowledges of things good and true in their whole complex, n. 1325.

PENNY [*denarius*]. That a penny *sig.* the price of estimation, as denoting its being of no account. This piece of [Roman] money being the smallest of all, is used to denote the least price, and here denotes as it were no price or estimation, n. 374.

PEOPLE [*populus*]. That peoples *sig.* those who are in truths or in falses of doctrine, and, abstractedly, truths or falses; and that nations *sig.* those who are in goods or evils of life, and, abstractedly, goods or evils, n. 175, 204, 316, 330, 401, 405, 406, 455, 650, 657, 684, 706, 863, 872, 923, 1077. That the people of the land, in the opposite sense, *sig.* falses of the church, n. 219. That the rich of the people *sig.* those who abound in truths, n. 236. That people *sig.* those who are in the spiritual kingdom of the Lord, and nations *sig.* those who are in His celestial kingdom; thus those who are in spiritual good and those who are in celestial good, n. 331, 625. That the people of

Jehovah *sig.* those who are in spiritual good, n. 340. That people *sig.* those who are in truths from good, n. 365, 1107. That people *sig.* the church as to truths, thus the truths of the church, n. 376. That people also *sig.* goods where a different word is used in the original tongue, *ill.* n. 406. That people also *sig.* those who are in falses of doctrine from ignorance, n. 455. That willing people *sig.* those who are in the goods of truth, n. 537. That the people of the age *sig.* those who were of the most ancient church just before the deluge, and who were above all others in falses of a direful nature, n. 538. That people *sig.* those who are in the falses of evil, n. 684. That people *sig.* those who are in truths, and thereby in good, and nations *sig.* those who are in good and thence in truths, n. 696. That my people *sig.* those who are in truths, and by truths in the good of life, n. 1107.

PERDITION [*interitus*]. That to go into perdition, when predicated of the Word, *sig.* not to be acknowledged but rejected, n. 1055.

PERFECTNESS [*integrum*]. That perfectness is predicated of good, and uprightness of truth, n. 365. That the days of the perfect *sig.* the states of those who are in good and thence in truth, n. 386.

PERFIDIOUSLY [*perfide*]. That to act perfidiously *sig.* to act against revealed truths, n. 710.

PERGAMOS. That the church in Pergamos *sig.* those within the church who are in temptations, n. 130.

PERSECUTE, *to* [*persequi*]. That to persecute *sig.* to reject and calumniate, n. 758.

PERSUASIVE PRINCIPLE [*persuasivum*]. Concerning the nature and quality of the persuasive principle, or the faculty of persuasion, which appertains to the spirit of the sensual man, and is *sig.* by a scorpion, n. 543. See SCORPION. That the persuasive faculty is of such a nature, as to take away from the understanding the light of truth, and to induce infernal darkness, n. 548, 549. That the persuasive principle is infatuating and suffocating, n. 544, 549. That the persuasive principle resides in the sensual principle, which is the ultimate of the natural life, n. 556. That persuasion, in the world of spirits, is severely prohibited, *ill.* n. 557.

PERVERSITY [*perversitas*]. That perversity *sig.* the evil of the false, n. 329.

PESTILENCE [*pestis*]. That the pestilence *sig.* consumption from the destruction of truth, n. 131, 175. That the pestilence *sig.* the consumption and deprivation of spiritual life, n. 386, also the vastation of all good and truth, n. 654. That the pestilence *sig.* infections from falses, n. 734.

PETER [*Petrus*]. That Peter among the apostles represented and thence *sig.* truth or faith, n. 8, 9, 250; or, truth from good, or faith from charity, n. 9, 19, 209, 314, 333, 411, 434, 443, 746. That Peter *sig.* the truth or faith of the church, n.s195, 411. What is *sig.* by the keys given to Peter, n. 209. The reason why Peter is called a rock, and Cephas, n. 411. That Simon son of Jonas *sig.* truth from good, or faith from charity, n. 411, 443, 820. That Peter *sig.* the same as Reuben, n. 434. See REUBEN. That Peter, when named Simon *sig.* faith in the will, or obedience, n. 443. That Peter, when named Simon son of Jonas *sig.* the faith which is the affection of truth, n. 443, 820. That Peter is named from Petra, a rock, and *sig.* truth and faith, and, in the opposite sense, the false and no faith, n. 411, 433,

820. That Peter, James, and John, in their series *sig.* the first and primary essentials of the church, namely truth in the understanding, truth in the will, and truth in the act, or faith, charity, and good works, n. 444, 785, 820. That Peter represented faith in both senses, faith from charity and faith without charity, which is the faith of what is false, n. 740, 746, 812, 820. That Peter *sig.* truth derived from good, which is from the Lord, and, in the opposite sense, truth separate from good, n. 820. What is *sig.* by Peter when he was young and when he was old, n. 820.

PHARAOH [*Pharao*]. See EGYPT. That Pharaoh king of Egypt *sig.* the scientific principle applied to falses, n. 372, 538, or, the natural man and its scientific principle separate from the spiritual man, n. 308, 401, 557. That by Pharaoh is *sig.* the same as by Egypt, viz. the natural man and what is scientific therein, n. 513, 714. That Pharaoh and his host *sig.* those who are in the falses of evil, and the sea Suph in which they were drowned, the hell where those falses are, n. 538. That the house of Pharaoh *sig.* the natural man as to the scientifics therein, n. 540. That Pharoah king of Egypt is called Ashur, the reason thereof, n. 654. That Pharaoh and all his multitude *sig.* the natural man and every scientific therein, n. 654. That Pharaoh king of Egypt *sig.* the natural and sensual man, n. 714.

PHILADELPHIA [*Philadelphia*]. That the church in Philadelphia *sig.* those who are in the faith of charity, n. 203, thus those who are principled in neighbourly love, and are thence in faith, which love is spiritual love; and hence it is said to the angel of this church, "thou hast some power," n. 209.

PHILISTINES, PHILISTEA [*Philisthæi, Philisthæa*]. That the Philistines *sig.* those who are in the doctrine of faith alone, or faith without charity, n. 275, 406, 619, 700. That Philistea *sig.* truth without good or faith without charity, n. 315, 727. That the Philistines *sig.* those who have falsified the truths and goods of the Word, n. 433. That the sea of the Philistines where Tyre and Sidon were, *sig.* the knowledges of truth and good from the literal sense of the Word, n. 518. That the wars which the sons of Israel waged with the Philistines represented the combats of the spiritual man with the natural man, *ill.* n. 817. That the Philistines were not subjugated like the other nations of the land of Canaan, the reason thereof, n. 817. That Philistea *sig.* the church, or those in the church who are in truths from the literal sense of the Word, or from other revelation, and yet in filthy loves, *ill.* n. 817. That the daughters of the Philistines *sig.* the affections of what is false, n. 817. That Dagon represented the religious principle of the Philistines, *ill.* n. 817.

PHYLACTERIES [*philacteria*]. That philacteries, which were upon the hands, *sig.* goods in outward form, n. 395.

PIERCE, *to* [*transfigere*]. That to pierce, when spoken of the Lord *sig.* those who are in falses from evil and deny the Lord, for such kill and pierce Him in themselves, n. 38.

PIGEON [*columba*]. See DOVE.

PILLAR [*columna*]. That a pillar *sig.* divine truth sustaining, n. 219. That pillars *sig.* truths of an inferior degree, because they sustain those of a superior degree, n. 219, 597. That a pillar of iron *sig.* truth sustaining the doctrine of truth, n. 219. That to appoint signs and to place pillars *sig.* instruction in such things as are fundamental of the

church, n. 219. That to establish or strengthen the pillars of the earth *sig.* to support with truths upon which the church is founded, n. 219. Concerning the two pillars in the porch of Solomon's temple, called Jachin and Boaz, n. 219 end. That the pillars of the earth *sig.* the truths of the church, n. 304.

PILOT [*gubernator seu nauclerus*]. That pilots *sig.* those who are wise by knowledges from the Word, n. 514, 1170. That pilots also *sig.* all who bring and communicate the knowledges of truth and good appertaining to the church, n. 637.

PINE TREE [*tæda*]. See FIR.

PINE AWAY, *to* [*contabescere*]. That to pine away (as by a consumption) is predicated of spiritual life when it perishes, n. 617, or when truth and charity die away, n. 633.

PIT [*fovea*]. That to send down into the pit *sig.* immersion into falses, n. 315. That the pit *sig.* damnation, n. 328. That the digging out of the pit *sig.* good from the Lord, n. 411. That the pit *sig.* the Word where truths are, n. 411, 537. That pits *sig.* the falses of evil, n. 419, 455, 475. That pits *sig.* doctrinals, n. 483, 537, 644. That broken pits *sig.* doctrinals which do not cohere, n. 483. That the pit *sig.* the inferior [or lower] earth, n. 537, also, the infernal false, n. 537. That pits in which are no waters *sig.* doctrinals in which are no truths, n. 644. That a pit of salt *sig.* the devastation of all truth, n. 653. That the pit of devastation *sig.* the false of doctrine, n. 666. That pits *sig.* falses of doctrine, n. 684.

PITCH [*pix, bitumen*]. That burning pitch *sig.* all evil originating in the love of self, n. 304. That pitch [*bitumen*] *sig.* the false from evil conjoining, n. 540.

PLACE [*locus*]. That place *sig.* state of life, *ill.* n. 731. That the quality of every one in the spiritual world is known from the place where he dwells, and the place where he dwells is also known from his quality, n. 731. That to prepare a place *sig.* to provide heaven according to the state of life, *ill.* and *sh.* n. 731.

PLAGUE [*plaga*]. That plagues *sig.* such things as destroy spiritual life with men, consequently the church, and which have reference to the cupidities arising from the loves of self and the world, n. 584, 646, 949, 1109, 1124. That plagues, or the seven plagues, *sig.* the evils and falses which have devastated the church, n. 928, 949, 957, 960, 985. That the plague of hail *sig.* the false in the greatest degree infernal, n. 1027, 1028. That plagues *sig.* falses from evil, *ill.* n. 1109.

PLAIN, *a* [*planities*]. That a plain *sig.* the ultimates of the Word as to doctrine, n. 411; also, the ultimates of the church, or those who are in ultimate truths and goods, being natural and sensual, and but little spiritual, n. 422. That a plain *sig.* good and truth in the natural man, n. 449. That hence they who are in the ultimate heaven dwell in plains below the mountains and hills, n. 449. That the plain *sig.* the interior things of the natural and sensual man, and the sea the exterior things thereof, n. 513. That the plain of the wilderness *sig.* where there is no intelligence, n. 518.

PLANT, *to* [*plantare*]. That to plant a vineyard *sig.* to establish the church, n. 734. That to plant and build *sig.* to confirm and to live in, n. 840.

PLATTER OR PLATE [*patina*]. That a platter or plate *sig.* good, the same as food or meat, n. 794. See FOOD.

PLEASANT THINGS [*desiderabilia*]. See DESIRABLE THINGS.

PLOUGH, *to*, AND PLOUGH-SHARE [*arare*, *ligo*]. That to plough for sowing *sig.* to learn, n. 374. That to plough with oxen *sig.* the will of good, n. 519. That plough-shares *sig.* the goods of the church cultivated by truths, n. 734. That a field tilled by the plough *sig.* the church as to the good of life, n. 734.

POISON [*venenum*]. That the poison of dragons and the gall of asps *sig.* what is enormously false, as existing from the falsified truths of the Word, n. 433. That the poison of the reptiles of the earth *sig.* falsities from the sensual man, which subtilely pervert truths by fallacies, n. 650.

POMEGRANATE [*malogranatum*, *malus punica*]. That the pomegranate *sig.* the principle of knowledge and perception in general, and specifically the knowledges and perceptions of good and truth, n. 374, 403. That the pomegrenate-tree *sig.* truth and good sensual, which is the ultimate of the natural, n. 458.

PONDER, *to* [*expendere*]. That to ponder, or he that ponders, denotes wisdom, n. 453.

POOL [*stagnum*]. See LAKE. That the fish-pools that were in Jerusalem *sig.* the Word in the sense of the letter, n. 239. The fish-pool Siloam. See SILOAM.

POOR [*pauper*]. See also NEEDY. That the spiritually poor *sig.* those who acknowledge in heart, that man of himself knows nothing, and that all knowledge, understanding, and wisdom, are from the Lord, n. 118; and that the same is *sig.* by the poor and needy, n. 118. That the poor also *sig.* those who have not the Word, or are not in truths, and yet desire truths, n. 118, 236, 817, 836. That the poor also *sig.* those who are in no knowledges of good, or who are not in goods because not in the knowledges thereof, n. 238, 242. That the poor also *sig.* those who are in ignorance of truth, and yet desire to be instructed, n. 412. That the poor and needy *sig.* those who are in defect of good from ignorance of truth, and yet in the desire of good and truth, n. 481, 483.

POPE [*papa*]. That the edicts of the popes, for the most part, are from hell, *ill.* n. 1033.

POPE BENEDICT THE XIV. A scandal uttered by him in the spiritual world, n. 114. That this pope arrogated to himself what was divine, even after death, and was cast into hell, n. 114 end.

POPLAR [*populus*]. That the wood of the poplar *sig.* natural good, n. 1145.

POSSESSIONS [*facultates*]. That by a man's possessions, or substance, in the Word, are *sig.* spiritual riches and wealth, which are knowledges from the Word; and, in an opposite sense, all things which are from self-derived intelligence, *ill.* and *sh.* n. 236. That to renounce all his possessions, or all that he has, *sig.* to attribute nothing of intelligence and wisdom to himself, *sh.* n. 236.

POTENT, POTENCY [*potens*, *potentia*]. That the potent or powerful *sig.* the truths which constitute the natural or external mind, n. 408. That potency or power *sig.* validity, n. 783. See POWER.

POTTER'S VESSEL [*vasa fictilia*]. That a potter's vessels *sig.* those things in the natural man, which are from self-derived intelligence, n. 177. That a potter's vessel *sig.* the false or the true, n. 177.

POVERTY [*paupertas*]. That poverty *sig.* acknowledgement of

the heart that man of himself knows nothing, n. 118. See POOR. That misery and poverty *sig.* a defect of the knowledges of truth and good, n. 238.

POUND [*mina*]. That pounds *sig.* the knowledges of truth and good from the Word, n. 193. That a pound, which was silver, and money, *sig.* the knowledges of truth, and the faculty of perceiving them, n. 675.

POWER OR STRENGTH [*potentia, potestas, virtus*]. That to sit at the right hand of power, when spoken of the Lord, denotes His omnipotence, n. 36. That to have power *sig.* power from the Lord against evils and falses, n. 209. That power also denotes salvation, because all divine power respects salvation as an end, *ill.* and *sh.* n. 293. That the power of darkness *sig.* to claim the Lord's power, or to claim power over the Lord himself, n. 293. That power, when predicated of the Lord, denotes omnipotence, n. 338, 346, 405, 467, 1093, 1198. That all power appertains to the divine good by the divine truth, or to truth from good, n. 346, 408, 652, 783, 850. That power [*potestas*] denotes effect, n. 384. That power is predicated of truth from good, or is attributed to good by truths, n. 405, 431, 433, 467, 652, 776. That all power is in ultimates, or in truths from good which are in the natural man, n. 408. That all power is in ultimates, inasmuch as the Divine [principle] is therein in its fulness, n. 408. That divine power is by truth from good in the natural principle, the reason thereof, n. 440. That power [*virtus*] *sig.* the potency of divine truth, n. 644. Concerning the infinite power of the Lord, in six propositions, n. 726. That the powers [*virtutes*] of the heavens *sig.* divine truth as to potency, n. 741. That power or authority [*potestas*], when predicated of the Lord, *sig* the salvation of the human race, n. 745. That great power *sig.* strength and corroboration, n. 783. Concerning those who procure to themselves power by means of the Word, *ill.* n. 783. That power *sig.* domination, n. 803. That strength [*virtus*], *sig.* power [*potentia*], n. 1096.

PRAISE, *to*, PRAISE [*laudare, laus*]. That to announce praise *sig.* worship from externals, n. 406. That to praise *sig.* to worship, n. 419. That praise is predicated of the truth of good, n. 455. That to praise God *sig.* to confess and worship Him, n. 1210.

PRAY, *to*, PRAYER [*orare, oratio*]. That to pray always *sig.* to prepare themselves, n. 187. That prayers, or prayers of the saints, *sig.* worship from spiritual good, or from love, n. 324, 325, 493. That praying, or prayer, is the effect of spiritual life, n. 325. That by prayers, in the Word, are understood truths from good, for these are what pray in man, n. 493. That to pray *sig.* intercession, n. 644. That to pray *sig.* all the truth which a man thinks and speaks; and to do alms *sig.* all the good which a man wills and does, n. 695. That they who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sh.* n. 1354.

PRECEPTS OR COMMANDMENTS [*precepta*]. That the precepts or commandments of Jehovah *sig.* the essential truths of heaven and the church, n. 576. That precepts or commandments *sig.* the laws of internal worship; and statutes the laws of external worship, n. 392, 696. Concerning the ten commandments, n 948, 949, 1024—1028. Concerning the first commandment, n. 950, 951, 952, 954—957. Concerning the second commandment, n. 959, 960, 962, 963. Concerning

the third commandment, n. 965. Concerning the fourth commandment, n. 966. Concerning the fifth commandment, n. 967, 969—979. Concerning the sixth commandment, n. 981—986, 988—993, 995—1010. Concerning the seventh commandment, n. 1012—1017. Concerning the eighth commandment, n. 1019, 1020. Concerning the ninth commandment, n. 1021. Concerning the tenth commandment, n. 1022. That the ten commandments, or ten words, *sig.* all things of the Word, and thence all things of the church, in a summary complex, *ill.* n. 1024. That in each commandment there are three interior senses, n. 1024.

PRECIOUS THINGS [*pretiosa*]. That the precious things of the earth *sig.* the spiritual goods and truths appertaining to the church, n. 295, 448. That the precious things of heaven *sig.* divine truths spiritual, n. 448. That the precious things of the sun *sig.* truths from the celestial kingdom, n. 448. That the precious things of the months *sig.* truths from the spiritual kingdom, n. 448. That the spiritual affections of truth are called precious when the truths are genuine, n. 684.

PRECIPITATE, *the* [*præcipitantes*]. That the precipitate *sig.* those who easily catch at and believe the things that are said, and consequently falses also, n. 455.

PRESENCE AND ABSENCE [*præsentia et absentia*]. That similitude of affection and of thought thence derived causes presence and dissimilitude causes absence; all distances in the spiritual world are from this origin, n. 628. That the presence of the Lord in the universal heaven and in the universal church is perpetual, *ill.* n. 850. That spirits were present according to the quality of the garments, n. 951.

PRICE [*pretium*]. That not for price neither reward *sig.* gratis from divine love, n. 706.

PRIDE [*superbia*]. That pride *sig.* the love of self, n. 653; also, the love of the false, n. 675.

PRIEST [*sacerdos*]. That priests *sig.* those who are in the good of love from the Lord, consequently those who are in His celestial kingdom; and kings *sig.* those who are in truths from good, consequently those who are in the Lord's spiritual kingdom, n. 31, 684, *sh.* n. 1265. That the priesthood *sig.* the good of love, n. 31. That priests are called ministers because they represented the Lord as to the good of love, n. 155. See TO MINISTER. That priests *sig.* the Lord as to divine good, n. 155. That priests, in an opposite sense, *sig.* goods adulterated, n. 219. That by a priest is *sig.* he who teaches, n. 237. That priests *sig.* goods, abstractedly from persons or in persons, from the Lord, n. 333, 1262. That a priest and prophet *sig.* the doctrine of good and truth, n. 376. That a priest *sig.* one who leads to a life according to divine truth; and a prophet *sig.* he who teaches it, n. 624. That priests *sig.* the goods of the church, and princes the truths thence derived, n, 637, 700. That the chief priests and scribes *sig.* the adulterations of good and the falsifications of truth, n. 655. That priests *sig.* the goods of doctrine, n. 659. That priests *sig.* the goods of love, which are goods of life, n. 725. That the high-priest represented the Lord as to divine good, n. 768. That the celestial kingdom, in which they are who are in the the good of love, is the Lord's priestly kingdom; and the spiritual kingdom, in which they are who are in the truths of wisdom, is the Lord's royal kingdom, *ill.* n. 1265.

PRINCE [*princeps*]. See also KING. That princes *sig.* what is primary in relation to truth, or primary truths, n. 29, 280, 315, 412. That the prince of the kings of the earth *sig.* the Lord with respect to divine truth, n. 29. That princes and sons of a king *sig.* those who are in truths, or primary truths, and, in an oppssite sense, those who are in falses, or primary falses, n. 195, 540. That the prince *sig.* truths primarily subservient, n. 237. That the princes of Israel *sig.* primary truths, and, in an opposite sense, primary falses, n. 280, 540. That the prince of the host *sig.* the Lord as to the Divine Human, n. 316. That the princes of the earth *sig.* the principal truths of the church, also the affections of truth, n. 329, 617. That the princes of the sea *sig.* primary scientific truths, n. 395, also the knowledges of truth and those who are in them, n. 687.

PRISON [*carcer*]. That prison *sig.* hell, n. 1015.

PROCLAIM, *to* [*prædicare*]. That to proclaim with a great voice *sig.* exploration from influx of the Lord, n. 302. See TO EVANGELIZE.

PRODUCE, PRODUCT, PRODUCTION [*proventus, productum*]. That produce and product *sig.* the things which flow forth, n. 448. That produce [of the earth] *sig.* the truth of doctrine and the understanding of truth, also the multiplication of the truth of good, n. 644. That the produce of the earth *sig.* works of the good of charity, n. 695. Concerning the production of truth from good, and also of the false from evil, n. 920.

PROFANATION [*prophanatio*]. That to profane is to believe in God, the Word and eternal life, and still to live contrary to them, n. 232, 375. That the lot of profaners in the other life is of all others the worst, n. 232; their lot described, n. 233, 375. That the last judgment being accomplished, it can now be provided by the Lord that profanations may not take place, n. 375. That profanations are interior and exterior, n. 962. That profanations are the perversions of holy things, or the conversions of goods into evils and of truths into falses, n. 1045. That profanations are called abominations, *ill.* n. 1045. Concerning the first and most grievous profanation, n. 1047, 1049, 1050, 1051. Concerning the second kind of profanation, n. 1053—1057. Concerning the third kind of profanation, n. 1058, 1059. Concerning the fourth kind of profanation, n. 1061, 1062, 1063. Concerning the fifth kind of profanation, n. 1064. That when truth and the false are commixed, profanation takes places, *sh.* n. 1116.

PROLONG, *to* [*prolongare*]. That to prolong, when predicated of the Lord, *sig.* eternal duration, n. 768. That to prolong is predicated of good, n. 900. That prolongation of days *sig.* the felicity of life eternal, n. 966.

PROPHESY, *to*, AND PROPHECY [*prophetare et prophetia*]. That prophecy *sig.* doctrine from the Word, n. 14. That to prophesy *sig.* to teach the Word and doctrine from the Word, n. 624; also to teach and reprove, n. 624; and also to teach and to be taught, n. 636.

PROPHET [*propheta*]. That prophets *sig.* those who teach truths, or the truths of doctrine, and, abstractedly from persons, the truths themselves, or the doctrine of truth and intelligence, n. 100, 102, 131, 141, 160, 223, 236, 237, 329, 372, 376, 386, 391, 395, 409, 419, 537, 577, 624, 653, 655, 659, 695, 706, 805, 866, 975, 1179, 1193. That the prophets were called Seers, the reason thereof, n. 53. That false

prophets *sig.* those who teach falses as if they were truths, n. 195, 866. That by all the prophets in the Word are *sig.* the doctrines of divine truth, n. 219, 644. That prophets represented the Lord as to the doctrine of divine truth, consequently as to the Word, n. 375, 624, 811, 866, 999. That prophets, in the opposite sense, *sig.* falses of doctrine, n. 419, 483. That a prophet *sig.* the doctrine and thence the science of truth, and, in the opposite sense, the doctrine and thence the science of what is false, n. 559, 652. That by a prophet, in the supreme sense, is *sig.* the Lord as to the Word; in a respective sense, one that teaches the Word; and, in an abstract sense, the Word itself and doctrine from the Word, n. 624. 653. That by prophets are also *sig.* all who are led by the Lord, whether they teach or not, n. 624. That by prophets, in the opposite sense, are *sig.* the perversions and falsifications of the Word and the falses of doctrine, n. 624. That servants the prophets *sig.* truths of doctrine, n. 695. That the judge and prophet *sig.* the doctrine of good and truth, n. 727. That foolish prophets *sig.* falses of doctrine from the Word falsified, n. 734. That the false prophet *sig.* the doctrine of the false from the truth of the Word falsified, n. 999. That a prophet, in the supreme sense, *sig.* the Word, n. 999. Concerning the two states of the prophets, the one in which they wrote the Word, the other when they saw those things which are in heaven, *ill.* and *sh.* n. 1348. That by the false prophet is meant the beast from the earth, and that that beast *sig.* the clergy who are in faith alone, *sh.* n. 1246.

PROPITIATORY [*propitiatorium*]. That the propitiatory *sig.* the removal of falsities originating in evil loves, and thence reception and hearing, n. 700.

PROPRIUM [*proprium*]. That the Lord is not conjoined with the proprium of man, but with what is His own appertaining with man, n. 254, 617. That the proprium of man is nothing but evil; and that when man is in humiliation, then he is removed from his proprium, n. 291, 401, 537, 617. That the voluntary proprium of man is evil, and the intellectual proprium of man thence derived is the false, n. 318, 585, 646. That the proprium of every one resides in the sensual and natural man, and not in the spiritual man, n. 355, 483. That the proprium of man is the hereditary nature, which is nothing but evil successively heaped together and condensed, n. 585, 864, 1032. In what manner man is gifted with a new proprium, as it were, by the Lord, as well voluntary as intellectual, n. 585. That man can be elevated above or from his propium, *ill.* n. 646, *ill.* 1032. That when the proprium of man is consulted the false principle answers, *ill.* n. 727. That the proprium, or his own, *sig.* the evil of the will, and a lie *sig.* the false thence derived, n. 740. That the propium of man is natural love separate from spiritual, n. 817.

PROTECTION [*tutela*]. That the evil equally as the good are under the protection of the Lord, *ill.* n. 643. That every one is so far under the protection of the Lord, as he abstains from doing evil, *ill.* n. 643.

PROVIDENCE [*Providentia*]. Concerning the laws of divine Providence which are laws of order, in ten propositions, n. 1136, 1138, 1139, 1141—1148, 1150—1156, 1158, 1159, 1160, 1162—1168, 1170, 1171, 1173—1177, 1179, 1180, 1182, 1183, 1185—1191.

PRUNING-HOOKS [*cultri putorii*]. That pruning-hooks *sig.* the truths of doctrine, n. 734.

PSALMS [*psalmi*]. That the Psalms of David were called Psalms from playing on the psaltery, [*psallere*], and also songs from singing, n. 326.

PSALTERY OF TEN STRINGS [*decachordium*] See MUSICAL INSTRUMENTS.

PUBLICANS AND SINNERS [*publicani et peccatores*]. That the publicans and sinners signify the nations or gentiles which received the Lord, imbibed His precepts, and lived according to them, n. 617.

PUNISHMENT [*pœna*]. That to avert the evil of punishment would be contrary to order; the reason thereof n. 638. That the internal of man is not amended by punishments, n. 1133.

PURE [*purus*]. That the pure in heart *sig.* those who are in the good of love, n. 340.

PURIFICATION [*mundatio*]. That the purification of the Jews *sig.* purification from sins, n. 376. That man cannot be purified from evils and thence from falses, unless the unclean things that are in him emerge even into the thought, and are there seen, acknowledged, discerned, and rejected, n. 580.

PURPLE AND BLUE [*purpura et hyacinthum*]. That purple and blue *sig.* the celestial love of good and truth, n. 195. That purple *sig.* genuine good, n. 236; also, the celestial love of truth, n. 652. That purple *sig.* good from a celestial origin; also the diabolic evil, which is opposite thereto, n. 1042, 1143, 1166. That purple has relation to the celestial knowledges of good, n. 1042.

PURSE [*crumena*]. That a purse and scrip *sig.* spiritual knowledges, thus truths, n. 131.

PYROPUS [*pyropus*]. See SARDIUS.

Q.

QUAILS OR SELAV [*coturnix seu selav*]. That the flesh of quails *sig.* natural nourishment, n. 750.

QUARTERS OF THE WORLD [*plagæ mundi*]. That the east and the west *sig.* where the good of love is clear and obscure, and the north and the south, where the truth of faith is in obscurity and in clearness, n, 239, 355, 401, 422, 724. That the four quarters of the earth *sig.* all the truths and goods of the church, and, in the opposite sense, all the evils and falses, n. 304, 417. That the four corners of the earth have the same signification, n. 304, 417. That by expanding towards the east and the west is *sig.* the fructification of good; and by expanding towards the north and south is *sig.* the multiplication of truth, n. 340. That they who dwell in the eastern quarter in the spiritual world are in celestial or interior good, and they who dwell in the western quarter are in natural or exterior good, n. 406, 417, 422, 1310. That from the south even to the north *sig.* all things of the church from first principles to last or from interiors to exteriors, n. 412. That they who dwell in the southern quarter of the spiritual world are principled in the clear light of truth, and they who dwell in the northern quarter in the obscure light of truth, n. 417, 422, 1310, 1315. That the four quarters in the spiritual world are determined from the sun there which is the Lord, and where the sun is there is the east, opposite thereto is the west,

to the right is the south, and to the left the north, n. 422, 1311, 1315. That there are quarters in the spiritual world which are under the auspices of the Lord as a moon, and are distant about thirty degrees from those which are determined by the sun, n. 422. That the quarters east and west involve the north and south, by reason that all who are in good are also in truths, n. 422. That all things in the spiritual world are arranged according to the quarters there, n. 422. That the men of the church, with respect to their spirit, are, in like manner as the angels, either in the east, or in the west, or in the south, or in the north, of the spiritual world, *ill.* n. 1315. Concerning the turning of the angels to the Lord as a sun, and then towards the quarters, n. 1341.

QUEEN [*regina*]. That a queen *sig.* heaven and the church, n. 684, 1120.

QUICKLY OR SHORTLY [*cito*]. That quickly or shortly *sig.* certainly, or what is certain and full, n. 7, 106, 216, 680, 1346, 1350, 1352. That to come quickly, when predicated of the Lord *sig.* visitation, n. 144. That quickly and speedily *sig.* a state of affection, and thence of thought, which is present, consequently certain and full, n. 216. That to come quickly *sig.* certainly at hand, and coming to pass, n. 680. That near, or at hand, *sig.* nearness or propinquity of state, not nearness or propinquity of time, *ill.* n. 1350. See NEARNESS, AFAR-OFF.

QUIVER [*pharetra*]. That a quiver *sig.* the Word, and also doctrine from the Word, n. 357, also doctrine from truths, the same as a bow, n. 724. See Bow.

R.

RABBAH. That the sons of Rabbah *sig.* the affections of truth in the natural man, n. 435. That the daughters of Rabbah *sig.* those who are in natural good and falsify the truths of the church, n. 637.

RABBI. That rabbi and teacher *sig.* the doctrine of truth, and, in the supreme sense, divine truth, n. 684.

RACA. That to say Raca *sig.* to account as nothing or vile, n. 746.

RACHEL. That Rachel *sig.* the internal church which is spiritual, and Leah the external church which is natural, n. 439, 695.

RAFTER [*asser*]. That a rafter *sig.* that part of the understanding from which is derived what is rational, n. 1146.

RAIMENT [*vestimentum*]. See GARMENT.

RAIN [*pluvia, imber*]. That by a violent pouring down of rain is *sig.* immersion into evils and falses, and hence the destruction of the church, n. 304. That by rain is *sig.* all the Divine [principle] which flows in out of heaven from the Lord with man, consequently it is predicated of influx, n. 340, 376, 419, 644. That rain of water *sig.* the divine truth from heaven, n. 401, 1026. That rain for hail *sig.* the falses of evil, 403. That inundations of rain *sig.* temptations, n. 411. See FLOOD. That rain *sig.* truth fertilizing, *ill.* n. 644. That by raining rain is *sig.* the influx of divine truth from the Lord in heaven, n. 644, 650. That the early or morning rain *sig.* the influx and reception of divine truth in a spiritual state; and the latter or evening rain, the same in a natural state, n. 644. What is signified by the Lord sending His rain upon the just and the unjust, Matt. iv. 45, n. 644.

That an inundating rain or shower *sig.* an inundation of falses, n. 644. That rain of benevolence *sig.* the influx of divine truth from divine clemency, n. 650. That the rain of seed *sig.* the multiplication of truth, n. 1159.

RAINBOW [*iris*]. That the rainbow *sig.* divine truth in the heavens in its order, and thence in its beauty, n. 269, 595. That the rainbow was made a sign of the covenant, *ill.* n. 269. That a rainbow *sig.* divine truth interior, such as is the Word in the spiritual sense, n. 595.

RAM [*aries*]. That rams *sig.* the goods of charity, and faith thence derived; which is spiritnal or internal good, n. 316, 336, 391, 405, 817. That a ram *sig.* faith conjoined to charity, thus charity, n. 632. That the ram for burnt-offering *sig.* the natural man as to the good of charity, n. 730. That by the ram in Daniel, chap. viii. is *sig.* those who are in the truths of doctrine because in good of life, n. 734. That rams *sig.* spiritual goods and truths in which the angels of the middle heaven are principled, n. 817.

RAPINE [*rapina*]. That rapine *sig.* violence offered by the false principle, n. 355.

RATIOCINATION AND REASONING [*ratiocinatio et ratiocinium*]. That ratiocination *sig.* thought and argumentation from fallacies and falses, and by what is rational is *sig.* thought and argumentation from sciences and from truths, n. 569. That ratiocinations from the spiritual man are rational, from the natural man not rational, and from the sensual man irrational, n. 569. That by means of reasonings from the natural man the Word may be falsified, n. 819.

RATIONAL PRINCIPLE [*rationale*]. That the rational principle is the thought of the natural man from knowledges and sciences, n. 569. That by what is rational is *sig.* thought and argumentation from sciences and from truths, n. 569. That the rational is the medium between the spiritual and the natural, and the spiritual which regenerates flows in by the rational into the natural, and thus the latter is regenerated, n. 585. That the rational is in the interior natural man, for it is the understanding thereof, n. 654. That the rational conjoins itself on one part with the spiritual, that is with heaven, and on the other part with the natural, that is with the world, n. 654. That the rational faculty of man is the first receptacle of spiritual truths, n. 1339.

RAVE, *to* [*insanire*]. That to rave or rage *sig.* to speak falses for truths, n. 652.

RAVEN [*corvus*]. That sons of the raven *sig.* natural men who are in a dark lumen arising from fallacies concerning truth divine, n. 650.

REACH, *to*, [*pertingere*]. That to reach even to heaven *sig.* to shut out heaven, *ill.* n. 1111.

READ, *to*, [*legere*]. That to read *sig.* to understand from illustration, thus to perceive, n. 12.

REBEL, *to* [*rebellare*]. That to rebel *sig.* to be against divine truth, n. 433.

REBUKE [*increpitatio*]. That rebuke *sig*, the desolation of all truth, n. 342.

REBUKE, *to* [*arguere*]. See TO CHASTEN.

RECONCILED *to be* [*reconciliari*]. That to be reconciled *sig.* the dissipation of anger, enmity, or hatred, n. 746.

RE-CREATION [*recreatio*]. In what manner effected, *ill.* n. 80. That re-creation is caused by accommodation to reception, n. 80.

RECTITUDE [*rectitudo*]. See RIGHT.

RED OR RUDDY [*rubrum seu rufus*]. That red or ruddy *sig.* the quality of a thing as to good, and, in the opposite sense, the quality of a thing as to evil, n. 364, 1063.

REDEEM, *to*, REDEMPTION [*redimere*, *redemptio*]. That to redeem *sig.* to vindicate and liberate, and, when predicated of the Lord, *sig.* to vindicate and liberate from hell, and so to claim and conjoin to himself, n. 328, 860. That the redeemed of Jehovah *sig.* those who are reformed and regenerated by the Lord, n. 328, 865. That to redeem or redemption *sig.* reformation and regeneration from the Lord, n. 328. That to redeem from the pit *sig.* to liberate from damnation, n. 328. That to redeem the soul *sig.* to liberate from falses, and to give the life of faith, n. 328. That to redeem from the oppression of man *sig.* to liberate from the falses of evil, n. 328. That not to be redeemed by silver *sig.* not to be vindicated from the falses of evil by truth, n. 328. That redemption *sig.* liberation and vindication from hell, n. 340. That the redeemed or bought *sig.* those who receive instruction from the Word, especially concerning the Lord, and are brought back from falses to truths, n. 860.

REDEEMER [*Redemptor*]. That the Lord as to the Divine Human is called the Redeemer, n. 328, 860.

REED [*calamus*]. That a reed or cane *sig.* divine truth in the ultimate of order, n. 627. That a measuring reed *sig.* the mode of exploring quality, n. 627. See MEASURE. That a reed also *sig.* visitation, the reason thereof, n. 627. That a reed *sig.* truth in ultimates, by which exploration is effected, n. 627. That a reed also *sig.* truth in ultimates or sensual truth, such as has place with infants, the simple, and with natural men, even the evil, n. 627. That the reed and rush *sig.* science from a sensual origin, or by which the fallacies of the senses are confirmed, n. 627. That the reed and flag [*ulva*] *sig.* scientific sensual truth, or the sensual scientific principle, n. 627. That a reed also *sig.* the false in extremes, n. 627. That the wild beast of the reed *sig.* the natural and sensual man separate from the spiritual, n. 627.

REFORMATION [*reformatio*]. That no one can be reformed, that is, withdrawn from evils and falses, except by truths, n. 357. That man is reformed by truths, and by a life conformable to them, n. 1244.

REGENERATION [*regeneratio*]. That comparatively as the Lord glorified His Human [principle], so he regenerates man, by dissipating evils and falses, and conjoining the internal to the external, and the external to the internal with man, n. 178. That when man is regenerating, truth is in the first place and good in the second, not actually, but apparently; but when he is regenerated, good is in the first place and truth in the second, actually and perceptibly, n. 434. That the regeneration of man is not effected in a moment, but by little and little, through a great part of his life, n. 650. That regeneration is effected by truths from the good of love, n. 710. That regeneration is the conjunction of goods with truths and of truths with goods, n. 724.

REIGN, *to* [*regnare*]. That to reign *sig.* power, which appertains to the Lord alone, by divine truth united to divine good, n. 333. That to reign *sig.* also to be in truths from good, and thence in power and

wisdom from the Lord, n. 333. That to reign, when attributed to the Lord, *sig.* to rule by divine truth, n. 685. That there are in heaven they who reign, but that nevertheless the Lord reigns in them, and thus by them, because they primarily regard uses, n. 1260.

REINS OR KIDNIES [*renes*]. That reins *sig.* the truths of faith and their purification from falses, n. 167. That to prove the reins *sig.* to purify truth by separating the false, n. 167. That to possess the reins, when predicated of the Lord, *sig.* to know falses and truths appertaining to man, n. 167. That to search the reins and the heart *sig.* to explore the exteriors and the interiors of man, n. 167. That to possess the reins *sig.* to purify truths from falses, n. 710.

REJOICE, *to* [*gaudere*]. That to rejoice is predicated of good, and its love or affection, n. 660. See JOY, GLADNESS. That to rejoice *sig.* joy on account of salvation, n. 751. That to rejoice *sig.* joy from the affection of truth, n. 1218.

RELIGION [*religio*]. That the doctrine of truth constitutes the church, and that a life conformable to doctrine constitutes religion, but where there is not life, there is neither religion nor the church, *ill.* n. 1332. See CHURCH.

RELIGIOUS-PERSUASION OR PRINCIPLE [*religiosum*]. That the church in which there is no longer any good and truth, is not a church, but is called a religious persuasion, n. 1037. See BABEL.

REMAINS [*reliquiæ*]. That remains *sig.* the truths and goods stored up in man from his infancy and childhood by the Lord, n. 724.

REMALIAH. That the son of Remaliah *sig.* the intellectual principle perverted, n. 559.

REMEMBER, *to* [*recordari*]. That to remember injustices, when predicated of God, *sig.* to separate Him from themselves, *ill.* n. 1112.

REMIT, *to*, [*remittere*]. That to remit seven times *sig.* to remit at all times, n. 257. See SEVEN.

RENDER, *to* [*reddere*]. That to render to any one, &c. *sig.* to make retribution according to the law of retaliation, n. 1114.

REPENT, *to*, REPENTANCE [*resipiscere seu pœnitentiam agere, resipiscentia*]. That to repent is to turn from falses; hence repentance is an actual conversion from falses to truths, and dissociation and separation from them, n. 162. That to repent is to desist from evils and falses, and afterwards to flee from and to hold them in aversion, n. 165, 585. That to repent is to avert onesself, n. 589. That not to repent *sig.* not to be willing to convert themselves from evils and the falses thence derived, n. 986. That to repent is to live a different life, n. 993. That man without repentance is in the evils in which he was born; hence that unless evils are removed by actual repentance, they remain, *ill.* n. 1248. That the Lord loves all, but that He cannot be conjoined with them, so long as they are in evils, wherefore man must first perform repentance, *ill.* n. 1340.

REPHAIM. That the Rephaim *sig.* those who, above all others, were in the love of self, and hence most entirely natural, and, from the persuasion of their own eminence above others, were in falses of every kind, n. 163. That the Rephaim also denote those who are in a direful persuasion of the false, n. 304. Concerning the Nephilim, Anakim, and Rephaim, and their direful persuasions, n. 544.

REPRESENTATIVES [*representativa*]. That representatives of the animal, vegetable, and mineral kingdom, exist in the spiritual world, n. 582. Concerning the origin of those representatives, n. 582. See also APPEARANCES.

REPTILE [*reptile*]. That reptiles *sig.* the delight of good and truth appertaining to the natural man, n. 388, also scientifics, n. 514, 650, 701. That the reptiles or creeping things of the earth *sig.* such things as appertain to the corporeal sensual man, n. 556, 650. That reptiles *sig.* the sensual principle, which is the ultimate of the natural man, n. 650. That the reptile or creeping thing of the earth, also *sig.* what is scientific, living from the affection of good and truth, n. 701.

RESPIRATION [*respiratio*]. That the breath or wind of respiration *sig.* divine truth and spiritual life, n. 418, 419. That respiration, which is of the lungs, corresponds to the life of truth, and the heart and its motion to the life of good, n. 419.

REST [*quies*]. That tranquility of rest *sig.* security and no anxiety on account of evil, n. 653. That to have no rest *sig.* to be infested by evils and falses thence derived, n. 890.

RESURRECTION [*resurrectio*]. That the first resurrection *sig.* salvation and life eternal, n. 1262, 1263. That in the Apocalypse a second resurrection is not mentioned, n. 1262, 1264. Concerning the resurrection, after the Last Judgment, of those who were guarded by the Lord in the inferior region, n. 1254, 1256, 1257, 1261, 1293, 1294.

RETAIN, *to* [*retinere*]. That to retain *sig.* permanence in a state even unto the end, n. 173, 217.

REUBEN. That Reuben *sig.* truth derived from good, or faith from charity; and, in the opposite sense, truth separate from good, or faith separate from charity, n. 237, 434, 443, 693, 817. That Reuben and thence the tribe *sig.* in the supreme sense the Lord as to foresight, in the internal sense, spiritual faith and the understanding of truth, and, in the external sense, sight, n. 434. That the classes of Reuben *sig.* all things, as well truths as goods, which are in the natural man, n. 434. What is *sig.* by the adultery of Reuben with Bilhah, n. 817.

REVELATION [*revelatio*]. That Revelation *sig.* predictions, n. 5. That the Revelation or Apocalypse treats of the state of heaven and the church about its end, and not of the successive states of the church, n. 5. See APOCALYPSE. That Revelation *sig.* whatever is sent from heaven, n. 8.

REWARD [*merces*]. That by reward is *sig.* that in which there is heaven and salvation, and thus in general love and faith and thence intelligence and wisdom, n. 445, 695. That reward *sig.* love with its delights enduring to eternity, n. 624. That reward, in the opposite sense, *sig.* hell as to the affection of the false from evil, n. 695. That reward *sig.* heaven as to its blessedness, satisfaction, and delight; also, the affection of truth, n. 695. That the reward of whoredom *sig.* the falsification of truth in the Word, n. 695. That not for reward *sig.* gratuitously from divine love, n. 706. That reward *sig.* internal beatitude, and thence external, which are only from the Lord, n. 1352.

RICH, RICHES [*divites, divitiæ, opes*]. That the rich *sig.* those who have the Word, and who can thence be in the knowledges of truth

and good, n. 118, 236, 659, 836. That riches *sig.* the knowledges of truth and good, and, in an opposite sense, the knowledges of what is false and evil, n. 118, 236, 238, 242, 338, 376, 840. That to be rich *sig.* to possess the knowledges of truth and good, and thence to be intelligent and wise, n. 236, 242, 338. That treasures *sig.* possessions consisting of knowledges, n. 236. That riches, when predicated of the Lord, denote omniscience, n. 338. That the rich *sig.* the truths which constitute the internal or spiritual mind, n. 408. That by the rich and poor are *sig.* the wise and simple, n. 836. That riches *sig.* evils and falses of doctrine and of religion, n. 1167.

RICH, *to be* [*dives esse*]. See RICH.

RIDE, *to* [*equitare*]. That to ride *sig.* to give intelligence and wisdom, n. 355. That to ride upon horses *sig.* reasonings, n. 355. That to ride *sig.* to understand, n. 411, and to illustrate, n. 529. That to ride upon a cherub *sig.* to give understanding and to illustrate the inmost heaven, n. 529. That to ride, when predicated of Jehovah or the Lord, *sig.* to enlighten the understanding, n. 594. That to ride upon the Word of truth *sig.* to instruct and to combat, n. 684.

RIGHT OR UPRIGHTNESS, AND RECTITUDE [*rectum et rectitudo*]. That right *sig.* truth and the affection thereof, n. 304. That uprightness or right is predicated of truth, and perfectness of good, n. 365. That rectitude or uprightness is predicated of truth, n. 453, 741.

RIGHT AND LEFT [*dextrum et sinistrum*]. That to sit on the right hand of power *sig.* omnipotence, n. 63. That the right hand *sig.* the truth of good, n. 336. That the right hand *sig.* the power of truth from good, n. 449. That the right side *sig.* the good of love from which all things are, n. 513. That the right hand *sig.* all things appertaining to good from which truth is derived, and the left all things appertaining to truth from good, n. 600. That the right hand *sig.* truth in the light, and the left hand *sig.* truth in the shade, n. 600, 768. That the left hand also *sig.* to know and to act without good, n. 600. See HAND. That breaking forth to the right and left *sig.* amplification as to the good of charity and as to the truth of faith, n. 600. That right and left *sig.* what is pleasant, free, and wished for, n. 600. What is *sig.* by not receding or declining to the right hand or to the left, n. 600, end. That the right hand *sig.* omnipotence, n. 684. That the right hand of God *sig.* divine omnipotence, n. 1087. That to sit at the right hand of God *sig.* to be in that omnipotence, by the Human, n. 1087. That in the spiritual world, the south is on the right hand, and the north on the left, n. 1336.

RISE, *to* [*surgere*]. That to rise day and night *sig.* in every state, n. 911.

RIVER, STREAM, WATER-COURSE [*fluvius, flumen, diluvium, ductus, rivus*]. See FLOOD. That rivers *sig.* intelligence derived from truth, n. 239, 275, 326, 401, 405, 481, 483, 518, 969, 995, 1100. That a pure river *sig.* divine truth, n. 253. That rivers also *sig.* the truths of faith, n. 275. That a river and inundating stream *sig.* abundance, n. 365. That streams *sig.* things appertaining to intelligence, n. 372, 518, 627. That rivers of water *sig.* doctrinals of truth, n. 374. That water-courses *sig.* intelligence from truths, n. 401, 405. That rivers *sig.* wisdom, n. 405, 514. That water-courses also *sig.* perceptions which are falsified, n. 410. That rivers, in the opposite sense, *sig.* self-derived intelligence, n. 411. That a river of delights *sig.*

truths from the good of love, or intelligence and felicity thence derived, n. 483, 1159. That a stream *sig.* intelligence, n. 514. That rivers *sig.* the understanding of the false, and reasoning from self-derived intelligence, n. 518. That a stream *sig.* ratiocination from falses, n. 518. That a river full of waters *sig.* doctrine full of truths, n. 644. That rivers upon the cliffs *sig.* intelligence from spiritual truths, n. 730. That the river of the water of life *sig.* divine truth from the Lord, *ill.* and *sh.* n. 1335.

ROAR, *to* [*rugire*]. That by roaring is *sig.* the ardent affection of defending heaven and the church; and, in the opposite sense, the ardent cupidity of ruining and destroying the church, n. 601. See LION. That roaring *sig.* grievous grief, or grievous lamentation from grief of heart, n. 601.

ROBBER [*latro*]. That robbers *sig.* those who steal truths from the Word, and pervert and apply them to falses and evils, and so extinguish them, n. 410. See THIEF.

ROBE [*stola, pallium*]. See GARMENT.

ROBUST [*robustus*]. See MIGHTY.

ROCK [*petra, rupes*]. That a rock *sig.* the Lord as to truth derived from good, or faith derived from charity, and that the same is signified by Peter, n. 9, 212, 411, 518, 820. That a rock, a flinty rock, and a stone, *sig.* truths, n. 314, 316, 323. That a rock, or stone of the rock, *sig.* the truth of faith from the Lord,, n. 375, 619. That rocky places *sig.* an historical faith, or the faith of another in onesself, n. 401. That a rock [*petra*] *sig.* the natural man as to truth before reformation, and a flint [*silex*] *sig.* the natural man as to good before reformation, n. 405. That rocks denote where the truths of faith are, and also where the falses of evil are, n. 405, 411. That rocks *sig.* the truth of faith, and, in the opposite sense, the falses of faith, n. 410, 411. That rocks of the mountains *sig.* falses derived from evil, n. 410. That clefts of the rock *sig.* the falses of faith and of doctrine, n. 410. That the rock *sig.* the all of the church as to truth, and, in the opposite sense, the same as to the false, n. 410. That rocks *sig.* truths from spiritual good, also the truth and good of faith; and, in an opposite sense, falses from evil, also the false of faith, n. 411. That the rock [*rupes*] *sig.* external divine truth from the Lord, which is for the natural man; and the stone of the rock [*saxum petræ*] *sig.* internal divine truth from the Lord, which is for the spiritual man, n. 411. That to ascend into the rocks *sig.* to be in mere falses, n. 411. That shelves of the rocks *sig.* falses, n. 411. That a rock, in the opposite sense, *sig.* the ruling false of evil, n. 411. That a rock *sig.* the truth of doctrine from the Word, and in the supreme sense, the Lord as to divine truth, n. 666, 1324. That to exalt upon a rock *sig.* to instruct in interior truths, n. 799.

ROD AND STAFF [*virga et baculus*]. That a rod or staff *sig.* divine truth as to power, n. 176, 431, 627, 726, *sh.* 727. That a rod of iron *sig.* the power whereby the Lord chastises the evils, and disperses the falses, which are in the natural man, n. 176. That a rod of iron also *sig.* the power of natural truth from spiritual, n. 726. See IRON. That a staff and a stay [*scipio*] *sig.* powers, and thence all things appertaining to spiritual life, n. 433. That a rod of branches *sig.* the false of doctrine in which evil is, n. 504. That staves *sig.* power and strength of mind, n. 537, also, power of perceiving and reasoning concerning truths, n. 627. That to lean upon a staff *sig.* to confide in

the self-derived power of perceiving truth, and of reasoning concerning it from the proprium, n. 627. That the staff of Egypt *sig.* the scientific principle which confirms, n. 654, 727. That rods of strength *sig.* divine truth as to power, n. 727. That a rod [*virga*] *sig.* divine truth spiritual, and a staff [*baculus*] *sig.* divine truth natural, n. 727. That a staff of strength *sig.* divine truth natural, and a staff of beauty divine truth spiritual, n. 727. That a staff *sig.* the power of resisting evils and falses, n. 727. That a rod and staff, in the opposite sense, *sig.* the power of the infernal false, and thence the infernal false as to power, n. 727. That the staff of wickedness *sig.* the power of the false from evil, n. 727. That the rod of fury *sig.* the rule of the infernal false, n. 727. That the rod of the foundation *sig.* the truths of the literal sense of the Word, *ill.* and *sh.* n. 727. That to pass under the rod *sig.* to suffer hard things in temptations, n. 730. That staves [*ligna*] *sig.* evils destroying good, n. 1145. That to rule with a rod of iron *sig.* to convince by the literal sense of the Word, and, at the same time, by rational arguments grounded in natural light, n. 1240.

ROOT [*radix*]. See TREE.

ROPES [*funes*]. See CORDS.

ROWERS, OR THOSE THAT HANDLE THE OAR [*remiges seu tenentes remum*]. That by them that handle the oar are *sig.* the intelligent, n. 514.

RUBY [*rubinus*]. That the ruby *sig.* the truth of celestial good, n. 364. That the word ruby denotes brilliancy as from fire, n. 401.

RULE, *to* [*pascere*]. See also TO FEED. That to feed or rule *sig.* to teach, n. 726. That to rule with a rod of iron *sig.* to argue with and convince, n. 726, 1240.

RULERS [*dominatores, antistites*]. That rulers *sig.* evils, and kings of the earth falses, n. 375, 684. That the term ruler, when spoken of the Lord, *sig.* the divine good, n. 448. That rulers *sig.* the goods of the church, and kings *sig.* the truths thereof, n. 811. That officers [*præfecti*] and rulers [*antistites*] *sig.* principles of what is false and evil, n. 863.

RUN, *to* [*currere, discurrere*]. That to run denotes ardour, n. 558. That to run to and fro *sig.* to wander in error, n. 652.

RUPTURE [*ruptura*]. That ruptures or clefts *sig.* truths destroyed by falses, n. 519.

RUSH [*juncus*]. That the rush *sig.* the sensual scientific, which is the ultimate of truth, n. 559, 627.

S.

SABBATH, LORD'S-DAY [*sabbathum, Dominica dies*]. That the Lord's-day *sig.* when the Lord instructs man, thus when He flows in, n. 54, and that the sabbath denotes the same, n. 50. That the sabbath *sig.* the union of the Divine Itself and the Divine Human in the Lord, and hence also the conjunction of His Divine Human with heaven and the church, n. 54, 208, 223, 391, 449, 701, 965. That the sabbath was so called from peace or rest, and was the most holy representative of the church, n. 365. That to keep the sabbath *sig.* to be in conjunction with the Lord, n. 391. That the sabbath-day *sig.* the Lord as to instruction and doctrine, n. 537. That the sabbath, in the universal sense, *sig.* the conjunction of good and truth, n. 701.

SACK OR SACKCLOTH [*saccus*]. That to be clothed in sacks *sig.*

mourning on account of the vastation and desolation of divine good and divine truth, and consequent vastation of the church, n. 637. That to gird with sacks *sig.* mourning on account of the knowledge of truth being destroyed, n. 637. That to repent in sackcloth and ashes *sig.* to grieve and mourn on account of the non-reception of divine truth, and on account of the falses and evils which hindered, n. 637. That sackcloth upon the loins *sig.* mourning on account of the good of love being destroyed, n. 637.

SACRIFICE, *to* [*sacrificare*]. That to sacrifice a man *sig.* to destroy spiritual life, n. 587.

SACRIFICES [*sacrificia*]. See BURNT-OFFERING.

SAD, *to be* [*tristis esse*]. That to be sad and to languish *sig.* to labour much [*allaborare*], n. 654.

SAINT OR HOLY ONE [*sanctus*]. See HOLY. That saints *sig.* those who are in divine truths, n. 316, 975, and who are in the spiritual kingdom of the Lord, n. 325, 684, 941. That saints, abstractedly from persons, *sig.* things spiritual or holy, n. 325. That the prayers of the saints *sig.* all things of worship which are from spiritual good, n. 325. That saints *sig.* those who are in good by truths, or in truth from good, n. 204, 365, 493, 802, 813, 893, 1223. That saints *sig.* those who are in truths of doctrine, and in a life according thereto, n. 695, 1193. That saints *sig.* the truths of the church, n. 700. That the death of the saints *sig.* separation and removal of the unclean things of their spirit, or their regeneration and resurrection, n. 899. That saints, in the abstract sense, *sig.* divine truths from the Lord, also divine truths in the Word, and the Word itself, n. 975, 1193.

SALEM [*Salem*]. That Salem *sig.* the spiritual kingdom, where there is genuine truth, n. 357. That Salem is named from peace, the reason thereof, n. 365.

SALT, SALTNESS [*sal, salsugo*]. That a pit of salt *sig.* the devastation of all truth, n. 653. That salt *sig.* the vastation of all truth by falses originating in the concupiscences of evil, n. 653. That salt *sig.* the desire of truth to good, whence comes the conjunction of each with the other, n. 701. That saltness *sig.* the devastation of truth by falses, n. 730.

SALVATION OR SAFETY [*salus, salvatio*]. That salvation *sig.* life eternal, n. 460, 1198. That by salvation being ascribed to the Lord is *sig.* that salvation is from him, because He is salvation, for the all of salvation and life eternal is from Him and of Him in man and angel, n. 460. That no one is saved by knowing the Word and teaching it, but by doing it, *sh.* n. 624. That safety [*salus*] *sig.* salvation [*salvatio*], n. 745. That no one is saved from immediate mercy, but from mediate, n. 745.

SAMARIA [*Samaria*]. That Samaria *sig.* the spiritual church perverted, n. 163. That by the evils of Samaria are *sig.* the evils of the will, n. 193. That the city of the Samaritans, &c. *sig.* the false doctrine of those who reject the Lord, n. 223. That Samaria *sig.* the church in which there are no truths but falses, n. 240. What is *sig.* by the calf of Samaria, n. 279. That Samaria *sig.* the spiritual church in which charity and faith make a one, but after it became perverted, then it *sig.* the church in which charity is separated from faith, n. 391, 576, 653. That the woman of Samaria *sig.* the church of the gentiles which receives divine truths from the Lord, n. 483, 537. That Samaria *sig.*

the church as to truths of doctrine, and, in the opposite sense, as to falses of doctrine, n. 695, 714.

SAMARITAN. That by the Samaritan in Luke x. are meant the gentiles who were in charity towards their neighbour, n. 375, 376, 444, 483. That the Samaritans *sig.* the gentiles or nations which would receive doctrine from the Lord and concerning Him, n. 537. See SAMARIA.

SAMSON [*Simson*]. That Samson, by his Nazariteship, represented the Lord as to His ultimate natural principle, n. 619, end.

SANCTIFICATION [*sanctificatio*]. See HOLY. That it is divine good which sanctifies, and the divine truth is what is thence holy, n. 204. That inaugurations and sanctifications were made by blood and by oil that they might represent, *ill.* n. 329.

SANCTUARY [*sanctuarium*]. That the sanctuary *sig.* the church, n. 288. That it denotes the church as to truths, n. 204, 391. That the sanctuary of Jehovah *sig.* the very holy principle of heaven and the church, n. 405. That the sanctuary, in the supreme sense, *sig.* the Lord Himself, and, in a respective sense, the worship of Him from the good of love, n. 433. That the sanctuary *sig.* the Word, n. 724. That the sanctuary *sig.* the truth of heaven and the church, n. 768.

SAND [*arena*]. That sand *sig.* faith separate from charity, n. 212, 771. That the sand of the sea *sig.* the knowledges of truth and good in the natural man, n. 444.

SANDAL-TREE [*santalus*]. See TREE.

SAPPHIRE [*sapphirus*]. That the sapphire *sig.* what is translucent from truth, or translucidity from internal truths, n. 196, 329, 717. That the sapphire also *sig.* the divine truth of the Lord proceeding from His divine good, and hence spiritual truth pellucent from celestial good, n. 253.

SARDIS [*Sardes*]. That the church in Sardis *sig.* those who live a moral life, but not spiritual, because they make little account of the knowledges of spiritual things, and thence of intelligence and wisdom, n. 182. That "*thou hast a few names in Sardis, which have not defiled their garments*," *sig.* those who are of such a quality as to live a moral life from a spiritual origin, by applying the knowledges of truth and good from the Word to their own life, n. 195.

SARDIUS OR SARDINE STONE [*sardius seu pyropus*]. That the sardius or sardine stone *sig.* good, and when predicated of the Lord, *sig.* divine good, n. 268.

SATAN [*Satanus*]. That Satan *sig.* the hells where and whence are all falses, n. 134, 535, 740. That Satan also *sig.* all the false which destroys truth, n. 535. That Satan *sig.* infernal falses, n. 740. See DEVIL. That Satan *sig.* the false of doctrine from the Word falsified, n. 740. That Satan *sig.* those who are in falses of doctrine, or in false principles of faith, n. 1252, 1267.

SATISFY OR SATIATE, *to* [*satiare*]. That not to be satisfied *sig.* not to find truth which is in itself truth, n. 532. That that which satisfies *sig.* that which nourishes the soul, n. 617. That to eat to satiety *sig.* plenary reception, perception, and appropriation, n. 617.

SATYRS [*satyri*]. That satyrs or demons of the wood *sig.* cupidities merely corporeal, n. 586. See DEMONS. That satyrs *sig.* adulterated goods, n. 1029.

SAVOUR [*sapor*]. That savour is predicated of the perception of a thing, n. 617. See TASTE.

SAY, *to, or to* TELL [*dicere*]. That to say, when predicated of the Lord, *sig.* to instruct, to illustrate, and to provide, n. 200. That to say *sig.* to think, and that, in the Word, it has various significations, according to the subject treated of, n. 236. That to utter sayings of elegance *sig.* gladness of mind, n. 439. That to say *sig.* to confess, n. 460. That to say *sig.* perception, n. 471.

SAYINGS [*sermones*]. See TO SAY.

SCALES [*lances seu libræ*]. See BALANCES.

SCARLET [*dibapha, coccinus*]. That scarlet *sig.* truth derived from good, n. 67, or truth from a celestial origin, such as is the truth of the Word in its literal or natural sense, n. 1038, 1042, 1144. That the scarlet beast *sig.* the Word in the letter, as to the holy things thereof, *ill.* and *sh.* n. 1038, 1054. That scarlet *sig.* the diabolical false, which is opposite to truth from a celestial origin, n. 1042. That to be brought up upon scarlet *sig.* to be instructed from infancy in truths from celestial good, n. 1042. That scarlet double-dyed *sig.* the truth of celestial good, n. 1042. That scarlet also *sig.* good from a spiritual origin, n. 1144, 1166.

SCATTERED [*sparsus.*] That the things which appear scattered in the literal sense of the Word are connected in the internal sense, n. 17, 89.

SCEPTRE [*sceptrum*]. That a sceptre *sig.* power, n. 177, also divine truth as to government or dominion, n. 431, 727. That the sceptre of the scribe *sig.* intelligence, n. 447. That a sceptre of rectitude *sig.* the divine truth which has power and the kingdom, n. 684.

SCIENCE [*scientia*]. That science, in the Word, *sig.* divine truth and thence divine wisdom and intelligence, n. 409. That sciences are only means to uses, and the quality of them is determined by the use existing from them, n. 507. Concerning the sciences possessed by the ancients, n. 514.

SCIENTIFIC [*scientificum*]. See EGYPT. That by scientific truth is meant every thing scientific by which spiritual truth is confirmed, and which has life from spiritual good, n. 507, 511, 513. That scientifics are the continents of spiritual truth, n. 513. That scientifics live by truths and perish by falses, the reason thereof, n. 513. That by scientifics from the Word are meant all things of the literal sense thereof, in which there does not appear any thing doctrinal, n. 545. That sensual scientifics are those which enter from the world through the five senses of the body, n. 559.

SCORCHING [*æstus*]. See HEAT.

SCORPION [*scorpio*]. That a scorpion *sig.* the persuasive principle of the spirit of the sensual man, which is of an infatuating and suffocating nature, n. 544, 559.

SCOURGE, *to* [*flagellare*]. That to scourge *sig.* to pervert, n. 655.

SCRIBE [*scriba*]. That a scribe denotes intelligence, n. 453. That scribes *sig.* the Word from which doctrine is derived, n. 655. That chief priests and scribes *sig.* the adulteration of good, and the falsifications of truth, n. 655.

SCULPTURED THING OR GRAVEN IMAGE [*sculptile*]. See IDOLS. That graven images and idols *sig.* falses which are from man's own or self-derived intelligence, n. 141, 695. That sculptured things

sig. falses from self-derived intelligence, n. 304, 695. That a land of sculptured things *sig.* heresy from self-derived intelligence, n. 355. That molten images [*fusilia*] *sig.* the things from which man hatches from self-derived intelligence, all which are evils and falses, n. 419. That sculptured things, things molten, and idols, *sig.* falses of doctrine, of religion, and of worship, n. 587, 827. That a molten image and idol *sig.* worship according to doctrine which is from self-derived intelligence, *sh.* n. 1186.

SEA [*mare*]. That the sea *sig.* common or general principles of truth, which is called scientific or natural truth, n. 275, 326, 342, 406, 447, 511, 774, *ill.* n. 931, 965, 967. That a glassy sea *sig.* truth in the ultimate heaven, n. 275, 931. That seas *sig.* collections of scientifics, n. 275. That the sea *sig.* the natural man, because in the natural man are the common or general things of truth, and into which the things which are in the spiritual man descend, n. 275, 342, 406, 511, 512, 1170. That the waves which it lifts up *sig.* falses, n. 275. That seas also *sig.* knowledges in common, n. 275. That a troubled sea *sig.* reasonings from falses, n. 275. That the eastern sea *sig.* the natural man as to good, and the hinder sea the natural man as to truth, n. 275. What is *sig.* by the brazen sea in 1 Kings vii. n. 275, end, 430, 600. That the sea *sig.* the natural man separate from the spiritual, n. 316. That there are appearances of seas in the spiritual world, n. 342, 406, 511, 538. That fishes in the seas *sig.* sensual scientifics, which are the lowest things of the natural man, n. 342. See FISH. That the same is *sig.* by things creeping in the seas, n. 342. That the sea *sig.* where truth is in its ultimates, n. 342. That the red sea *sig.* damnation and hell, n. 355. That the abyss or sea *sig.* the scientific principle, or principle of knowing in general, which is in the natural man, n. 372, 511. That the sea and the great sea *sig.* hell, n. 405, 418, 514, 538, 659, 815, 1182. That the sea and its fulness *sig.* the natural man and all things therein, n. 406, 511. That from sea to sea *sig.* all things of heaven and thence all things of the church, n. 406. That the sea *sig.* the ultimate of heaven, n. 433. That to dwell at the haven of the seas *sig.* the conjunction of spiritual things with natural truths, n. 447. That the drying up the sea *sig.* to deprive the natural man of scientific truth, and thence of natural life derived from spiritual, n. 513. That the great and wide sea *sig.* the external or natural man, which receives goods and truths scientifically, n. 514, 650. That the heart of the seas *sig.* hell where and whence falses are, n. 537. See ABYSS. That the waves of the sea *sig.* ratiocinations from falses against truths, n. 538. That the depths of the seas *sig.* the hells where and whence are evils and falses; and that the like is *sig.* by abysses or deeps, n. 538. That waves and billows *sig.* evils and falses, n. 538, 654. That the sea *sig.* exterior things, and the earth interior things, n. 600. That a great sea and broad in spaces *sig.* the natural principle itself, n. 650. That the princes of the sea *sig.* the knowledges of truth, and those who are in them, n. 687. That seas *sig.* the extreme parts or principles of the life of man, which are called sensual, n. 752. That the sea and the fortress of the sea *sig.* the natural principle where the knowledges of good and truth are, n. 863. That the sea *sig.* divine truth in ultimates, or the Word in the letter, n. 876. That a sea of glass *sig.* common principles of truth in the Word pellucent from spiritual truths, *ill.* n. 931, 934. That the living souls in the sea *sig.* the scientifics of the natural man, also the know-

ledges of truth, *ill.* n. 967. That to do work in the sea *sig.* to confirm by reasonings from the natural man, n. 1170. That the sea *sig.* heaven in its extreme, *ill.* and *sh.* n. 1287, for this reason, because in the extremes, and at a distance, the heavens appear like seas, which are the atmospheres in which they live, who are in the most common truths grounded in the literal sense, wherefore the seas there are appearances, n. 1287. See ATMOSPHERE. That the sea *sig.* the church among those who are in truths of a general kind, also among those who are in external natural worship, and but little in spiritual, n. 1279. That the sea which shall be no more *sig.* a collection consisting of various Christians before the last judgment, from which time of the judgment they were taken away and saved who were written in the book of life, *sh.* n. 1287.

SEAL, *to*, SEAL [*obsignare*, *sigillum*]. That to open the seals of the book *sig.* to reveal things hidden, and to predict things future, n. 352, 361, 369, 378, 390, 399. That the sealed *sig.* those who are in good, distinguished and separated from others, n. 429, 433, 438. See TO SIGN. That the sealed *sig.* those who are in heaven and come into heaven, n. 434, 438. That to seal up *sig.* to keep in silence, and to reserve until another time, n. 604. That not to seal the words of the prophecy *sig.* that the Apocalypse must not be shut, but is to be opened, n. 1350.

SEBA [*Seba*]. See SHEBA.

SECRET AND SECRET PLACE [*abditus et adytum*]. That secret or hidden *sig.* inwardly in man, n. 455. That the secret place *sig.* where the Lord is, n. 638.

SECURITY [*securitas*]. That peace *sig.* the internal delight of heaven and security the external delight, n. 365.

SEDUCE, *to* [*seducere*]. That to seduce *sig.* to pervert, n. 741. That to seduce *sig.* to persuade falses, n. 826.

SEE, *to*, ASPECT, SIGHT, AND VISION [*videre*, *aspectus*, *visus*, *visio*]. That to see *sig.* to understand truth, n. 11, 61, 260, 354, 529, 588. That to see *sig.* to perceive from illustration, n. 13, 14. That the sense of sight *sig.* the understanding illustrated, n. 14. That sight denotes presence, n. 25. That aspect, when predicated of the Lord, denotes his divine presence, and also providence, n. 25. That to see denotes to know, to understand, to perceive, and to acknowledge, n. 37, 657, 671. That there are two sights, one from faith cogitative, and the other from love, *ill.* n. 76. That to see the Lord *sig.* to believe in Him, n. 14, 25, 37, 84. The reason why the prophets were called *Seers*, n. 53, 152. That a seer denotes to be intelligent, and abstractedly intelligence, n. 249, 376, 577. That to see *sig.* to make manifest, n. 351, 391. That every one sees according to the quality of his state, n. 658. That to see *sig.* to animadvert and to perceive, n. 757. That I saw *sig.* prediction, n. 904. That to see *sig.* to know and take cognizance of a thing, n. 1058. That to see *sig.* to understand and believe, n. 1081. See SIGHT.

SEED [*semen*]. That the seed of the field *sig.* truths from good, n. 31. That the seed of man *sig.* the spiritual affection of truth, and the seed of beast the natural affection of truth, n. 280, 433, 768. That seed *sig.* truths from the Word, n. 401, 632, 644. That the seed of man *sig.* divine truth, or the Word, wherein are goods and truths, n. 411. That seed *sig.* charity and faith, n. 433. That the seed of the field *sig.* the truth of the Word, n. 543. That seed-time *sig.* the establishment of the church, and the harvest its fructification, n. 610. That seed *sig.*

divine truth and those who receive it, n. 683, 684, 768, 911. That the seed of the woman *sig.* the Lord, n. 739, and all truth derived from good, also divine truth, n. 768. That the seed of the serpent *sig.* all false derived from evil, n. 768. That the seed of God *sig.* divine truth, n. 768. That the seed of Abraham, Isaac, and Jacob, *sig.* divine truth celestial, spiritual, and natural, n. 768. That seed *sig.* the doctrine of genuine truth from the good of celestial love, n. 768. That seed *sig.* the truth of doctrine from the Word, and divine truth, and, in the opposite sense, the false of doctrine, and the infernal false, n. 768. What is signified in Daniel by iron and clay which shall mingle with the seed of man, n. 1322.

SEERS [*videntes*]. See to SEE.

SEETHE, *to* [*coquere*]. That to seethe children *sig.* to destroy by falses the truths and goods of doctrine from the Word, n. 555.

SELL, *to* [*vendere*]. That to sell *sig.* to communicate the knowledges of truth and good, n. 355, 860. See also To BUY and To TRADE. That to sell, when predicated of the Lord, *sig.* deprivation, n. 411. That to sell *sig.* to pervert, n. 548. That sellers and buyers *sig.* those who make gain to themselves from holy things, n. 840. That to sell all that he had *sig.* to alienate all things which are of his own love, or of the proprium, n. 840. That to sell and to be sold *sig.* to alienate truths, and to be alienated from them, and to accept falses for truths, and to be captivated thereby, n. 840. That to be sold *sig.* to be alienated by falses, n. 860.

SENNACHERIB. That Sennacherib king of Ashur or Assyria *sig.* the rational principle perverted, destroying all the knowledge and apperception of truth, n. 518, 778. See ASHUR. That the chief captain of the king of Assyria *sig.* the natural man as to his intellectual principle, n. 654.

SEND, *to* [*mittere*]. That to send *sig.* to reveal, n. 8. That to send and sending, when predicated of the Lord, *sig.* to go forth and to proceed, n. 183. See COMFORTER or HOLY SPIRIT.

SENSUAL [*sensuale*]. That things sensual are the ultimates of the natural man, n. 417. That the sensual man is the lowest natural man proximately extant to the world, n. 513. That the ultimate sensual principle of man is the ultimate or lowest principle of thought and affection, and not of the senses appertaining to the body, n. 543. That the thought of the sensual man is what is called material thought, and his affection is what is called corporeal affection, which is cupidity, n. 543. Concerning the nature and quality of the sensual principle, which is the ultimate and extreme part of the natural man, n. 543, 556. That sensual men see only from an infatuated lumen, because they see only outwardly from the world and not inwardly from heaven, n. 554. That sensual men, who are in the love of self, confirm themselves against divine and spiritual things, n. 559. That sensual men are crafty and subtle above others, n. 560. That the sensual principle of man, which is the ultimate of the intellectual life, is destructive of all spiritual truth and good, the reason thereof, n. 563. That the sensual man reasons from the fallacy of the senses, n. 569, 570, 575, 579. That in the corporeal sensual principle of man reside all evils and thence all falses, n. 632. That the sensual principle is the source of all evils and falses thence derived, n. 654. That there are men merely sensual who are good, n. 714, end. In what manner the sensual principle falsifies and adulterates

the truths of the Word, *ill.* n. 719. That the sensual principle is proximately extant to the world, n. 739. That the sensual principle communicates with hell and makes one therewith, n. 739. That the sensual principle of man cannot be reformed but only be removed when man is reforming, *ill.* n. 739. That the sensual is the extreme part or principle of the life of man, n. 918. That the corporeal sensual, when separated from the rational, is stupid, n. 923.

SEPULCHRE OR GRAVE [*sepulchrum*]. See TO BURY. That sepulchres or graves, from the inanimate carcasses and bones therein, *sig.* things infernal; and that burial *sig.* the rejection thereof, and consequently, also, ressurrection, n. 659. That to be cast out of the sepulchre or grave, *sig.* damnation, n. 659. That to sit in sepulchres or tombs *sig.* to be in filthy loves, n. 659. That evil genii and spirits dwell in sepulchres, privies, and marshes, which are in our world; the reason thereof, n. 659. That to go forth out of the sepulchre or grave, *sig.* out of the material body, n. 659. That by the sepulchre, and eminently by the Lord's sepulchre, is *sig.* resurrection and regeneration, n. 687. What is *sig.* by the angels sitting at the head and feet of the Lord's sepulchre, n. 687.

SERAPHIM. See CHERUBIM.

SERPENT [*serpens*]. That the serpent *sig.* the sensual or the external sensual principle, which is natural, and is the ultimate of man's life, and the ultimate of the understanding, n. 70, 355, 544, 739, 1252. That the serpent of brass, or the brazen serpent *sig.* the Divine Human of the Lord, n. 70; or the ultimate sensual principle, which the Lord glorified and made divine, n. 581. For Leviathan the straight and the crooked serpent, see LEVIATHAN. That the root of the serpent *sig.* the false principle of faith alone, n. 386, 727. That a fiery flying serpent [*prester volans*] *sig.* ratiocination from the falses of evil, n. 386, 727. That serpents *sig.* the sensual man as to craftiness or subtilty, and also as to prudence, n. 581, 1252. That serpents *sig.* the affection of the sensual man, the reason thereof, n. 581. That to tread upon serpents *sig.* to despise and make light of the treacheries, subtleties, and wicked arts, of the infernal crew, n. 581. That the viper and fiery flying serpent *sig.* the crafty and subtle reasoning of the sensual principle, n. 654. That serpents *sig.* sensual things, which are the ultimates of the natural man, evil, and also not evil, *ill.* n. 714. That the old serpent denotes those who are sensual, and by whom all things of the Word and the church are perverted, n. 739. That the head of the serpent *sig.* all evil, n. 739. That the serpent or dragon *sig.* subtilty, n. 763. That the voice of the serpent *sig.* craftiness and deceit, n. 1145. That the serpent *sig.* infernal evil, n. 1175.

SERVANT [*servus*]. That the servants of God or of the Lord *sig.* those who are in truths derived from good, n. 6, 405, 427, 433, 478, 612, 695, 911, 1202, 1210. That service is predicated of those who are in the spiritual kingdom, and ministry of those who are in the celestial kingdom, n. 155. That they are called servants who are in truths, and ministers who are in good, n. 155, 160, 478. That by a servant, in the Word, is *sig.* whatsoever serves; and that it is predicated of truth, n. 316, 695. That fellow servants *sig.* those who are in truths, n. 397. That a servant *sig.* the external or natural man, n. 408, 409. That by my servant is *sig.* the Divine Human of the Lord, as to divine truth, n. 409. That servants *sig.* those who receive divine truths and teach, and the elect *sig.* those who

receive divine good and lead, n. 409. That to be a servant, in the opposite sense, is to be led by hell, n. 409. That servants also *sig.* those who are led of self and the world, and thence by evils and falses, n. 409. That servants the prophets *sig.* truths of doctrine, n. 695. That slaves [*mancipia*] or servants *sig.* scientific truths of the natural man, n. 750, 1156. That servants or bondmen *sig.* those who do not think from themselves but from others, *ill.* and *sh.* n. 836. That a man servant and maid servant *sig.* the affection of truth and good rational serving the spiritual, n. 1022.

SERVE, *to*, SERVITUDE, SERVILE [*servire, servitium, servum*]. That to believe what another says is servile, but to believe what a man thinks himself from the Word, is to be free, n. 195. That to serve is predicated of those who are in truths, and to minister of those who are in goods, n. 478. That servitude or slavery consists in doing good from self, n. 774. See FREEDOM. That servitude or bondage is to think and live from hell, n. 836.

SEVEN [*septem*]. That seven *sig.* a beginning and end, thus an entire period or full state, an ultimate or last; and that, in relation to magnitude, it *sig.* what is full and the whole, and in relation to multitude it *sig.* all, and all things in the complex, n. 20, 62, 184, 256, 257, 274, 300, 314, 316, 317, 336, 489, 602, 658, 676, 681, 928, 949. That seven also *sig.* what is holy, n. 20, 24, 314, 316, 317, 430, 602, 676, 717, 775, 1040, 1062. That seventy times seven *sig.* always, without numbering, or continually, n. 257, 391. That seven times *sig.* always and at all times, n. 257. That from seven arise the numbers 14, 70, 700, 7000, 70000, which *sig.* the like as seven, n. 430. That seven and seven times seven *sig.* what is plenary, and are predicated of things holy, n. 475, 715, 761. That seventh, the same as seven, *sig.* what is full and consummated, and last, n. 486. That seven, in the opposite sense, *sig.* what is adulterated and profane, n. 700, 715, 1040, 1062.

SHADDAI. That God Shaddai *sig.* temptations, deliverance from them, and consolation after them, n. 283, 386. That Shaddai expanding *sig.* a state of temptations, n. 283. That God Shaddai *sig.* truth rebuking in temptations, and afterwards consoling, n. 283. That Shaddai also *sig.* the Lord as benefactor after temptations, n. 448.

SHADOW [*umbra*]. That the shadow thereof is good *sig.* complacence, *sh.* n. 324.

SHAME [*pudor*]. That shame *sig.* filthy loves, n. 1009.

SHARON. That Sharon, Basham, and Carmel, *sig.* the church as to the knowledges of good and truth from the natural sense of the Word, n. 730.

SHARP [*acutum*]. That sharp *sig.* what is accurate, what is exquisite, and altogether, or entirely, n. 908.

SHEBA AND SEBA. That by Sheba and Raama are *sig.* those who are in the knowledges of truth and good, n. 242, 717. That to give them of the gold of Sheba *sig.* the good of love into which the Lord shall lead them by knowledges, n. 242. That the gold of Sheba *sig.* the good of charity, n. 328. That by Sheba are *sig.* the interior goods of the natural man, and by Seba, the exterior goods thereof, n. 406.

SHEEP [*ovis*]. That by sheep are *sig.* they who are in charity, and the same by the sheep on the right hand, n. 212. That sheep also *sig.* those who are in truths derived from good, thus who are in faith derived from charity, n. 261, 298. That sheep *sig.* spiritual good, or the

good of charity, n. 304, 315, 388, 1154. That sheep *sig.* those who are in love towards the neighbour, which love is charity, and thence in faith, n. 314, 388, 600, 650.

SHEPHERD OR PASTOR [*pastor*]. That shepherds *sig.* those who teach truths and thereby lead to the good of life, n. 315, 388, 419, 482, 601, 700. That by my shepherd is meant the Lord, n. 375. That shepherds, in the opposite sense, *sig.* those who teach falses, and thereby lead to evil of life, n. 388. That shepherds, abstractedly, *sig.* truths themselves productive of good, n 388. That shepherds *sig.* the goods of the church, and lovers [*amasii*] the truths thereof, n. 811. That the shepherd and his flock *sig.* they who teach, and they who learn, n. 863.

SHEW, *to* [*ostendere*]. That to shew *sig.* to instruct to the life, n. 264.

SHIELD [*scutum*]. That a shield is predicated of good, n. 316. That a shield in the opposite sense, *sig.* the false destroying good, *sh.* n. 357. That a shield *sig.* defence against falses which destroy the understanding of truth, n. 734.

SHILOH. That the habitation of Shiloh *sig.* the church which is principled in the good of love, n. 811.

SHIP [*navis*]. That ships of Tarshish *sig.* common knowledges of truth and good, in which are contained many particular knowledges, n. 242, 304, 406, 514. That ships *sig.* the scientifics and doctrinals of the true, and, in the opposite sense, the scientifics and doctrinals of the false, n. 355, 447. That to dwell at the haven of ships *sig.* spiritual conjunction with doctrinals from the Word, n. 447. That ships *sig.* the knowledges of truth and good, or doctrinals, n. 514, 1170. That ships, in a strict sense, *sig.* the Word, and doctrine from the Word, n. 514, 600. That ships of Tarshish, in the opposite sense, *sig.* false doctrinals, n. 514. That a ship of oars *sig.* intelligence from the proprium, n. 514. That a magnificent ship *sig.* wisdom from the proprium, n. 514. That the right side of the ship *sig.* the good of life, n. 600. That those who are employed about ships *sig.* those who are in intelligence, n. 1170. That sailors *sig.* those who are in science, n. 1179. See PILOT. ROWERS.

SHITTIM AND SHITTIM WOOD. [*Shittim et lignum Shittim*]. That Shittim wood *sig.* the good of the Lord's righteousness or merit, n. 391. That the stream of Shittim *sig.* scientifics and knowledges which are in the natural man, n. 483. That to water the streams of Shittim *sig.* the illustration of the understanding, n. 518.

SHOE [*calceus*]. That shoes *sig.* the lowest natural principle, n. 70. That a shoe of iron and brass *sig.* the lowest natural principle derived from truth and good, n. 70. That shoes upon the feet *sig.* conjunction of good and truth in the external or natural man, n. 279. That a shoe *sig.* the ultimate of the natural, which is the sensual, n. 438.

SHORTLY [*cito*]. See QUICKLY.

SHOULDER [*humerus*]. That the shoulders *sig.* power, n. 431. That to dwell between his shoulders *sig.* in security and in power, n. 449. That the shoulder-blade, the shoulder, and the arm, *sig.* the power of understanding and perceiving truth, n. 627.

SHOUT, *to, or* CRY OUT [*clamare*]. That to shout from the top of the mountains *sig.* worship from the good of love, n. 405. See TO CRY OUT.

SHRUB [*virgultum*]. That shrubs *sig.* the knowledges of truth, n. 410.

SHUT UP, *to* [*occludere*]. That to shut up, when predicated of the Lord, *sig.* deprivation, n. 411.

SIBMAH [*Sibma*]. That the vine of Sibmah *sig.* the external church, and the men of that church, who explain the Word to favour the loves of the world, n. 911

SICK [*ægrotus*]. See also DISEASE. That a sick person, in the spiritual sense, *sig.* those who have transgressed and sinned, n. 163. Three reasons given, why by faith in the Lord the sick were healed, n. 815.

SICKLE [*falx*]. That a sickle, and a sharp sickle, *sig.* divine truth exquisitely exploring and separating, n. 908, 914.

SIDE [*latus*]. That the side *sig.* good, n. 336. That the side *sig.* spiritual love, n. 365. That the sides of the north *sig.* truths from celestial good, n. 405.

SIEGE, *to lay* [*obsidere*]. That to lay siege *sig.* to straiten by evils and falses, n. 633.

SIGHT [*visus*]. That the sight of the spirit is thought from affection, and has extension into the spiritual world, n. 388. That angelic sight is the sight of truth from the light thereof, n. 759. That when the spiritual mind is open man receives angelic sight, *ill.* n. 759.

SIGN [*signum*]. That a sign *sig.* divine manifestation concerning things future, also, testification, n. 706. That a sign *sig.* that which indicates, witnesses, and persuades, n. 706, 824, 826, 1002. Concerning the difference between a sign and a miracle, n. 706. See also MIRACLE. That a great sign *sig.* divine revelation, manifestation, and testification, n. 710. That great signs *sig.* testifications and persuasions of the false from evil, n. 824. That a sign *sig.* revelation, n. 926. That signs *sig.* persuasions and confirmations by fallacies and sophistry, n. 1002.

SIGN, *to, or to* SEAL [*signare*]. That to sign *sig.* to distinguish and separate, n. 427. That to be signed upon the forehead *sig.* to be in the good of love to the Lord from the Lord, n. 427. That the sealed or signed *sig.* those who are in good, distinguished and separated from others, n. 429, 433.

SIHOR [*Sihor*]. See EGYPT.

SILENCE [*silentium*]. That silence *sig.* astonishment, and all things which cause it, n. 487.

SILK [*sericum*]. That silk *sig.* genuine truth resplendent from interior good, n. 242. That silk *sig.* truth from a spiritual origin, n. 619, 1143, 1144. That thread of silk *sig.* spiritual truths, n. 654.

SILOAM. That the fish pool of Siloam *sig.* the Word in the letter, and to be washed therein *sig.* to be purified from falses and evils, n. 239, 475.

SILVER [*argentum*]. See also GOLD. That gold *sig.* celestial good, which is inmost good, and silver, which is spiritual good, the truth thereof, n. 70, 242. That silver *sig.* the truth of the internal man, n. 176. That silver *sig.* truth derived from the good of love, n. 195, 447, 502, 617. That silver in the treasures *sig.* the knowledges of truth, n. 236. That silver, in the opposite sense, *sig.* the false derived from evil, n. 242, 1141. That silver, purified seven times *sig.* truth from the divine altogether and fully pure, n. 257. That silver *sig.* truth itself, n. 283. That pieces or plates of silver *sig.* the truths of the church, n. 439, 627. That silver *sig.* truth from the Word, or divine truth, n. 458, 502, 540. That silver spread out from Tarshish *sig.* the truths

of the Word in the literal sense, n. 585. That silver *sig.* spiritual truth, n. 585. That silver *sig.* truth from the proprium, or self-derived intelligence, n. 617. That silver and gold *sig.* the truths and goods of the church, and, in the opposite sense, the falses and evils thereof, n. 654. That gold *sig.* the good of love, and silver the truth of wisdom, *ill.* and *sh.* n. 1322.

SILVER, PIECE OF [*drachma*]. That a piece of silver, or a drachma, *sig.* a truth, or a knowledge of truth, n. 675.

SIMEON OR SIMON. That Simeon or Simon *sig.* truth in the will, n. 411. That Simon son of Jonas *sig.* the truth of good, or truth derived from good, or faith derived from charity, n. 411, 443, 820. That Simon *sig.* hearkening and obedience, and Jonas a dove, by which is *sig.* charity, n. 820. That Reuben *sig.* the understanding of truth, and Simeon the will of truth, n. 434. That Simeon *sig.* obedience, and also faith, n. 443. That by Simeon and his tribe, when mentioned in a good sense, are *sig.* in the supreme sense, Providence; in the internal sense, faith in the will; in the interior sense, obedience; and in the external sense, hearing, n. 443. That Simeon, in the opposite sense, *sig.* faith without charity, n. 443. That Simon's ship *sig.* the doctrinals of truth, n. 514. That Simeon *sig.* truth and good as to perception and obedience, n. 555.

SIN [*peccatum*]. That sin is predicated of a life of evil, or of a life contrary to good, and iniquity of the life of the false or of a life contrary to truths, n. 391. That sin *sig.* hell, n. 409. That sins are removed by truths and a life according to them, n. 475. That sins *sig.* evils arising from the loves of self and the world, n. 1108, 1111.

SINAI [*Sinai*]. That Sinai *sig.* heaven where the Lord is, from whom is divine truth, or from whom is the law, n. 204, 329, 336, 701. That Sinai *sig.* divine truth from divine good, n. 405.

SING, *to* [*cantare*]. That singing *sig.* the testification of gladness from the affection of truth, n. 323. That singing *sig.* the good of truth, n. 323. That a song *sig.* acknowledgement and confession from joy of heart, n. 326, 857, 936. That a new song *sig.* acknowledgement and confession that the Lord, as to the Divine Human, has all power in the heavens and in the earth, n. 326, 854, 857, 859. That the song Jah *sig.* the celebration and glorification of the Lord, n. 326. That the voice of singing *sig.* the same as a song, n. 326. That the noise of songs *sig.* the joy of confessions, n. 326. That to sing a song *sig.* to glorify the Lord from spiritual truths and good, n. 340. That to sing a song, and to praise, *sig.* worship from a glad mind, n. 406.

SISERA [*Sisera*]. That Sisera *sig.* the false from evil destroying the church, n. 434, 447.

SISTER [*soror*]. That they are called sisters by the Lord who are in truths from the good of charity from Him, n. 746.

SIT, *to* [*sedere*]. That to sit on the right hand, when spoken of the the Lord, *sig.* divine omnipotence, n. 63, 687, 850. That to sit is expressive of the life of the will, thus of the esse of life, n. 687. That to sit *sig.* to be and appertains to the will or love, n. 687. That to sit upon the dust and in the earth *sig.* to be in evils, and thence in damnation, n. 687. That to sit in silence and enter into darkness *sig.* to be in falses and thence in damnation, n. 687. That to sit upon the earth *sig.* to be in falses, n. 687. That to sit before Jehovah *sig.* to be with Him, thus also to will and to act from him, n. 687. That to sit *sig.* to

subject to judgment, to bring under jurisdiction, and thus to rule, n. 1033, 1062, 1076.

SIX [*sex*]. That six *sig.* spiritual good, n. 283. That six *sig.* communication, n. 283. That six is predicated of truths, and *sig.* all, n. 376, 847. That six *sig.* all things in the complex, n. 401, 847. That six *sig.* the same as three, viz. truths in the whole complex, n. 627, and, in the opposite sense, falses in the complex, and evils thence, *ill.* n. 847.

SIX-HUNDRED [*sexcenta*]. See HUNDRED.

SIXTEEN [*sexdecem*]. That sixteen, the same as four and two, is predicated of goods, and, in the opposite sense, of evils, n. 924. See NUMBER.

SIXTY [*sexaginta*]. That sixty *sig.* a full time and state as to the implantation of truth, n. 684. That sixty-two *sig.* the marriage of truth with some little good, *sh.* n. 684.

SKIN [*cutis*]. That the skin, from correspondence, *sig.* the natural man, n. 386. That skins black as an oven *sig.* the natural man in its own evil from falses, n. 386.

SKIRT [*ala*]. That the skirt of a Jew *sig.* truth from the good of love to the Lord, n. 433. That to take hold of the skirt of a Jew *sig.* the desire of knowing truth from the Lord, n. 433.

SLAIN [*confossus, occisus*]. See also to KILL or SLAY. That the slain of Jehovah *sig.* those with whom the truths and goods of the church are extinguished, n. 304, 315. That the garment of the slain *sig.* the abominable false [principle], n. 315. That the slain *sig.* falses, or those who are in falses, n. 315. That the slain, stabbed, or thrust through, *sig.* those who have perished by falses and evils, 329, 518. That the blood of the slain *sig.* falses conquered and dissipated, n. 357. That the slain [*occisi*] *sig.* those who are rejected by the evil and are concealed by the Lord, n. 392. That the slain *sig.* those who have no spiritual life, n. 418. That by the slain [*confossi*] and the slain of Jehovah are *sig.* those who perish by falses and evils, n. 652, 659, 750, 1194. That slain with the sword *sig.* those who extinguish truths in themselves by falses, n. 654, or those who perish by falses, n. 659. That to be slain *sig.* to perish by evils and falses, n. 676. That the slain [*confossi*] *sig.* the extinction of truth by falses, n. 811.

SLAIN, *to be* [*occidi*]. See to KILL, also SLAIN. That to be slain, when predicated of the Lord, *sig.* his not being acknowledged, n. 315. That to be slain or thrust through, *sig.* to perish by falses and evils, n. 315, 355.

SLAVE [*mancipium*]. See SERVANT.

SLAUGHTER [*cædes*]. That slaughter, and a storm of slaughter *sig.* evils which destroy the goods of the church, n. 304. That slaughter *sig.* perdition and damnation, n. 315. That the day of great slaughter *sig.* the last judgment, n. 315.

SLAYER [*occisor*]. That slayers *sig.* falses which extinguish spiritual life, n. 315, or those who destroy the spiritual life of man by falses and evils, n. 721.

SLEEP [*somnus*]. That to sleep and to slumber *sig.* to live a natural and worldly life and not a spiritual life, n. 61, 187, 355, 374, 911, 1006. That to lie down and sleep [in peace] *sig.* to live, n. 365. That the spirit of deep sleep *sig.* no perception, n. 376. That sleeping, when spoken of the Lord, *sig.* His apparent absence, n. 514.

SMALL [*parvus*]. That the small *sig.* those who know or are

but little in the truths and goods of the church, and the great *sig.* those who know or are much in them, n. 696, 1212. That small and great *sig.* less and more, n. 696; also, inferior and superior, n. 836.

SMELL, AND *to* SMELL [*odor, odorari*] See also ODOUR. That to smell *sig.* to perceive, n. 324. That the smell *sig.* spiritual perception, and the taste natural perception, n. 990.

SMITE, *to* [*percutere*]. That to smite and to kill *sig.* to be damned, n. 427. See To KILL. That to be smitten *sig.* to perish, n. 525.

SMITH [*faber*]. That smiths *sig.* truths in ultimates, the same as iron, n. 316.

SMITTEN [*impulsi*]. That the smitten *sig.* those who are oppressed by the falses of ignorance, n. 357.

SMOKE, *to*, SMOKE [*fumus, fumigare*]. That to smoke *sig.* to be let into the evils of the loves of self and the world, n. 405. That smoke *sig.* the falses arising from those loves, or falses from evil, n. 405, 494, 539, 1204. That the smoke of the incense *sig.* truths from good, n. 494, also, the Word in the natural sense, *ill.* n. 955. That columns of smoke *sig.* mere dense falses arising from the truth of the Word falsified and its good adulterated, n. 539. That smoke, in the good sense, *sig.* the holy principle of truth, n. 494, 539. That smoke, in the opposite sense, *sig.* the infernal false, n. 543, 1173; also, dense false, n. 889. That smoke from the north *sig.* the falses of doctrine, the falses of faith, and the falses of evil, n. 539, 817. That smokes *sig.* falses derived from evil, n. 889. That smoke *sig.* the understanding of the Word in the natural sense, *ill.* n. 955. That the smoke of burning *sig.* hell and damnation, or infernal false and infernal evil, n. 1131.

SMYRNA [*Smyrna*]. That the church of the Smyrnæans *sig.* those who are willing to understand the Word, and yet do not understand it, n. 112.

SNARE [*laqueus*]. That snares, fire, and brimstone, *sig.* falses, and evils seducing, n. 960.

SNOW [*nix*]. That snow *sig.* truth in ultimates, or truth natural, *ill.* n. 67, 644. That snow *sig.* cold truths, or truths wanting the good of love, n. 411. That waters of snow *sig.* truths which are genuine, or which appear genuine, n. 475, 481.

SOAP [*smegma*]. That soap *sig.* the good by which washing or purification is effected, n. 475.

SODOM AND GOMORRAH [*Sodoma et Gommorha*]. That Sodom and Gomorrah *sig.* the evils originating in the love of self and the falses thence derived, n. 357, 519, 539, 653. That the smoke of Sodom *sig.* the dense false appertaining to those who are in the loves of self, n. 539. That the love of Sodom was the love of self, n. 653. That Sodom and Egypt *sig.* the two kingdoms into which the hells are distinguished, called the devil and Satan, n. 655. That Sodom and Egypt also *sig.* evil itself and the false thence derived, n. 655. That Sodom *sig.* the destruction of all good by the love of self, and Gomorrah *sig.* the destruction of all truth thence derived, n. 1029.

SOJOURN, *to*, SOJOURNER [*peregrinari, peregrinus*]. That to sojourn *sig.* to be instructed and to live, n. 328, 386, 654. That a sojourner *sig.* those who are out of the church and desire to be instructed, and receive the doctrinals thereof, and to live according to them, n. 386.

SOLDIER [*miles*]. That a soldier or soldiers, *sig.* those who were of the church and militated or fought for the Lord, n. 38. That soldiers

sig. those who are of the church, who war for divine truth, n. 64, 195, 375. See MIGHTY and MAN of WAR.

SOLOMON [*Salomo*]. That Solomon represented the Lord both as to the celestial and spiritual kingdoms, *sh.* n. 654. The reason why Solomon became an idolater, *ill.* and *sh.* n. 654.

SON AND DAUGHTER [*filius et filia*]. That sons *sig.* truths and affections of truths, and, in the opposite sense, falses and the affections of the false; and daughters *sig.* goods and affections of good, and, in the opposite sense, evils and the cupidities of evil, n. 166, 175, 240, 617, 622, 624, 724, 768. That the daughter of the king *sig.* the spiritual affection of truth, and hence the church consisting of those who are in that affection, n. 195, 242, 684, 863. That the sons of the married *sig.* truths with those who are in the church, and sons of the desolate *sig.* truths which will be received, n. 223. That sons *sig.* those who receive truths or who are in truths, and daughters those who receive goods or who are in goods, n. 239, 422. That children [*liberi*] *sig.* the falses of evil, n. 315. That sons of man *sig.* those who are in divine truths, and, abstractedly, divine truths themselves, n. 294; or, those who are in spiritual truths and goods, n. 330, 431, 458. That daughters also *sig.* the affections of truth, n. 355, 724, 911. That a son *sig.* truth from the good of charity, n. 357; or truth originating in good, n. 365. That sons of sons *sig.* truths of doctrine and multiplication thereof to eternity, n. 365. That sons of the flock *sig.* spiritual truths, and sons of the herd *sig.* natural truths, n. 374. That the Son *sig.* the Divine Human of the Lord, n. 401. That sons of the east *sig.* the knowledges of good and truth, n. 422. That sons of God *sig.* divine truths, n. 502. That sons and daughters *sig.* the truths and goods of the church, n. 504, 532. That confident sons *sig.* the falsities of those who have confidence in self-derived intelligence, n. 555. That sons of the east *sig.* those who were in the knowledges of truth and good, and thereby were made wise, n. 654. That sons and daughters *sig.* truths and goods exterior, and mothers and fathers truths and goods interior, n. 659. That sons of men *sig.* those that are intelligent in divine truths, n. 684. That daughters of kings *sig.* the spiritual affections of truths, n. 684. That a male son *sig.* the genuine truth of the church, n. 724. See MALE. That the sons of youth *sig.* natural truths from a spiritual origin, n. 724. That sons of the stranger *sig.* falses, n. 724. That sons from the sea *sig.* scientific and rational truths, n. 724. That sons of man [*homo*] *sig.* spiritual truths which are from the Lord by the Word, n. 724. That sons of man [*vir*] *sig.* rational and natural truths, which are from the understanding of the Word, n. 724. That sons of thunder *sig.* truths from celestial good, n. 821. That confident daughters *sig.* those in the church who love falses more than truths, n. 919.

SON, *beloved*, [*filius delectus*]. That by the beloved Son is *sig.* the Lord as to divine truth, n. 315.

SON OF GOD, AND SONS OF GOD [*filius dei, et filii dei*]. That the titles, Son of God, Messiah, Christ, Anointed, and King, are synonymous terms, and each *sig.* divine truth, n. 684. That because sons, in the Word, *sig.* truths, therefore the title, Son of God *sig.* divine truth, n. 684. That sons of God *sig.* divine truths, n. 740. That sons of God *sig.* those who are regenerated by the Lord, n. 745.

SON OF MAN [*filius hominis*]. See the LORD. That the Son of man *sig.* divine truth, and the truth of the church, n. 32, 267, 297,

653, 714. That the Son of man *sig.* divine truth, which is the Word; or the Word such as it is in the natural sense, n. 655, 778. That a word against the Son of man *sig.* to interpret the natural sense of the Word, which is the sense of the letter, according to appearances, n. 778. That the Son of man *sig.* the doctrine of truth, and, in the supreme sense, the Lord as to the Word, n. 63, 151, 906. That the Son of man *sig.* the Lord as to the Divine Human, and as to the Word, n. 1029.

SONG AND SINGING [*canticum, cantus*]. See TO SING.

SORCERESS [*præstigiatrix*]. That sons of the sorceress *sig.* falses from the falsification of the Word, n. 768.

SORE [*ulcus*]. That sore *sig.* works done from man or from man's proprium, n. 962, 992. That sores *sig.* loathings of genuine goods and truths arising from evils of life, n. 992.

SOUL [*anima*]. That the soul of man, in the Word, *sig.* the truth of life, n. 70. That the soul *sig.* the life of faith or of truth, n. 338, 622, 696, 814. That the soul of man also *sig.* the truth of faith as to knowledge, n. 355. That the soul *sig.* spiritual life, n. 376, 617. That the soul of lives and living soul *sig.* spiritual life, n. 419. That the soul *sig.* the life of the understanding, and the heart the life of the will, n. 622, 696, 745. That the soul that creepeth, and fish, *sig.* those things which are of the natural mind, or knowledges and scientifics, n. 629. That the term soul, *sig.* the truth of doctrine and of faith, n. 696. That the term soul *sig.* faith and understanding, and heart *sig.* love and will, n. 745, 750. I. that the term soul, in general, *sig.* man; II. that the term soul, specifically, *sig.* the life of the body; III. that the term soul *sig.* the life of the spirit of man; IV. that the term soul *sig.* the faculty of understanding; V. that the term soul *sig.* divine truth; VI. that the term soul *sig.* spiritual life; VII. that the living soul *sig.* life in general, *ill.* and *sh.* n. 750. That the soul of the hungry *sig.* the understanding of good, n. 750. That the soul of man and vessels of brass *sig.* the science of truth and the science of good in the natural man, or subservient scientifics, n. 750, 1156. That the soul of Jehovah *sig.* the divine truth, n. 750. That the souls of men *sig.* goods corresponding to scientific truths from the natural man, which are the affections of knowing, n. 1156.

SOUNDS [*soni*]. That sounds correspond to affections, n. 323. That discrete sounds excite the affection of truth, and continuous sounds the affection of good, n. 323. See MUSICAL INSTRUMENTS.

SOUTH [*meridies*]. That the south *sig.* a state of light and intelligence, n. 223, 717, also, the clearness of truth, or the light of truth, n. 355, 357, 449. That the storms of the south *sig.* manifest understanding of truth, n. 357. That hence the south *sig.* illustration, n. 439. See QUARTERS. That the south *sig.* spiritual good, n. 449. That the king of the south *sig.* those who are in intelligence from the Word, because in charity, n. 717.

SOW, *to* [*seminare*]. That to sow *sig.* influx and reception, consequently instruction, n. 374. That the man that soweth, or the sower, *sig.* the Lord, n. 426. That to sow the land *sig.* to plant and form the church, n. 644.

SPACE [*spatium*]. That spaces, in the spiritual world, are appearances arising from the diversity of affection and of thoughts thence derived, n. 282, end. That times and spaces, in the spiritual world, are appearances according to states of life, *ill.* n. 1350.

SPEAR [*hasta*]. See ARMS of WAR. That the lightning of the spear *sig.* imaginary goods, which in themselves are the evil of the false, n. 401. That swords and spears *sig.* falses from evil combating against truths from good, and *vice versa*, n. 734.

SPEECH AND TO SPEAK [*loquela et loquere*]. That in speech, the sound or tone of voice manifests both the quality and quantity of the affection, n. 393. That to speak with new tongues *sig.* to confess the Lord and the truths of the church from Him, n. 455. That speech *sig.* confessions from the truths of the church, and, in the opposite sense, confessions from the falses of any religion, n. 455. That speaking, or to speak, *sig.* affection, thought, doctrine, and preaching, n. 817. That all the speech of man is from affection and thought thence derived, n. 817. That the sound of speech expresses the affection, and the expressions the thought, n. 817, 1216.

SPELT [*zea*]. That spelt *sig.* knowledges, n. 374.

SRHERE [*sphæra*]. That the spheres which surround angelic societies, appear as atmospheres, n. 538. See ATMOSPHERE. That the life of the love of every one forms a sphere about him, n. 707. That from his sphere every one is perceived as to his quality, n. 707. That all consociations and conjunctions are effected by spheres, in the heavens, and also in the hells, n. 707.

SPICES [*aromata*]. That spices *sig.* truths which are grateful because derived from good, n. 242. That the spices in the holy oil *sig.* the divine wisdom, n. 1150. That the spices from which the holy oil was prepared, were fine myrrh, aromatic cinnamon, sweet cane, and cassia, *ill.* n. 1150.

SPIDER [*aranea*]. That spiders' webs *sig.* treacherous falses, n. 581.

SPIRIT [*spiritus*]. That to be in the spirit *sig.* to be in a spiritual state, in which things which are in the spiritual world clearly appear; and the same is denoted by having the eyes opened; hence the prophets were called seers, n. 53, 266, 609, 1348. Concerning the form and quality of man's spirit after death, n. 157. That the spirit of God *sig.* divine truth proceeding from the Lord, n. 183, 518, 665, 831. See COMFORTER or HOLY SPIRIT. That the seven spirits of God *sig.* all the truths of heaven and the church, n. 183, 274. That the spirit, when predicated of man, *sig.* divine truth received in the life, thus his spiritual life, n. 183, 419. That the Spirit of holiness, and the Holy Spirit, *sig.* divine truth proceeding from the Lord, n. 183, 504, and that the same is *sig.* by the Spirit of Jehovah and the Spirit of God, n. 294, 409, 507. That the spirit *sig.* a life according to truth from the Word, n. 419. That spirit *sig.* life from the Lord, n. 654. That the spirit of life from God *sig.* the Divine proceeding from the Lord, which is called divine truth, n. 665. That the spirit of wisdom *sig.* the divine celestial principle, the spirit of intelligence the divine spiritual principle, and the spirit of science the divine natural principle; and that the spirit of the fear of Jehovah *sig.* all the holy principle of worship from those divine principles, *ill.* n. 696. That spirit *sig.* spiritual life, n. 831. That in the spirit *sig.* in vision, *ill.* n. 1037. That spirits who are in the world of spirits are together with men, and men with spirits; and yet spirits know nothing concerning man, nor man concerning spirits, for this reason, because man is in a natural state, and spirits in a spiritual state, n. 1346.

SPIRITUAL [*spiritualis*]. That they who are in the spiritual kingdom of the Lord are in intelligence, because they are in truths by which good is produced, n. 318. Concerning the difference between the spiritual mind being open or shut, n. 406. What is properly meant by the spiritual man; that he acts solely from the Lord, n. 409. What is meant by the spiritual man being opened in a common or general manner, n. 543. That there are spiritual things interior and exterior, and that the latter clothe and invest the former, and thus exist under forms in the spiritual world, n. 582. That the good in the spiritual kingdom is the good of charity towards our neighbour, and the truth of that good is called the good of faith, n. 638. That the spiritual principle is the good of charity towards the neighbour, n. 700. That when things are seen in the spiritual world, it is immediately known from what spiritual origin they are, and thus what they signify, n. 781. That the spiritual church is in love towards the neighbour, and in worship from that love, n. 799. That spiritual love is the love of truth, *ill.* n. 831. That there are three forces [*vis*] in everything spiritual, a force of acting, a force of creating, and a force of forming, n. 1209.

SPLENDID THINGS [*splendida*]. That things splendid *sig.* truths, and things magnificent thence derived, *ill.* n. 1159.

SPOIL [*prœda*]. That spoil *sig.* the falsification of truth, n. 652.

SPOILED [*spoliatus*]. That spoiled *sig.* destitute of goods, n. 714.

SPOILER [*vastator*]. That a spoiler *sig.* evil and its derivative false, n. 919.

SPORT, *to*, OR *to* PLAY [*ludere*]. That to sport or to play *sig.* what appertains to interior festivity, which is of the affection of truth and good, n. 223.

SPOT [*macula*]. That spots *sig.* things falsified, n. 780. That spots *sig.* falses and evils of various kinds, n. 867.

SPRING, *a* [*scaturigo*]. See FOUNTAIN.

SPUE OUT, *to* [*evomere*]. That to spue out *sig.* to separate, n. 235. See TO VOMIT. That to spue and fall *sig.* altogether to eject truths falsified, n. 235.

STAFF [*baculus*]. See ROD.

STAG [*cervus*]. That to leap as a stag *sig.* to have joy from perception of truth, n. 455.

STAMMERERS [*balbi*]. That stammerers *sig.* those who with difficulty can apprehend the truth of the church, n. 455.

STAND, *to* [*stare*]. That to stand is predicated of truth, n. 336, 639. That to stand *sig.* to be and to live; also, to consist and subsist, and to sustain, n. 414, 666. That to stand about *sig.* conjunction, n. 462. That to stand before God *sig.* to be conjoined to the Lord, n. 489; also, to be from God, and to be in the divine truth, n. 639. That to stand upon, when predicated of the Lord, *sig.* to be subject to Him, n. 606. That to stand near [*adstare*] is to be present, and denotes will, n. 628. That to stand on the feet *sig.* life in fulness, because in ultimates, n. 666. That to walk is expressive of the life of the thought from intention, to stand is expressive of the life of the intention from the will, and to sit of the life of the will, *ill.* n. 687. See TO WALK and TO SIT. That to stand before Jehovah *sig.* to look to or regard and understand what He wills, n. 580. That to stand *sig.* to be present and conjoined, n. 850.

STARS [*stellæ*]. That stars *sig.* doctrinals, and the knowledges of

good and truth, n. 72, 90, 175, 179, 184, 304, 372, 401, 402, 422, 430, 447, 453, 502, 517, 525, 535, 573, 632, 709, 714. That the seven stars *sig.* the knowledges of all things appertaining to good and truth, and hence all goods and truths, n. 88, 96. That the morning star denotes wisdom and intelligence from the Divine Human of the Lord, n. 179; and that the Lord Himself being wisdom and intelligence, He is therefore called the morning star, n. 179. That stars *sig.* the knowledges of good, and constellations the knowledges of truth, n. 401. That stars of light *sig.* the knowledges of truth from good, n. 401. That stars appear in the angelic heaven, n. 402. That a star, in the supreme sense, *sig.* knowledge concerning the Lord, n. 422. That stars, in the opposite sense, *sig.* falses in general, n. 573. That the Lord is called a star from the light of his divine wisdom, *sh.* n. 1357. That the Lord is also called the morning star from the light which will rise for the New Church, which is the New Jerusalem, n. 1357.

STATUE [*statua*]. That statues *sig.* worship from the truths of faith, n. 391, 652, 654. That solar statues *sig.* worship from natural truths, n. 391. That statues, in the opposite sense, *sig.* worship from falses, and thus idolatrous, n. 391. That statues of the groves *sig.* a religious principle grounded in the evils of the false, n. 391. That solar statues also *sig.* worship from falses of doctrine, n. 391.

STATUTES OR ORDINANCES [*statuta*]. That statutes and judgments *sig.* those things in the Word which teach rituals, n. 392. That the ordinances of the moon and stars *sig.* all things which are effected in the natural man according to the laws of order, n. 401. That statutes *sig.* the laws of external worship, and precepts *sig.* the laws of internal worship, n. 696. That statutes *sig.* the laws of conjunction, n. 768.

STAVES [*ligna*]. See ROD.

STEAL, *to* [*furari*]. That to steal *sig.* to take away, n. 548. See THIEF.

STEPS [*gradus*]. That steps *sig.* truths derived from the goods of love, n. 400.

STING [*aculeus*]. That stings *sig.* craftiness and subtilties to persuade by falses, n. 560. That stings *sig.* interior falses, n. 560. That to draw out with spikes or hooks [*aculeus*] *sig.* to lead away from truths by scientifics from the Word and from the world falsely applied, n. 560.

STOMACH [*ventriculus*]. That the memory appertaining to man corresponds to the crop of birds and the ruminatory stomach of animals, n. 242.

STONE [*lapis, saxum*]. What is *sig.* by a stone [a weight] entire and just, n. 304. That a stone *sig.* truth and its quality, n. 304. That the stone of Israel *sig.* the Lord as to divine truth, n. 375, *sh.* 1324. That stone *sig.* divine truth, n. 400. What is *sig.* by the rolling away of the stone from the door of the sepulchre, n. 400. That a stone [*saxum*] *sig.* the truth of faith, n. 411. That a stone [*lapis*], in the supreme sense, *sig.* the Lord as to divine truth, and thence, in an inferior sense, truth from good, n. 411. That stones *sig.* truths, and, in the opposite sense, falses, n. 503, 655. That a stone *sig.* natural truth, n. 587, 828, or, truths upon which the interior truths of the Word are founded, n. 724. That hewn stones *sig.* those things which are of self derived intelligence, n. 781. That the stone [*lapis*] *sig.* divine truth,

and the rock [*petra*] thence the Lord as to divine truth, n. 1029, *sh.* 1324. That marble *sig.* man's sensual principle, which is the ultimate of man's thought and will, *ill.* n. 1148. That the corner stone *sig.* the Lord as to divine truth, *sh.* n. 1324.

STONE, PRECIOUS [*lapis petiosus*]. That precious stones *sig.* truths which are beautiful because derived from good, n. 242. That they *sig.* the truths of heaven and of the church derived from good, n. 268, 277, 401, 430, 431. That precious stones also *sig.* the knowledges of truth and good, n. 294. That precious stones, from their colour, splendour, and fire, indicate the quality of truth from good, n. 401. That stones of desire *sig.* truths which are pleasant and delightful from good, n. 401. That twelve precious stones *sig.* all truths from good in heaven and the church, n. 431. Concerning the origin of precious stones in the spiritual world, n. 717. That precious stones *sig.* divine truths in ultimates translucent from interior truths, n. 717. That precious stones *sig.* truths from a spiritual origin; also, the false opposite thereto, which is called the infernal false, n. 1043. That precious stones *sig.* the knowledges of truths, or truths, by which goods are procured, n. 1142. That precious stones and diadems *sig.* divine truths of the literal sense of the Word; also, the truths of doctrine derived from the Word transclucent by virtue of its spiritual sense, n. 1235, 1324.

STONE, *to* [*lapidare*]. That to stone with stones *sig.* the destruction of truth by falses, n. 315. That it also *sig.* to die by falses, n. 240. That stoning *sig.* condemnation, and the curse, on account of the destruction of truth in the church, n. 655, 768.

STONE, WHITE [*calculus*]. That a white stone *sig.* wisdom and intelligence from the Lord, n. 146. That a stone [*lapis*] *sig.* the truth of the church, n. 220. See STONE.

STORGE. That *storge*, or the maternal love, is derived from the womb, n. 710. See WOMB.

STORM [*procella*]. That storm *sig.* the evils of the false, n. 405. That storm and tempest *sig.* the dispersion of falses and evils, n. 419. That storms *sig.* the same as inundation, n. 540. See FLOOD.

STRAITNESS [*angustia*]. That straitness and oppression *sig.* states of temptations, n. 600. That straitness of times *sig.* scarcely and with difficulty, n. 684.

STRANGER [*alienigena*]. That strangers, and also sons of the stranger, *sig.* falses, n. 376, 388, 518, or falses which destroy truths, n. 537; also, falses from evil, n. 850. That a stranger *sig.* one who is not of the church, n. 746.

STRAW [*stramen*]. That straw *sig.* the Word in the letter, n. 781.

STREAM [*flumen*]. See RIVER.

STREET [*platea*]. See also CITY. That the streets and lanes of a city *sig.* truths of doctrine, or doctrinals, n. 223, 376, 386, 417, 727, 750, 863. That to wander blind in the streets *sig.* not at all to see truths, n. 329. That a street *sig.* the truth of doctrine, and truth teaching and leading to good; and, in an opposite sense, the false of doctrine, and the false teaching and leading to evil, n. 652, 684. That the head or beginning of the streets *sig.* the entrance to truth, consequently all truth, n. 652. That the mud, the mire, and the dung of the streets *sig.* the false originating in the love of evil, n. 652, also, the false

originating in falsified truth, n. 734. That to play in the streets *sig.* to be glad and rejoice on account of doctrinals, n. 863.

STRENGTH [*robur*]. See POWER. That strength *sig.* divine good by divine truth, n. 33, 316, 467. That strength and gracefulness or beauty *sig.* the divine good and the divine truth, n. 288. That strength, when predicated of the Lord, *sig.* omnipotence, n. 346, 467. That strength and power are predicated of truths from good, n. 405, 467. That power and strength *sig.* omnipotence from divine good by divine truth, n. 467. That all the strength and all the power of divine truth exists and consists in the ultimate, consequently in the literal sense of the Word, n. 593. That strength *sig.* the power of good over evil, n. 684. That strength *sig.* truth, *ill.* n. 811.

STRONG [*robustus, validus, fortis*]. See also MIGHTY. That he is called strong [*robustus*] who trusts to himself and his own intelligence, n. 504. That strong [*validus*] *sig.* cupidity, n. 518. That the strong [*fortis*] *sig.* the affections, n. 617. That the strong one [*fortis*] of the nations *sig.* the false of evil, n. 654. That strong [*validus*], when predicated of doctrine, *sig.* fortified by artifices, n. 1135.

STRUGGLING OR WRESTLING [*luctatio*]. That the struglings or wrestlings of God *sig.* spiritual temptations, n. 439.

STUPOR OR AMAZEMENT [*stupor*]. That stupor or amazement is predicated of the understanding when it has no perception of good, and blindness when there is no apperception of truth, n. 355.

STYLE OF THE WORD [*stylus Verbi*]. See WORD.

SUCCESSIVE AND SIMULTANEOUS ORDER [*ordo successivus et simultaneus*]. That there is a successive order and there is a simultaneous order, *ill.* n. 1086. That the supreme in successive order becomes the inmost in simultaneous order, and consequently in series, n. 1146.

SUCK, *to* [*sugere*]. That to suck *sig.* influx from the Lord, n. 365. That to suck the affluence of the sea *sig.* to imbibe truths of doctrine from the Word and intelligence thence, n. 445. That to suck the covered things of the hidden things of the sand *sig.* the spiritual things which lie concealed in the literal sense of the Word, n. 445. That to give suck *sig.* to receive truths from the good of love; for the milk which is given to suckle *sig.* truth from the good of love, n. 710, 721.

SULPHUR OR BRIMSTONE [*sulphur*]. That sulphur and sulphureous *sig.* the concupiscence of destroying the goods and truths of the church by the falses of evil, n. 576, 578, 653, 888. That fire and sulphur *sig.* evils of the false and falses of evil, n. 644. That sulphur *sig.* the vastation of all good by concupiscences originating in evils, n. 653. That sulphur *sig.* the love of the false from evil, n. 888.

SUN [*sol*]. That the sun *sig.* the Lord as to divine love, n. 72, 304, 401, 481, 707, 708, 724, 799, 997, 1124, 1243. That the Lord from divine love appears from heaven as a sun, n. 74, 295, 340, 392, 422, 504, 709, 726, 981, 1124. That the setting of the sun *sig.* the last time of the church, n. 179. That the south *sig.* a state of light, n. 223. See QUARTERS. That the light of the sun *sig.* the divine truth from the divine good in the celestial kingdom, n. 257, 401. That the light of the sun shall be sevenfold, &c. *sig.* that the divine truth in heaven shall be without any false principle, thus altogether and fully pure, n. 257, 401.

That the sun, in the opposite sense, *sig.* the evil of love, n. 270, 481. That the sun given for the light of the day *sig.* the good of celestial love, from which is the perception of truth, n. 275. That the sun of righteousness, or justice, *sig.* the good of love, n. 279. That the Lord appears before the angels as a sun, fiery and flaming, the reason thereof, n. 295, 504. That the sun, in the opposite sense, *sig.* the love of self, and thence all evil, n. 298, 401, 481, 573, 1328; also, natural love separated from spiritual love, which is the love of self, *sh.* n. 1328. That the sun *sig.* the divine celestial principle, which is the divine good, n. 329. That the light proceeding from the sun of heaven is the divine truth, and the heat thence proceeding is the divine good, n. 340, 504, 709. That the sun *sig.* the good of love, and the moon the truth of faith thence derived, n. 365, 372, 401, 453, 525, 573, 637, 709. That about the Lord there is a divine sphere, which near Him appears as a sun, being his divine love, n. 392, 981. That the sun, in the supreme sense, *sig.* the Lord as to divine love, and thence the good of love to the Lord, which is from the Lord in man, n. 401, 481, 707, 708, 724, 981. What is meant by the sun's being darkened, &c. n. 401, 526. That the rising of the sun *sig.* the good of love, which is the good of life, and the setting of the sun *sig.* the evil of love, which is the evil of life, n. 401. What is signified by "the sun stood in Gibeon and the moon in the valley of Ajalon," n. 401. That the sun's being ashamed and blushing *sig.* that good and truth are not received, but only evil and the false, n. 401. That the sun *sig.* natural love, which, viewed in itself, is the love of self and the world, n. 401, *sh.* 1328. That the rising of the sun, or the east, *sig.* the divine love of the Lord, n 422, 644. See EAST. That from the rising and from the setting *sig.* all who are in the goods and truths of heaven and the church, n. 422. That the sun in heaven is always rising and never setting, n. 422. That the sun of the spiritual world is constant and stationary; the reason thereof, n. 610. That the sun *sig.* celestial and spiritual love, and the moon faith originating in charity, n. 709. That the sun's setting while it is yet day *sig.* to perish as to all the goods of love, n. 721. Concerning the sun of the spiritual world, and also concerning the sun of the natural world, their auras and atmospheres, n. 726.

SUPERIOR AND INFERIOR [*superior et inferior*]. That, in the Word, by things superior, and which are in the midst, are *sig.* things interior; and by things inferior, and which are round about, are *sig.* things exterior, n. 283.

SUPH [*suph*]. That the sea Suph *sig.* damnation, and also hell, n. 400, 654. That the sea Suph *sig.* scientific truth, n. 518.

SUPPER, *to* SUP, HOLY SUPPER [*cæna, cænare, sancta cæna*]. That to sup *sig.* to communicate the goods of heaven, n. 252. That bread and wine in the holy supper *sig.* the good of love celestial and spiritual, n. 252, 329. See BREAD and WINE. That by eating and drinking, in the holy supper, is *sig.* communication and appropriation, n. 146, 252. That marriages were formerly celebrated at supper time, n. 252. That supper *sig.* consociation by love and communication, and hence it *sig.* heaven and the church, n. 252, 1225. That by the Lord's body and flesh, in the holy supper, is *sig.* the divine good of the divine love, and by His blood the divine truth proceeding from that good, n. 329, 1082. That the bread in the holy supper *sig.* the good of love to the Lord derived from the Lord, and the wine the good of

faith, which in its essence is truth, n. 376, 1082. The reason why the holy supper was instituted by the Lord, n. 376. That by the great supper in Luke xiv. 16, is *sig.* heaven and the church as to spiritual nourishment and instruction, n. 548.

SUSTAIN, *to* [*sustinere*]. That to sustain *sig.* to resist, n. 100. That to sustain exaction *sig.* temptations, n. 814.

SWADDLING CLOTHES [*fasciæ*]. That swaddling clothes *sig.* the first truths, which are truths of innocence, which are also truths of divine love, n. 706.

SWALLOW [*hirundo*]. That a swallow *sig.* natural truth, n. 391.

SWEAR, *to* [*jurare*]. That to swear *sig.* for a man to instruct himself in divine goods and to apply them to life, n. 340; because an oath *sig.* confirmation, and conviction of a thing's being so, and this is effected from goods by truths, n. 340. That to swear to Jehovah Zebaoth *sig.* to confess the Lord, n. 391. That to swear *sig.* to confess, n. 455. That to swear *sig.* asseveration and confirmation in life, and, when predicated of the Lord, it *sig.* divine verity, n. 608, 684, 696. That to swear, when predicated of Jehovah, *sig.* confirmation from Himself, or from His own Divine [principle], n. 608, 750. That to swear by God *sig.* to speak verity, n. 608.

SWEEP, *to* [*verrere*]. That to sweep the house *sig.* to run over the whole mind, and to view every thing therein, to discover where the truth has hid itself, n. 675.

SWEET [*dulce*]. That sweet *sig.* what is delightful from the good of truth and the truth of good, n. 618.

SWIFTNESS [*velox, velocitas*]. That swiftness, when predicated of intelligence, *sig.* the affection of truth, n. 281. That swiftness and haste *sig.* excitation from affection and lust, n. 281, 355. That swiftness is predicated of affection, n. 455.

SWINE [*sus*]. That to eat the flesh of swine *sig.* to appropriate infernal evils, n. 659. That swine correspond to and thence signify sordid avarice, n. 659. That swine *sig.* filthy loves, such as are in the hells of adulterers, n. 1044.

SWORD [*gladius machæra*], DAGGER [*romphæa*]. That a dagger or sword *sig.* truths combating, and the dispersion of falses, n. 13, 73, 131, 144, 367, 385, 829, also temptations, because temptation is combat, n. 131. That to fall by the edge of the sword *sig.* the destruction of truth by falses, n. 131. That to die by the sword *sig.* to be destroyed by falses, n. 131. What is *sig.* by a sword upon the right arm and upon the right eye, n. 131. That to unsheath swords upon wisdom *sig.* to extinguish intelligence by falses, n. 131. That a sword [*gladius*] *sig.* the destruction or deprivation of truth by falses, n. 152, 315, 365, 386, 387, 388, 419, 504, 518, 537, 721, 811, 829, 863, also, the false combating and destroying truth, n. 177, 238, 357, 386, 811, or the false destroying and vastating truth, n. 235. That a sword [*gladius et machæra*] *sig.* truth combating or fighting against the false, and, in the opposite sense, the false combating or fighting against the truth, n. 238, 240, 277, 355, 367, 519, 684, 812, 908, 1248. That to be cut in pieces with swords *sig.* to die altogether by falsifications of truth, n. 240. That to be visited by a sword, hard, great, and strong, *sig.* the extinction of all truth, n. 275. That the flame of a sword turning itself, &c. *sig.* truth from the good of love defending, n. 277. That a sword upon the thigh *sig.* divine truth combating from divine good, n. 288. That the

sword of Jehovah *sig.* the false destroying truth, n. 304, 730. That a sword *sig.* the false destroying truth and good, n. 314, 315, 391. That my mouth as a sharp sword *sig.* truth dispersing the false, n. 357. That a sword [*gladius*] *sig.* combat in general; a dagger [*machæra*] the combat of truth derived from good and of the false derived from evil; and a two-edged sword [*romphæa*] the combat of truth derived from doctrine against the false, and the false derived from doctrine against truth, n. 367, 385. That to be delivered up to the sword *sig.* to perish by falses, n. 401. That the sword *sig.* the destruction of the false by truths; also, the destruction of truth by falses, n. 405. That drawn swords *sig.* falses destroying, n. 537. That the sword of the mighty *sig.* truth powerfully destroying the false, n. 724. That for the sword to the sword *sig.* destruction by falses, n. 811. That to kill with a sword *sig.* to destroy truth by falses; also, to imbue falses, *ill.* n. 812. That a sword [*gladius*], because upon the thigh *sig.* combat from love; that a sword [*machæra*], because in the hand *sig.* combat from power; and that a sword [*romphæa*], because from the mouth, *sig.* combat from doctrine; and that a sword [*romphæa*] proceeding out of the mouth of the Lord *sig.* combat from the Word, n. 1248.

SYCAMORE [*sycomorus*]. That a sycamore tree *sig.* the natural truth of the church, n. 503. That a sycamore tree *sig.* the faith of the false of evil, n. 815. That a sycamore tree *sig.* the natural man as to truths therein, and, in the opposite sense, as to falses, n. 815.

SYNAGOGUE [*synagogus*]. That a synagogue *sig.* doctrine; and the synagogue of Satan *sig.* the doctrine of all falses, n. 120, 210.

SYRIA OR ARAM. That Syria *sig.* the church as to the knowledges of truth and good, n. 195, 475, 717. That Rezin, king of Syria, *sig.* the rational principle perverted, n. 559, 706; also, the external or natural principle of the church, n. 706.

T.

TABERNACLE [*tabernaculum*]. That tabernacles *sig.* the habitations of those who are in the good of love, n. 431, 799. That the tabernacle *sig.* divine truth, n. 455. That the tabernacle, in the supreme sense, *sig.* the Lord; in the respective sense, heaven and the church, and thence the holy principle of worship, n. 700, 799. That in the most ancient times, they who were of the church dwelt in tabernacles and tents, n. 799. That tabernacles *sig.* the goods of the church or of the doctrine thereof; and tents *sig.* the truths thereof, n. 799. See TENT. That the tabernacle of Jehovah *sig.* divine good, n. 799. That to conceal in the secret of the tabernacle *sig.* to hold in divine good and to protect from evils, n. 799. That the tabernacle of David *sig.* divine good, n. 799. That the tabernacles of Judah *sig.* the goods of the Word and the goods of the church, n. 799. That tabernacles *sig.* the worship of the Lord from the good of love, and truths thence derived, n. 820. That the temple of the tabernacle of the testimony *sig.* interior divine truth, n. 948, 959; also, the inmost heaven, where the Lord is in His holiness in the Word and in the Law, which is the decalogue, n. 1304. That the tabernacle *sig.* the Lord's Divine Human, and the church celestial, in which the Lord is in divine good; and that the temple *sig.* the Lord's Divine Human, and the church spiritual, in which the Lord is in divine truth, n. 1291.

TABLE [*mensa*]. That tables *sig.* all things which should nourish

the spiritual life, because by tables are understood the food which is upon them, n. 235, 375, 519. See FOOD. That tables full of vomiting and what is cast up *sig.* truths and goods falsified and adulterated, n. 235. That to eat and drink at the table of the Lord in the kingdom of God, is to be conjoined with the Lord by love and faith, and to enjoy celestial beatitude, n. 252. That tables *sig.* instructions, n. 340. That to sit at table *sig.* to be spiritually nourished, n. 727.

TABLES [*tabulæ*]. That the tables, or the tables of the covenant, *sig.* the divine truth by which there is a conjunction with the Lord, n. 701. That the two tables were of stone, because stone *sig.* divine truth, n. 701.

TAIL [*cauda*]. That tails *sig.* sensual scientifics, which are the ultimates of intelligence and wisdom, n. 559. That the tail also *sig.* natural scientifics, which are serviceable to things spiritual as means of intelligence, n. 559.

TAKEN, *to be* [*desumi*]. That to be taken [at a mill] *sig.* to explore and to learn truths, n. 810.

TALENT [*talentum*]. That talents *sig.* the knowledges of truth and good from the Word, n. 193. That as it were the weight of a talent *sig.* falses in the greatest degree infernal, *ill.* n. 1026.

TARES [*zizania*]. That tares *sig.* the evils of the false, n. 374. That tares *sig.* evils, or those in whom evils are, n. 397, 849. That tares *sig.* the infernal false, n. 683. That tares *sig.* falses of doctrine, of religion, and of worship, which are from evil, n. 740, 911. That to sow tares *sig.* to insinuate and implant falses, n. 911.

TARSHISH. That the ships of Tarshish *sig.* common knowledges of truth and good, n. 242, 304. That the kings of Tarshish *sig.* the interior truths of the natural man, n. 406. That Tarshish *sig.* the natural man as to knowledges of good, n. 406. That the ships of Tarshish *sig.* the knowledges of good from the Word, n. 406. That Tarshish *sig.* the interior goods and truths in the natural man, n. 406. That silver spread out from Tarshish *sig.* the truths of the literal sense of the Word, n. 585, 587.

TASTE [*gustus*]. That savour and taste *sig.* the desire or affection of knowing and growing wise, n. 427. That the taste *sig.* appetite, desire, and affection, n. 455. See TONGUE. That what is savoury *sig.* what is delightful and pleasant appertaining to wisdom, n. 519. That delicacies [*sapida*] as being savory *sig.* truths which are of wisdom, n. 519. That savour [*sapor*] is predicated of the perception of a thing, n. 617. That spirits and angels have taste equally as men, but from a spiritual origin, n. 618. That the smell *sig.* spiritual perception, and the taste natural perception, n. 990.

TEACHER [*doctor*]. That teachers *sig.* doctrine, or the doctrine of truth, and, in the supreme sense, divine truth, n. 600, 684.

TEAR [*lachryma*]. See EYE.

TEMPLE [*templum*]. That the temple *sig.* heaven and the church as to divine truth, n. 179, 219, 220, 277, 478, 608, 629, 630, 699, 914, 948, 1013. That the temple of God *sig.* in the supreme sense the Divine Human of the Lord, and, in a respective sense, the Lord's spiritual kingdom, n. 219, 220, 439, 478, 699. That the porch of Solomon's temple *sig.* the things appertaining to the ultimate heaven, n. 219. That the temple to which He should come, *sig.* the Divine Human of the Lord, n. 242. That the temple *sig.* the church which is

in truths from good, which is called the spiritual church, n. 313, 630. That the temple *sig.* the Lord as to divine truth, n. 329, 391, 608, 699, 914. That the temple of holiness *sig.* the worship of the Lord, n. 388. That the house of prayer, or the temple, *sig.* the heaven where spiritual truths are, n. 391. That the new temple *sig.* the New Church, n. 405, 458. That the temple of his holiness *sig.* heaven, where and whence is divine truth, n. 587. That the temple, in the supreme sense, *sig.* the Divine Human of the Lord as to divine truth, and, in the respective sense, heaven and the church, as to divine truth proceeding from the Lord, n. 629, 699, 1291. That the temple of Solomon with its three courts represented the three heavens, n. 700. That the temple of the tabernacle of the testimony *sig.* interior divine truth, n. 948, 959; also, the inmost heaven, where the Lord is in his holiness in the Word and in the law, which is the decalogue, n. 1304. That the temple *sig.* the Word interiorly revealed, n. 949. That the temple *sig.* the divine truth or the Word in the natural sense illustrated, n. 955. That the tabernacle *sig.* the Lord's Divine Human, and the church celestial, in which the Lord is in divine good; and that the temple *sig.* the Lord's Divine Human, and the church spiritual, in which the Lord is in divine truth, n. 1291.

TEMPTATION [*tentatio*]. That to be tempted *sig.* to be infested by falses, n. 123. That the Lord alone fights for man in temptations, and not man at all, n. 131, 137, 730. That none are let into spiritual temptations, but they who acknowledge the Divine of the Lord in His Human, and are in the spiritual affection of truth, n. 138. That temptation is nothing else but infestation of truth by falses with man, n. 164, 518. That God tempts no man, n. 246, 631. In what manner man comes into temptations, n. 246, 730. That no one is let into spiritual temptation, unless he be in spiritual affection, which is called charity, n. 247. That spiritual temptations are occasioned by the irruption of falses into the thoughts, or inundations of the mind by falses, n. 419, 518. Concerning the temptations of those who are in falses from ignorance, n. 474, 478. Thst those in whom truths from the Lord are implanted by temptations, are continually held in them by the influx of divine good into them, n. 479. That temptations are immersions into the hells, and obsessions by evils and falses, n. 538. That God leads no one into temptations, n. 631. That temptations exist by evil spirits and genii who are from hell, n. 650. That in temptations the Lord appears as absent, n. 700. That in temptations man is infested by evils and falses, n. 730. That in temptations the Lord fights in man against evils and falses which are from hell, n. 730. That in temptations the Lord sustains man with spiritual meat and drink, which are the goods and truths of heaven, n. 730. That in temptations the evils and falses of man emerge and appear, n. 730. That none are let into temptations but those who are in the marriage of good and truth, *ill.* n. 897. Concerning consolations after temptations, n. 897. That when temptations are finished, joy then flows in from the Lord, *ill.* n. 897. That by temptations man is conjoined to heaven, and let into heaven, n. 897. That in temptations man's spiritual liberty is stronger than out of them, *ill.* n. 900.

TEN [*decem*]. That ten *sig.* full and much; but, when spoken with respect to other numbers, it *sig.* some part thereof, or as much as is conducive to uses, n. 112, 124. That ten *sig.* all who are of the

church, and five *sig.* some of them, n. 187, 252. That ten also *sig.* all persons and all things, n. 316, 374, 548, 675, 716, 1069, also many, and many things, n. 675, 716, 1069. That a tenth part *sig.* all and much, n. 675. That ten times *sig.* ofttimes and always, n. 675. That the tenth, and tithing. *sig.* benediction in all things, n. 675. That ten *sig.* much and abundance, n. 777, 1041. That ten *sig.* all and all things, n. 1024, 1069. That the ten words *sig.* all things of the Word, n. 1024. See PRECEPTS.

TENT [*tentorium*]. That the tents of Judah *sig.* the celestial kingdom, n. 205. That to enlarge the place of the tent *sig.* that there shall be worship from good, n. 223. That tents *sig.* the goods of love and worship, n. 365, 724. That the tent of the assembly represented the three heavens, n. 700. That all worship in old time was performed in tents, n. 724. That tents *sig.* the church principled in the truths of doctrine, or the church consisting of those who are in truths from the good of love, or the doctrine of truth from the good of love, n. 799, 811. That the tent of Jehovah *sig.* divine truth, n. 799. That to hide in the tent *sig.* to hold in divine truth and to protect from falses, n. 799.

TERROR [*terror*]. See also FEAR. That terror *sig.* destruction, n. 911.

TESTAMENT [*Testamentum*]. See COVENANT. That the blood of the New Testament, or new covenant, *sig.* the conjunction of the Lord with the church by divine truth, n. 960.

TESTIMONY, *and to* TESTIFY [*testimonium et testari*]. See also To WITNESS. That the testimony of Jesus *sig.* the acknowledgment of the Lord's Divine Human, n. 10, 27, 52, 1257, also, that the Lord is the God of heaven and earth, and also a life conformable to His commandments, in particular, according to the precepts of the decalogue, n. 1231. That the Word of His testimony *sig.* the confession of the Lord, and acknowledgment of the Divine [principle] of the Lord in His Human, n. 329, 749. That testimony *sig.* confession of the Lord, and the Lord Himself, n. 392; also, the Lord as to His Divine Human, n. 392, 400. Concerning the tables of testimony which were deposited in the ark, n. 392. That testimonies and commandments *sig.* such things as teach life, n. 392. That testimony *sig.* the acknowledgment of the Divine [principle] in the Lord, and thence the good of love and truth of doctrine, n. 649. That the testimony of Jesus Christ *sig.* the confession and acknowledgment of the Divine [principle] of the Lord in His Human, n. 770. That to testify or to bear witness is spoken of the truth, and that truth testifies of itself, consequently the Lord, because He is truth itself, n. 1356. That the Lord testifies from himself, and that he is his own witness, n. 1356.

THANKSGIVING [*gratiarum actio*]. That thanksgiving *sig.* glorification, n. 288. See To GLORIFY. That thanksgiving and honour are predicated of the reception of divine good, n. 466.

THIEF, THEFT [*fur, furtum*]. That the Lord will come as a thief *sig.* a time of death unexpected, when all knowledges procured from the Word, which have not acquired spiritual life, shall be taken away from the wicked, n. 193. That this is attributed to the Lord, although it is the evil and false which steals them away, n. 194, 1005. That thieves *sig.* falses, and destroyers by night, *sig.* evils, n. 193. That a thief *sig.* the false taking away and destroying or dissipating truth, which is the false vastating, n. 193. That a den of thieves *sig.*

the profanation of the church and of worship, n. 325. That thieves *sig.* the infernals, because they injure and destroy the spiritual life of man, n. 375. That to thieve and to steal *sig.* to take away the knowledges of good and truth, which may be serviceable as the means of procuring spiritual life, n. 501. That thieves *sig.* those who despoil the goods and truths of the church, and thence make to themselves gain, *sh.* n. 840. That thieves *sig.* evils, and grape-gatherers *sig.* falses, n. 919. That thieves *sig.* those who infuse falses, whence come evils, n. 962. That to come as a thief, when predicated of the Lord, *sig.* his advent, and the last judgment which then takes place, *ill.* n. 1005.

THIGH [*femur*]. That the thighs of a man [*vir*] *sig.* what are from self-will, from which are merely evils, n. 355. That thighs *sig.* the good of love, n. 355. That thighs *sig.* natural conjugial love, and the womb or belly *sig.* spiritual conjugial love, n. 618. That the thigh, when spoken of the Lord, *sig.* the divine good of divine love, n. 685. That the thigh-bone out of joint *sig.* no conjunction of good and truth, n. 710. That the thighs of the Lord *sig.* those who are principled in love towards their neighbour, n. 780. That loins and thighs *sig.* conjugial love, and, in general, love; and, when predicated of the Lord, *sig.* divine love, *sh.* n. 1242.

THIRD OR THIRD-PART [*tertia pars*]. See THREE.

THIRST, *to* THIRST [*sitis, sitire*]. That to thirst *sig.* to desire, and is predicated of the truths of the church, n. 83, 376, 730. That to be slain with thirst *sig.* a total defect of truth, or to perish from defect of truth, n. 240. That to die of thirst *sig.* the deprivation of spiritual life from a defect of truth, n. 275, or a desolation for the want of truth from a spiritual origin, n. 342. That to thirst *sig.* to be deprived of the truths of faith, n. 386. That to be dry with thirst *sig.* the defect of truth, n. 386. That to thirst *sig.* a defect of truth, n. 480. That thirst *sig.* a desire for truths, n. 483. That a land of thirst, *sig.* the church where there is no truth, n. 504. That thirst *sig.* a deficiency or want of divine truth, n. 727. That the drink of the thirsty *sig.* the understanding of truth, n. 750. That to thirst *sig.* to desire truth from the Word, n. 840, *sh.* 1359, also, to be in want of truth, and from the want of truth to perish, *sh.* n. 1359.

THORN AND BRIAR [*spina, vepres, sentis*]. That thorns *sig.* falses of evils, n. 237, 304. That the thorn and the briar *sig.* the false and the evil, n. 304. That a place of briars [*senticetum*] *sig.* the false from evil, and a place of thorns [*vepretum*] the evil from the false, n. 357. That thorns [*spina*] also *sig.* evils of the false, n. 374. That the place of thorns [*vepretum*] and the place of briars [*senticetum*] *sig.* the evils and falses of the doctrine of the church, n. 504. That briars and thorns coming up *sig.* the falses of evil, n. 644. That the thorn of the briar *sig.* the false of the evil, n. 730.

THOUGHT [*cogitatio*]. That thought is the internal or spiritual sight of man, n. 282, end. That there are two states of the thoughts with man, one when he is in thought concerning truths from the Lord, and the other when he is in thought concerning truths from himself, n. 517. That to think from self and the world is to think from hell, n. 543. That spiritual thoughts and affections have place with those who think, from God, concerning God and concerning things divine; but that only natural thoughts and affections have place with those who do not think, from God, concerning God and concerning things divine, but only from

themselves, or from the world, concerning themselves or concerning the world, n. 543. That spiritual thought is without any determinate idea of space, time, number, and measure, n, 548. That thought is interior and exterior, namely, spiritual, natural, and sensual, n. 580. That man can think what he does not will, but what he wills, this he thinks when left alone to himself; and to will is to do, n. 781. That every single thought of man communicates with some society in heaven or hell, n. 889, 1092, 1093, 1094. That the first and primary thought which opens heaven to man, is thought concerning God, *ill.* n. 1096, 1097, 1098. Concerning the thought of light and the thought of love, *ill.* n. 1096, 1099. That there is an interior thought, which is called perception, and there is an exterior thought, which properly is called thought; and that the latter is in natural light, whereas the former is in spiritual light, n. 1323, *ill.* 1350. That the rational faculty is the first receptacle of spiritual truths, n. 1339. That the reason why the learned have attributed everything to thought and thence to faith, is, because thought, and consequently faith, falls within the sight of the understanding, but affection, and consequently charity, does not fall within the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, which it perceives obscurely by the senses, *ill.* n. 1317.

THOUSAND [*mille*]. That 5000 *sig.* all of the church who are in truths from good, n. 430. That 12,000 *sig.* all who are in the light of truth originating in the good of love, n. 430, 434. That 18,000 *sig.* all truths of doctrine encompassing and defending, n. 438. That 1260 *sig.* the same as $3\frac{1}{2}$, the end of a former state and the beginning of a new one, and a state of increase even to fulness, n. 636, 732, 761. That 7000 *sig.* all things of heaven and the church, n. 676. That 144,000 *sig.* all things and all persons, and truths in their whole compass, n. 430, 851. That 1600 *sig.* goods in their whole compass, and, in the opposite sense, evils in their whole compass, *ill.* n. 924, 928. That the 1000 years which are spoken concerning the kingdom of the faithful, and concerning the binding and loosing of the dragon *sig.* a little while, or a short time, *ill.* n. 1253, 1255, 1260, 1266, *ill.* 1267. That the Millenarians thence impress their minds with vain ideas concerning the last state of the church, n. 1253.

THREE, THIRD [*tres, tria, et tertia pars*]. That three *sig.* what is full, whole, all, and complete, and is predicated of truths and of falses, n. 9, 20, 194, 315, 316, 401, 430, 506, 532, 847, 924, 1000, 1019. That the third part *sig.* the most part, n. 72. That the numbers, three, six, and nine, have a similar signification, n. 194, 401. That a third part *sig.* some, n. 242. That three, when predicated of truths, *sig.* what is full, and consequently what is genuine, n. 374. That a third part *sig.* all truth, n. 384. That three also *sig.* all truth in the complex, n. 411. That from the number three arise 6, 9, 12, 24, 30, 60, 72, 144, 300, 1440, 3000, 144,000, and which *sig.* the like as three, n. 430, 532. That a third part *sig.* all, and is predicated of truths, and has the same signification as three, n. 506, 512, 513, 514, 518. That three has relation to an entire period or duration, greater or less, from beginning to end, n. 532, 658. That three, in the opposite sense, *sig.* falses, n. 532, 847. That three and a half *sig.* the end of a former state, and the beginning of a new one, n. 636, 658. That three days and a half *sig.* a plenary or full state, n. 658, 664. That three times

in the year *sig.* continually, n. 725. That three *sig.* altogether and merely such, n. 1000. That the Lord spake three times *sig.* that it is divine truth, and that it ought to be believed, n. 1296.

THREEFOLD OR TRIPLE [*triplicatum*]. That threefold *sig.* altogether, and what is full from beginning to end, *ill.* n. 847.

THRESH, *to* [*triturare*]. That to thresh *sig.* to dissipate, n. 316.

THRONE [*thronus*]. That a throne *sig.* judgment from divine truths, and, in the supreme sense, the spiritual kingdom of the Lord, n. 134, 205, 253, 258, 267. That thrones, in the opposite sense, *sig.* falses, n. 208. That a throne, when predicated of the Lord, *sig.* in general, heaven, specifically, the spiritual heaven, and abstractedly, divine truth proceeding from the Lord; and hence also it is predicated of judgment, n. 253, 267, 270, 289, 297, 313, 343, 482, 687, 859, 1013. That as a throne *sig.* heaven as to all divine truth, so, in an opposite sense, it *sig.* hell as to all of the false, n. 253. That a throne on which one was sitting *sig.* the Lord as to the last judgment, n. 267, 270. That the thrones on which the elders sat *sig.* all the truths of heaven in the complex arranged before judgment, n. 270, and the same is *sig.* by the thrones on which the twelve apostles should sit, n. 270. That in the midst of the throne *sig.* from the Lord in the universal heaven, n. 277, 482. That by him that sitteth on the throne is *sig.* the Lord as to divine good, n. 297, 343, 412, 460, 479, 482. What was represented by the throne of Solomon, 1st Kings x., n. 430. That a throne *sig.* heaven and the church as to divine truth, n. 456, 684, 741, 988. That to stand round about the throne of God *sig.* conjunction with the Lord, n. 462, and that the same is *sig.* by being before the throne of God, n. 477, 493. That by a throne as a flame of fire, is *sig.* the Most Ancient Church, which was in love to the Lord, n. 504. That the throne of Jehovah, or of God, *sig.* heaven, n. 608, 630, 867. That thrones *sig.* the heavens, n. 687. That to sit upon thrones *sig.* to judge, n. 687. That a throne *sig.* the church as to doctrine, n. 783. That the throne of David *sig.* the Lord's spiritual kingdom, n. 946. That the throne of the beast *sig.* the doctrine of faith, n. 988. That thrones *sig.* false doctrinals, n. 988. That a throne *sig.* the universal heaven, and also all power there, n. 1207, 1209. That a throne *sig.* judgment in a representative form, also government, n. 1335.

THUNDER [*tonitru*]. That thunder *sig.* divine truth as to understanding, n. 273. That a voice of thunder *sig.* manifestation out of the inmost heaven, n. 353. That the seven thunders *sig.* the divine truth as to understanding and perceptions, n. 602. That thunderings *sig.* perceptions, and, in the opposite sense, conclusions of the false from evil, n. 702, 1014. That a voice of great thunder *sig.* the glorification of the Lord from His celestial kingdom, n. 855, 1216. That thunders *sig.* the goods of love rendered sonorous, n. 1216.

THYATIRA [*Thyatiræ*]. That the church in Thyatira *sig.* those with whom the internal and external, or the spiritual and natural man, make a one, n. 149, 150.

TIMBREL [*tympanum*]. That a timbrel, or the sound of a timbrel, *sig.* the joy of spiritual good, n. 323. That timbrels and harps *sig.* the delights of the affection of truth, n. 727.

TIME [*tempus*]. That time *sig.* state, n. 16, 396, 610. That the time being near *sig.* what is internal, n. 16. That all times, in the

Word, *sig.* states of life, n. 23, 571, 610, 633, 636, 664, 673, 761, *ill.* n. 1350. That when the Lord is treated of, times *sig.* infinite state, and infinite state as to time is eternity, n. 23, 548. That time *sig.* existing state when predicated of man, but perpetually existing when predicated of Jehovah, n. 295. That three times, whether greater or less, *sig.* a full state, n. 532. What is *sig.* by hours, days, weeks, months, years, and ages, n. 571, 633, 636, 664, 673; see also concerning each. That time shall be no more *sig.* that there shall not be any longer any understanding of divine truth, and thence not any state of the church, *ill.* n. 610. That times *sig.* states of the church as to the understanding of truth, n. 610. That time, times, and half or part of a time, *sig.* a full state of vastation, n. 610, or a state of increase even to fulness, the same as 1260 days, n. 761. That time *sig.* the proceeding state of life, n. 755. That having a little time *sig.* that the former state was changed. n. 755. That time, in the singular, *sig.* a state of good, and times, in the plural, a state of truth, and both as to implantation, n. 761. That the half of time *sig.* the holy state of the church, *ill.* n. 761. That spaces and times in the spiritual world are appearances according to states of life, *ill.* n. 1350. That thence time, and such things as appertain to time, *sig.* states of life, n. 1338, 1350.

TIME OF LOVES [*tempus amorum*]. That the time of loves, when predicated of the church, *sig.* when it could be reformed, n. 283.

TONGUE [*lingua*]. That a tongue *sig.* the doctrine of life and faith, n. 330. That the strife of tongues *sig.* the false of evil, n. 412, 455. That the tongue *sig.* thought, because it speaks what man thinks, n. 412. That tongues *sig.* those who are in a life according to doctrine, n. 427. That the tongue *sig.* doctrine, n. 433, 803. That the tongue *sig.* confession, and tongues confessions from religion, n. 455, 803. That all tongues of the nations *sig.* those who are of various religions, n. 455. That the tongue *sig.* the thirst and cupidity of perverting truths, n. 455. That cooling the tongue with water *sig.* to allay that thirst and cupidity of perverting truths, n. 455. That the tongue consuming in the mouth *sig.* that all perception of truth and affection of good would perish, n. 455. That the tongue *sig.* the perception of truth and affection of good, the perception of truth from its speaking, and the affection of good from its faculty of tasting, *ill.* n. 455, 584. That the loosening of the string of the tongue by the Lord *sig.* the confession of the Lord, and of the truths of the church, n. 455, and that the same is *sig.* by speaking with new tongues after the Lord's resurrection, n. 455. That tongues *sig.* the goods of truth and confession thereof, according to every one's religion, n. 625. That tongues *sig.* goods or evils of doctrine and thence of religion, n. 657. That tongues of the nations *sig.* religious principles, n. 675. That to lengthen out the tongue *sig.* the delight of teaching and propagating falses, n. 768. That a tongue *sig.* confession arising from good of the heart, thus in the good of doctrine, n. 872. That the tongue of guile *sig.* falses from evil, n. 908. That to gnaw the tongue *sig.* not to be willing to perceive and know genuine goods and truths, n. 990. That the tongue as an organ of speech, *sig.* confession, thought, doctrine, religion, and as an organ of taste, it *sig.* the natural perception of good and truth, *ill.* n. 990. That tongues *sig.* those who are in various confessions and perceptions of good, n. 1077.

TOOTH [*dens*]. That teeth *sig.* things sensual, which are the ul-

timates of the natural life as to understanding and as to science, n. 556, 650. That teeth properly *sig.* those things which are only in the memory, and are thence brought forth; for the things which are in the memory of the sensual man correspond to the bones and the teeth, n. 556. That great iron teeth *sig.* falses from the sensual man, n. 556. That by the teeth of beasts are *sig.* falses from evils of every kind, or the sensual principle as to the cupidities of evil, n. 556, 650. That the teeth *sig.* either the true or the false, such as appertains to the sensual man, n. 556. That teeth set on edge *sig.* the appropriation of the false from evil, n. 556. That grinders [*molares*] *sig.* scientifics from the literal sense of the Word applied to confirm falses, whereby truths are destroyed, n. 556. That gnashing with the teeth *sig.* the effort and act of destroying truths by falses, n. 556. That teeth, in the opposite sense, *sig.* truths from good in the sensual principle, when they are not separated from the truths of the interior understanding; hence they signify ultimate truth, n. 556. That good spirits and angels have teeth equally as men; the reason thereof, n. 556, end. That wailing and gnashing of teeth *sig.* where it is direful from evils and falses, n. 911.

TOPHET [*Tophet*]. That Tophet *sig.* the hell where reigns the direful and cruel love of destroying all the truths and goods of the church, especially where reigns the cruel lust of destroying the goods of innocence, n. 578. That Tophet *sig.* the hell behind, which is called the devil, and the valley of Hinnom *sig.* the hell before, which is called Satan, n. 659. That Tophet in the valley of Hinnom *sig.* the profanation of the truths and goods of the church, n. 1083.

TORCH [*fax*]. That a torch of fire *sig.* the hideous love of self, from which all evils and falses are derived, n, 401. That it also *sig.* dire evil, n. 701.

TORMENT [*cruciatus*]. That torment denotes the direfulness of hell, n. 888, 889. That the common torment of hell consists in their being detained or withheld from their loves, *ill.* n. 890. That torment *sig.* infernal punishment, n. 1119, 1133.

TOUCH [*tactus*]. That touch *sig.* communication and translation into another, and reception from another, n. 79, 391, 659. That in the case of the eyes being touched, when predicated of the Lord, it *sig.* instruction and illustration, n. 239. That to touch *sig.* to communicate, n. 659.

TOWER [*turris*]. That towers *sig.* doctrines of the false, n. 315. That towers, in the opposite sense, *sig.* superior or interior truths, n. 453.

TRADE, *to*, TRADING [*negotiari, mercari, negotiatio*]. That to trade and to follow merchandize *sig.* to procure and communicate knowledges of truth and good, and the same is *sig.* by buying and selling, n. 355, 375, 514, 654, 750. See MERCHANT, MERCHANDIZE. That to trade *sig.* the acquisition and procuring of heavenly intelligence, n. 548. That to trade *sig.* to procure intelligence and wisdom, n. 675. That trading *sig.* the acquisition and possession of truths, n. 840. That to trade, tradings, and traders, in the opposite sense, *sig.* receptions and appropriations of falses, n. 840.

TRAIN [*fimbria*]. That by the train of the Lord is *sig.* in general, the Divine proceeding, and specifically the divine truth, which is in the extremes of heaven and the church, n. 220, 253.

TRAVAIL AND BRING-FORTH, *to* [*parturire et parere*].

That to travail and bring-forth is to produce something from knowledges, n. 275. That to travail in labour *sig.* to receive the truths of the Word by hearing and reading, n. 721. That to bring-forth *sig.* to make fruitful and produce in act, n. 721. See To Bear.

TREAD UNDER FOOT, *to* [*conculcare*]. That to tread under foot *sig.* altogether to destroy, n. 632, 811.

TREASURE [*thesaurus*]. See Wealth, Rich. That treasures *sig.* the knowledges of truth and good, n. 193. That treasure *sig.* the truth of the Word, n. 622; or divine truth which is in the Word, n. 840, 1033. That treasure hid in the field *sig.* the truths of heaven and the church, n. 863.

TREE [*arbor*]. That trees *sig.* such things as are with man in his interiors, which are of his mind, n. 109, 506. That the tree of life *sig.* the good of love and thence joy celestial, n. 109, 277. That boughs and leaves *sig.* those things which appertain to the knowledge of truth and good, and the fruits *sig.* the goods of life themselves, n. 109, 405. What is meant by the tree of life and the tree of science, in Genesis, n. 109. That fruits *sig.* works of charity, and a tree bearing good fruit *sig.* those who are in faith derived from charity, n. 212. That trees *sig.* knowledges and perceptions of truth and good, n. 239, 411, 481, 503, 545, 609, 638, 654, 734, 828. That to form the bough *sig.* to multiply truths, n. 281. That to bear fruit *sig.* to produce goods, which are uses, n. 281. That the tree of the field *sig.* the knowledges of truth, and fruit the good thence derived, n. 365. That the trees of the field *sig.* the church as to the knowledges of good and truth, n. 372, 403. That leaves *sig.* the truths of the literal sense of the Word, n. 386. That the boughs of thick trees *sig.* scientific truth with its good, n. 458. That the roots of a tree *sig.* the extension of intelligence from the spiritual man into the natural, n. 481. That roots are emitted from the spiritual man into the natural, n. 481. That the green leaf *sig.* scientifics, or the scientific principle as living from truths, n. 481. That sandal trees *sig.* those things which are of the natural man, n. 518. That the tree of science of good and evil *sig.* the science of natural things, n. 617. That trees *sig.* perceptions, where the celestial man is treated of, and knowledges, where the spiritual man is treated of, n. 654. That the tree of life *sig.* the Lord as to divine love, n. 1336, 1354. That all things appertaining to a tree correspond to such things as are in man; what is *sig.* by the tree itself, what by the branches, by the leaves, by the flowers, by the fruit, and by the seed, *ill.* from such things seen in the spiritual world, n. 1339.

TRIBE [*tribus*]. That the twelve tribes of Israel *sig.* all the goods and truths of the church in their whole complex, n. 9, 39, 330, 431, 434, 452, 454, 555, 573, 654, 803; and, in an opposite sense, all evils and falses in their whole complex, n. 39. That by the tribes are meant all who are in truths derived from good, n. 39, 253, 430, 872; and by each of the tribes some special truth and good which appertains to those who are of the church, n. 39, 434. That all the tribes of the earth *sig.* all the truths and goods of the church, n. 304, 431. That the tribes of the earth wailing *sig.* that the truths and goods of the church are no more, n. 304, 431. That out of every tribe *sig.* from all who are in truths as to doctrine and as to life, n. 330. That the tribes have various significations according to the order in which they are named, n.

330. That every tribe *sig.* some universal or essential principle of the church, n. 430, 431. That the two expressions in the Hebrew tongue to express tribes *sig.* a sceptre and a staff, and a sceptre *sig.* the divine truth as to government, and a staff, the divine truth, as to power, n. 431. That the tribes of Jah *sig.* truths from good, n. 431. That the arrangement of the tribes was representative of the arrangement of the angelic societies, n. 431. That the first named tribe in each series is the index from which the things which follow are determined, n. 431. Concerning the four classes of the tribes, and their correspondence with the three heavens, n. 438, 443. That the tribes were called armies, because they represented the church and *sig.* all the truths and goods thereof, n. 573. That tribes *sig.* all truths or falses of doctrine, n. 657.

TRIBULATION [*tribulatio*]. That tribulation, or great affliction, *sig.* temptations of those who are in falses from ignorance, n. 474.

TROOP [*turma*]. That a troop *sig.* good casting out evil, and, in an opposite sense, evils casting out of good, n. 193. That a troop, in the spiritual sense, *sig.* works, *ill.* n. 435. That Gad, in the Hebrew tongue, *sig.* a troop, *sh.* n. 435. See GAD.

TRUMPET AND CORNET [*tuba et buccina*]. That the voice of a trumpet *sig.* divine truth about to be revealed from heaven, n. 55, 262, 273, 489, 611, 681. That a trumpet *sig.* divine truth, n. 55, 262. That the cornet being sounded *sig.* manifest perception of good, n. 357. That to sound the trumpet *sig.* combat by virtue of truths derived from good, n. 449. That to sound the trumpet also *sig.* the influx of divine truth out of heaven, n. 489, 502, 566, 611, and thence changes of state and separations, n. 500, 566. That to sound the trumpet also *sig.* the divine truth calling together and saying, n. 502. That the clangour of the trumpet *sig.* divine truth gladdening the heart, n. 502. And that the voices of the cornet and the clangours of the trumpet *sig.* divine truths descending and terrifying and dissipating the evil, n. 502.

TRUTH [*verum, veritas*]. That truth in the will and thence in the act, is what separates and dissipates falses, n. 167. That truths become constituent of the life, when man from affection lives according to them, n. 209. That to receive genuine truths from affection is given only from the Lord, n. 243. That the truth of good is the truth which proceeds from good, and the good of truth is the good which is produced by truth, n. 323. See also GOOD. That truth appears from good, and good by truths, n. 365. That genuine truths are truths derived from good, n. 405. That the understanding of truth is from the light of truth, but the perception of truth is from the heat or love of truth, n. 405. That the knowledges of truth are what the natural man knows from the Word, and scientific truths are what the natural man sees from the rational principle, n. 406. That truth is not the truth of faith until man wills and does it; the reason thereof, n. 427. That every truth which has life in man and angel is from good and according to it, n. 430. That truth from natural good has divine power, n. 440. That the good of truth is the good of life, n. 458. That when truth is only in the memory and thence in the thought, it is not good, but it becomes good when it comes into the will, and thence into the act, n. 458. That truth with man becomes spiritual good when he lives according to it, n. 492. That truth in the natural man is called scientific, but truth considered in itself is spiritual, n. 511. That truths are the only mediums

by which man can be removed from evils, be purified and reformed, n. 526. That truths open communication, and goods of truths constitute conjunction, n. 536. That by truth adulterated is *sig.* the truth of good applied to evil and commixed with the false thereof, *ill.* n. 618. That all truth is adulterated from evil of the life and love, and by the good of life and love it is opened and restored, *ill.* and *sh.* n. 618. That divine truth in its descent proceeds according to degrees, from the supreme or inmost to the lowest or ultimate, n. 627. Concerning divine truth in its four degrees, *ill.* n. 627. That truths only defend, but falses always assault, n. 734. That truth from good is the first principle of the church, whereby the church is formed, *ill.* n. 820. Concerning the difference between divine truth in the spiritual sense and in the literal sense of the Word, n. 914. That true and just, when predicated of the Lord *sig.* those things which are of his divine wisdom, and at the same time of his divine love, n. 1199. That good is formed by truths, not by truths in the understanding only, but by a life conformable to them, *ill.* n. 1244. That to live conformably to truths is good, and that thus truth becomes good through life, n. 1332. That the good of doctrine also is truth, because it only teaches what good is, n. 1332. That good in thought is not reflected upon, because it is only felt; but truth is reflected upon, because it is seen therein, n. 1317. That good with man is according to truths, which become of the will or of the love, *ill.* n. 1338. That the good of love is formed by truths of wisdom; in like manner, the good of charity by truths of faith, *ill.* n. 1322. That the divine truths of the Word are like mirrors, whereby the Lord is seen, *ill.* n. 1341. That the acknowledgment of the Lord keeps in connexion all knowledges of good and truth, or truths, *ill.* n. 1325. That there is a connexion of all spiritual truths, which is like the connexion of the viscera, the organs, and members, in man's body, *ill.* n. 1325. That the rational mind of man is opened more interiorly in proportion as he sees truths in the Word, n. 1320. That the angels who are in the celestial kingdom of the Lord, see spiritual truths within themselves, as the eye sees natural objects, *ill.* and *sh.* n. 1329. That man cannot be reformed by means of truths only, but at the same time by a life conformable to them, *ill.* n. 1244.

TUMULT [*tumultus*]. That tumult *sig.* the cupidity or eager desire of combating, n. 453; also irruption, n. 481. That tumult of the stranger *sig.* the irruption of falses from evil, n. 481.

TURBAN OR MITRE [*cidaris, tiara*]. That a mitre [*cidaris*] *sig.* wisdom which is of divine truth, n. 204. That a turban [*cidaris*] of the kingdom *sig.* intelligence which is of truth, and the same is *sig.* by a turban of decoration, n. 272. That a turban *sig.* intelligence and wisdom, n. 427.

TURTLE-DOVE [*turtur*]. That turtle doves and young pigeons *sig.* innocence, and hence they were offered in sacrifice, n. 313. That turtle-doves *sig.* spiritual good, thus also those who are in that good, n. 388, 650.

TWELVE [*duodecim*]. That twelve *sig.* all, and is predicated of truths from good; and in like manner twenty-four, which is double that number, n. 253, 430, 709; and in like manner one hundred and forty-four thousand, because it arises out of twelve, n. 430. See NUMBER. That twelve is predicated of truths from good, because it arises out of three multiplied into four, and three is predicated of truths, and four of

good, n. 430. That twelve thousand *sig.* all persons and all things belonging to the church, n. 430, 431, 433, 434; also, all who are in the light of truth originating in the good of love to the Lord, n. 434. That twelve thousand sealed *sig.* those who are in heaven, and who come into heaven, n. 433, 438; also, those who are of the church in which there are genuine truths, n. 452. That twelve *sig.* truths and goods in their whole complex, n. 851. That twelve *sig.* all things of the church in regard to the goods and truths thereof, n. 1316. That numbers arising from twelve by multiplication *sig.* the same as twelve, as 144, 12,000, 144,000, n. 1318.

TWENTY [*viginti*]. That twenty, in like manner as ten, *sig.* all, but twenty is predicated of good and the all thereof, and ten of truth and the all thereof, n. 675.

TWENTY-FOUR [*viginti-quatuor*]. That twenty-four *sig.* all, in like manner as twelve, being the double thereof, and the double *sig.* the same as the number from which it arises by multiplication, n. 270.

TWILIGHT [*diluculum*]. That twilight, as well as cock-crowing, *sig.* the last time of the church, n. 9.

TWO [*duo*]. That two is predicated of good and three of truth, n. 411, 532, 816, 924. That two *sig.* conjunction by love, n. 411. That the number two being predicated of good *sig.* union, n. 430. That from the number two arise 4, 8, 16, 400, 800, 1600, 4000, 8000, 16,000, and which *sig.* the like as two, n. 430. That two-three *sig.* the few who are in good and thence in truths, n. 532. That two parts *sig.* all good, n. 532. That two and three *sig.* those who are in good and thence in truths, n. 532. That two *sig.* conjunction, consent, and conspiring, n. 573. That two *sig.* conjunction and what is thence a one, or conjunction into one, n. 638. That two *sig.* a full time and state as to the implantation of good, n. 684. That two *sig.* the marriage of good and truth, n. 816. That two, in the opposite sense, is predicated of evils, n. 847.

TYRE [*Tyrus*]. That Tyre *sig.* the church which is in the knowledges of truth and good, and thence in intelligence, n. 110, 141, 195, 208, 314, 323, 375, 376, 395, 433, 504, 538, 619, 637, 717, 750, 1042. That the prince of Tyre *sig.* the intelligence which is from the knowledges of truth, n. 131, end. That Tyre and Sidon *sig.* those who are in the knowledges of truth and good, n. 242, 275. That Tyre *sig.* the knowledges of truth; and the prince of Tyre, they who are in those knowledges, n. 236, 277, 315, 355, 406. That the king of Tyre *sig.* intelligence from divine truth, n. 277. That the prince of Tyre *sig.* intelligence which is from the knowledges of truth; and, in the opposite sense, intelligence extinguished by falses, n. 315, 537, 840. That Tyre *sig.* the knowledges of truth and good appertaining to the external and internal church, n. 355, 514. That Tyre, in the opposite sense, *sig.* the church where those knowledges are destroyed, n. 395. That the daughter of Tyre *sig.* the affection of the knowledges of truth and good, n. 412. That Tyre and Sidon also *sig.* those who have falsified the goods and truths of the Word, n. 433. That the merchandize and tradings of Tyre *sig.* the procuring of intelligence by the knowledges of truth, n. 576. That the king of Tyre *sig.* the knowledges of the truth of the church from the literal sense of the Word, n. 717.

U.

ULTIMATE OR LAST [*ultimum*]. That the ultimate or last *sig.* all, n. 684. See EXTREME. That when ultimates perish, things prior also successively fall away, n. 710. That all power is in ultimates, *ill.* n. 726. That in ultimates or extremes resides all power, *ill.* n. 918.

UNCIRCUMCISED [*præputiatus*]. That the uncircumcised and the unclean *sig.* they who are in evils and falses, n. 185, 811. That the uncircumcised *sig.* those who are without love and charity, thus without good, and thence in the loves of self and the world, n. 406, 417, 619. See PHILISTINES. That to be uncircumcised *sig.* to be without spiritual love, and solely in natural love, n. 817. That the uncircumcised *sig.* truth defiled by evils of life, n. 817.

UNCLEAN [*immundus*]. That unclean *sig.* what proceeds from a filthy love, and especially from the love of ruling, n. 1100. That unclean is predicated of the adulteration and falsification of the Word, n. 1333. That unclean or filthy is predicated of those who are in falses from evil, n. 1333, 1351.

UNCLEAN SPIRIT [*spiritus immundus*]. That an unclean spirit *sig.* evils flowing from falses of doctrine, n. 483. That unclean spirits *sig.* the falses of evil which are from hell, n. 1000. That an unclean spirit *sig.* those who are in evils from the adulteration of good, and, abstractedly, the evils themselves which are adulterated goods, n. 1099.

UNDERSTANDING [*intellectus*]. See also WILL. That with man there is an exterior understanding and an interior, and the exterior understanding is of the natural mind, and the interior understanding is of the spiritual mind, n. 622. That the quality of the understanding is according to the quality of the truths from which it is formed, n. 715. That the understanding thinks inversely of those things which appear before the senses, in order that they may be presented before it in the light of truth, *ill.* n. 916.

That the understanding of every man may be elevated into the light of heaven, and perceive spiritual truths, when he hears them, and that this is done according to the affection of knowing and understanding them, n. 1323. That even devils can understand the arcana of wisdom, *ill.* n. 1343. That the tenet, that the understanding is to be held in subjection to faith, is derived from the Roman Catholic religion, and that it obstructs the passage of the light out of heaven from the Lord, insomuch so that a man cannot afterwards be illustrated, *ill.* n. 1323.

UNICORN [*monoceros*]. That the horns of the unicorn *sig.* truths which prevail against falses, n. 316. That the horns of the unicorn *sig.* truth as to plentitude and power, n. 316.

UNSPOTTED OR IMMACULATE [*immaculatum*]. That to be unspotted *sig.* to be without falses from evil, n. 867.

UPHAZ. That gold from Uphaz *sig.* the good of the Word in the literal sense, n. 585, 587.

UPON [*supra*]. See OVER.

UPRIGHTNESS [*rectitudo*]. See RIGHT.

URIM AND THUMMIM. That Urim, in the original tongue, *sig.* fire and a hearth [*focus*], n. 406. That Urim *sig.* fire shining or giving light, and Thummim resplendence, in the angelic tongue, and integrity in the Hebrew tongue, n. 431. That the breast-plate of judgment which was upon the Ephod, and was called Urim and Thummim, *sig.* in general, truth shining forth from divine good, thus the Word, n. 431, 444.

That responses were there given by the variegations of light from the precious stones, and, at the same time, either by a living voice or by tacit perception, n. 431.

USE [*usus*]. Concerning uses and the love of uses, n. 1193. That uses are manifold: in general, there are celestial uses, and there are infernal uses, *ill.* n. 1193. That spiritual uses is for the sake of the Lord, our neighbour, and salvation, and that natural use is for the sake of self and the world, n. 1298. See WORKS.

UZZAH. That Uzzah died because he laid hold of the ark with his hand, the reason thereof, n. 700.

V.

VALLEY [*vallis*]. That a valley *sig.* the inferior or lower things of the mind, or inferior truths, which are natural and sensual, n. 376, 405, 730. That valleys *sig.* falses derived from the loves of self and the world, n. 405. That the valley of vision *sig.* the false of doctrine confirmed by the sense of the letter of the Word, n. 411. That the valley *sig.* the ultimates of the Word, n. 411. That the midst of the valleys *sig.* the exterior man, n. 483. That valleys *sig.* the intelligence of the natural man, or the things which appertain to the natural mind, n. 730. That the valley of vision also *sig.* the sensual man, who views all things from the fallacies of the bodily senses, n. 734.

VALLEY OF HINNOM [*vallis Hinnomi*]. See TOPHET.

VANITY [*vanitas*]. That vanity *sig.* evil and the false of evil, n. 340, end. That vanities of strangers *sig.* falses of religion, n. 587.

VAPOUR [*vapor*]. That vapours *sig.* the ultimate truths of the church, n. 304. See also CLOUDS.

VARIEGATED HEIGHTS [*excelsa variegata*]. That variegated heights *sig.* truths falsified, n. 195.

VASTATION [*vastatio*]. That vastation and devastation are predicated of the good which is of charity, n. 405. See DESOLATION, DEVASTATION. That vastation *sig.* the dissipation of truth, n. 419. That the vastation of Zion *sig.* the devastation of the church by the falsification of all divine truth, n. 850. That the vastations of the church are attributed to God, but that they are from man only, *ill.* n. 960.

VASTATORS [*vastatores*]. See WASTERS.

VEGETATIVE SOUL [*anima vegetativa*]. Concerning the vegetative soul, *ill.* n. 1203, 1204. Concerning vegetables in heaven, n. 1211.

VERITY OR TRUTH [*veritas*]. That verity *sig.* truth, n. 365; also, the divine truth, n. 541; also, the truth of doctrine and of faith, n. 642. That the word of truth *sig.* the doctrine of truth, n. 684. That the law of truth *sig.* divine truth from divine good, n. 701. That to speak truth *sig.* to be in truths as to doctrine, n. 799.

VESSEL [*vas*]. That the vessels of gold and silver from the temple of Jerusalem *sig.* the goods and truths of the church, n. 220. That vessels of brass *sig.* the truths of the natural good, or subservient scientifics, n. 355, 1156. That vessels *sig.* scientific and intellectual things recipient of truth, n. 537, *ill.* n. 1146. That vessels of brass and iron *sig.* the knowledges of natural truth and good, n. 700. That vessels of adorning *sig.* knowledges of good and truth from the literal sense of the Word, n. 725. That vessels of ivory and vessels of precious wood, *sig.* rational truths and goods in the natural man, n. 1146.

VESTMENT [*vestimentum*]. That vestment *sig.* truth, and, in relation to the Lord, divine truth, n. 685. See GARMENT.

VESTURE [*tunica*]. That the Lord's vesture *sig.* the Word in the internal sense, n. 375. See GARMENT.

VIALS [*phialæ*]. That vials, the same as all containing vessels, *sig.* truths, n. 324. That golden vials *sig.* truths from good, n. 324. That the seven vials *sig.* the same as the seven plagues, the evils and the falses thence derived, and the falses and the evils thence derived, n. 954, which have devastated the church, n. 959.

VILLAGES [*villæ*]. That villages *sig.* natural knowledges and scientifics, n. 405.

VINE, VINTAGE [*vitis, vindemia*]. That the vine *sig.* the internal church, thus the internal things of the church, n. 175. That the fruit of the vine *sig.* divine truth from divine good, and beatitude and felicity thence, n. 252. That a vine of magnificence *sig.* the spiritual church, thus internal and external, n. 281, 403. That the vine *sig.* the truths of the church, n. 304, 365, 503. That the vintage *sig.* the truth of the church, n. 313, 555. That the vine and the fig-tree *sig.* good and truth from a spiritual origin; also, the internal and the external church, n. 374, 388, 403, 458. That the wild vine [*labrusca*] *sig.* the false, n. 374. That a noble vine *sig.* spiritual truth from a celestial origin, or truth derived from the good of love, n. 375. That the vine *sig.* spiritual good, which in its essence is truth, n. 375, 458. That the branches of the vine *sig.* the truths of which doctrine is formed, n. 376. That the vine is the spiritual man, and the grapes the good of that man, n. 403, 918. That the vine out of Egypt *sig.* the spiritual church, n. 405. That to plant the vine *sig.* to establish the church, n. 405. That the vine *sig.* the truth of the doctrine of the church, n. 618. That a vine *sig.* the church as to truth; grapes, goods thence derived, which are goods of charity; and clusters, the goods of faith, n. 618. That the vine *sig.* the spiritual church, and the fig-tree the external celestial and spiritual church, n. 638, 911. That a fruitful vine *sig.* the church as to the affection of truth, n. 638. That a vine *sig.* the church as to the spiritual affection of truth, n. 695. That the fruit of the vine *sig.* the good of charity, n. 695. That the vine *sig.* internal or spritual truths, n. 717. That the vine of Sibmah *sig.* the men of the external church, who explain the Word to favour the loves of the world, n. 911. That the wood of the vine *sig.* spiritual good, n. 1143.

VINE-DRESSERS [*vinitores*]. That vine-dressers *sig.* those who are in truths and teach them, n. 376, 911.

VINEGAR [*acetum*]. That vinegar *sig.* truth mixed with falses, n. 386.

VINEYARD [*vinea*]. That a vineyard *sig.* the spiritual church, and spiritual life appertaining to man; or the church as to the affection of truth, n. 194, 376, 632, 650, 918, 919. That a vineyard *sig.* the church which is in truths from good, n. 315, 375, or the church which is principled in the truths and goods of doctrine from the Word, n. 376. That to plant vineyards *sig.* to receive truths in the understanding, that is, in the spirit, n. 386. That vineyards also *sig.* spiritual goods and truths, n. 403, 638. That vineyards and the fruits thereof *sig.* spiritual truths and the goods thence derived, n. 617.

VIOLENCE [*violentia*]. That violence *sig.* dissension, n. 365.

VIOLENT, *the* [*violenti*]. That the violent *sig.* those who endea-

vour to destroy goods and truths, n. 481. That the spirit of the violent *sig.* their lust of destroying, n. 481.

VIPER [*vipera*]. That the viper and fiery flying serpent *sig.* the crafty and subtle reasoning of the sensual principle, n. 654. See SERPENT.

VIRGIN [*virgo*]. That virgins *sig.* those who are of the church, or those who are in the spiritual affection of truth and good, which makes the church, n. 212, 252, 315, 675, 863, 1189. That ten virgins *sig.* all who are of the church, n. 252, 548, 675. What is *sig.* by the five prudent virgins, and the five that were foolish, *sh.* n. 252, 548, 675, 840. That virgins *sig.* the affections of good, and young men the affections of truth, n. 406. That virgin and daughter *sig.* the affection of good and truth, n. 675. That a virgin *sig.* the will or affection of genuine truth which makes one and agrees with divine good, n. 768, 811. That the virgins of Jerusalem *sig.* those who taught truths from the affection thereof; also, the truths of doctrine, n. 637, 863, 1175. That a virgin *sig.* the affection of truth, and a young man the understanding thereof, n. 863. That virgins singing *sig.* those who are of the Lord's spiritual kingdom, and virgins playing on instruments and timbrels *sig.* those who are of His celestial kingdom, n. 863. Concerning virgins in the spiritual world, n. 1009.

VIRTUE OR POWER [*virtus*]. That the virtue of God *sig.* divine truth, n. 405. That power or virtue *sig.* the potency of divine truth, n. 644. See POWER.

VISIONS [*visiones*]. Concerning visions, which are of a twofold kind, real and not real, n. 575. See also APPEARANCES. That to see visions *sig.* to perceive revelation, n. 624. That to see in vision is to see such things as exist with the angels in heaven, n. 1037. Concerning the state of the prophets when they were in vision, *ill.* and *sh.* n. 1348.

VISIT, *to*, VISITATION [*visitare, visitatio*]. That visitation is the exploration of man after death, as to his quality, before he is judged, n. 144. That to visit *sig.* to destroy, because visitation precedes judgment, n. 401. That visitation is inquisition into the quality of a man, and inquisition is effected by divine truth, n. 654. That visitation precedes separation, n. 910. That visitation also *sig.* the exploration of the quality of the state of the church before judgment, n. 910.

VIVIFY, *to*, OR MAKE ALIVE [*vivificare*]. That to vivify or make alive souls which ought not to live *sig.* to persuade them that life eternal is from falses, n. 186.

VOICE [*vox*]. That voice, when spoken of the Lord, *sig.* divine truth, n. 71, 220, 261, 302, 873. That a voice of many waters *sig.* divine truth in ultimates, n. 71. That the voice of Jehovah from the temple *sig.* divine truth, n. 220. That the voice of the Lord *sig.* the truths of the Word, of doctrine, and of faith, thence derived, n. 249, 302. That the voice of Jehovah *sig.* the Divine proceeding, or the divine truth, n. 261, 644, and the same is *sig.* by a voice out of heaven, n. 261. That voices *sig.* divine truth as to perception; hence by a voice of thunder is *sig.* divine truth as to perception and understanding, n. 273. That the voice of a trumpet *sig.* divine truth as to revelation, n. 55, 262, 273. That a great voice *sig.* acknowledgment from the heart, n. 337; also, adoration from the good of truth, and thence from joy of heart, n. 459. That a great voice, when spoken of the Lord, *sig.* a divine command, n.

424, 873. That voice *sig.* influx, n. 422; also truth, n. 459. That voices *sig.* ratiocinations, n. 498, 702, 1014. That the voice of tumult *sig.* dissension, n. 573. That a voice out of heaven *sig.* the divine providence of the Lord; also, all that proceeds from the Lord, n. 668; also, the glorification of the Lord, n. 854, 855, 856; also, exhortation from the Lord by the Word, n. 1106; also, unanimity of all in the heavens, or of the universal heaven, n. 1209; also, divine truth, revelation, the Word itself; also, every precept and command of the Word, n. 682. That voices in heaven *sig.* illustration, from which the angels have wisdom, n. 682. That voices *sig.* thoughts, and also tumults of thoughts, n. 702. That a great voice *sig.* exhortation, n. 873, 884. That to cry with a great voice *sig.* annunciation, n. 910. That a voice out of the temple *sig.* divine truth from the Word, n. 959. That a great voice *sig.* joy of heart, *ill.* n. 1096. That the voice of joy *sig.* exultation of heart from the good of love, and the voice of gladness *sig.* glorification of soul from the truths of faith, n. 1182. That the voice of mill-stones *sig.* joy of heart from the good of love, n. 1182. That a voice *sig.* glorification, n. 1214, 1215. See ALLELUJAH.

W.

WAKEFULNESS [*vigilia*]. That wakefulness *sig.* spiritual life, n. 911.

WALK, *to* [*ambulare*]. That to walk *sig.* to act, to live, and to be, n. 9, 97, 163, 196, 239, 414, 422, 430, 453, 514, 526, 588, 594, 787, 820, 1008. That to walk, when predicated of the Lord, *sig.* life itself, n. 97, 588, 594. That the walking of the Lord upon the sea *sig.* the presence and influx of the Lord into the ultimate of heaven and the church, and their life from the Divine [principle], n. 514. That to stand before God *sig.* to be from Him, and to walk before God *sig.* to live according to being from Him, n. 639. That to walk is expressive of the life of the thought from intention, n. 687. That to walk before Jehovah *sig.* to live according to His precepts, thus from Him, n. 687. That to walk in integrity *sig.* to be in good as to life and in truths as to doctrine, n. 799.

WALL, HEDGE [*murus*, *paries*, *maceria*]. That the wall of the New Jerusalem *sig.* all truths of defence, n. 130, 208, 223. That a wall *sig.* the truth of doctrine defending, n. 193, 400, 448, 453. That walls of brass *sig.* good which defends the doctrine of truth, n. 219. That walls and outworks *sig.* truths for defence, n. 223. That to wander among hedges *sig.* amongst truths destroyed by falses, n. 237. That to encompass wall with wall *sig.* to heap falses upon falses, n. 237. That a wall, in the opposite sense, *sig.* the truth of doctrine falsified, because destitute of good, n. 453. That a wall of fire *sig.* defence by divine love, n. 504. That a wall *sig.* the ultimate of doctrine, or the literal sense of the Word, which contains and includes the spiritual sense, n. 811. That a painted wall *sig.* the appearance of doctrinals in externals, n. 827. That a wall *sig.* what defends, and that when it is spoken of the church it *sig.* the Word in its literal sense, *sh.* n. 1307. That the wall of the city Jerusalem *sig.* the Word in its literal sense, n. 1307, 1311. That the foundations of its wall *sig.* doctrinals from the Word, *sh.* n. 1311.

WANDER, *to* [*vagari*]. That to wander among ruins *sig.* thought and life from falses, n. 435. That to wander *sig.* to inquire, n. 532.

WAR [*bellum*]. That wars *sig.* spiritual wars, which are combats

of truths against falses, and falses against truths, n. 131, 357, 375, 386, 650, 671, 684, 734, 802. That the arms or weapons of war *sig.* specifically somewhat appertaining to spiritual combat, n. 131. See ARMS OF WAR. That war *sig.* the combat against falses and evils, and the destruction of them, n. 355. That to desire wars *sig.* reasonings against truths, n. 627. That to make war *sig.* to assault and desire to destroy, n. 650, 768; or, to fight from truths against falses, and from falses against truths, n. 802.

WASH, *to* [*lavare*]. That to wash from sin *sig.* to regenerate, n. 30; or, to purify from falses and evils, n. 240, 475, 666. That washings, in the Jewish church, represented purifications from falses and evils, n. 275, 475. That to wash *sig.* to purify by truths, n. 329, 475. That to wash away bloods *sig.* to remove the falses of evil, n. 329, 375, 475. That to wash with waters *sig.* to reform and purify by truth, n. 375, 475. That to wash the hands and feet, *sig.* to purify the natural man, and to wash the flesh *sig.* to purify the spiritual man, n. 475.

WASTE PLACES, WASTENESS [*vastitates*, *vastitas*]. That waste places *sig.* where there are no truths, n. 659. That to pass the night in waste places *sig.* to remain and live in falses, n. 659. That wasteness or desolation *sig.* where there is no truth, n. 1081. See DESOLATION.

WASTERS, OR LAYERS WASTE [*vastatores*]. That wasters *sig.* evils and falses whereby good and truth perish, n. 374. That wasters in the wilderness *sig.* evils in consequence of not having truths, n. 730.

WATCH [*vigilia*]. That the fourth watch *sig.* the first state of the church when it is day break and morning is at hand, for then good begins to act by truth, and then is the advent of the Lord, n. 510.

WATCH, *to, to be* WATCHFUL, WAKEFULNESS [*vigilare*, *vigil esse*, *vigilia*]. That to be watchful *sig.* to be in spiritual life, n. 187. That natural or moral life without spiritual life is as a state of sleep to wakefulness, n. 187, 1006. That intelligence and wisdom constitute wakefulness, n. 187. That by watching or waking is *sig.* to receive life from the Lord, which life is spiritual life; and by sleeping is *sig.* natural life without spiritual, n. 187, 325, 355, 1006. That the beginning of the watches *sig.* a state when faith commences, thus a state of illustration, which is when man becomes spiritual, n. 187. That to watch *sig.* to procure spiritual life, *ill.* n. 1006.

WATER [*aqua*]. That waters *sig.* the truths of faith, the truths of doctrine, and also the knowledges of truth, or the truths of the Word, n. 71, 118, 239, 240, 275, 283, 304, 342, 372, 373, 386, 391, 405, 422, 433, 455, 475, 511, 518, 600, 644, 763, 971, 996, 1076, 1215. What is *sig.* by the water of baptism, n. 71, 236. That to give to drink of cold water *sig.* to exercise charity from obedience, n. 102, 695. That to bathe in waters *sig.* to purify by the truths of faith, n. 163. That water *sig.* truth, and living water divine truth, n. 183, 518. That by water and the Spirit are *sig.* truths and a life according to them, n. 236, 475, 710, 721. See BAPTISM. That waters *sig.* divine truths in ultimates, n. 261, 419. That the waters cover the sea *sig.* the plenitude of truths, n. 275. That waters which cast up mire and dirt *sig.* falses themselves from which are evils of life and falses of doctrine, n. 275. That living waters *sig.* truths from a spiritual origin, n. 275. That

many waters *sig.* the knowledges of good and truth, n. 281; also, divine truths from the Lord, n. 854; also, the truths of the Word and thence the holy things of the church, n. 1033; also, all the truths which appertain to the angels in the heavens, n. 1215. That mighty waters *sig.* the falses of evil, n. 304. That a pool of waters and a spring of waters *sig.* where there is good, because there is truth; for all spiritual good is procured by truths, n. 304. That water *sig.* truth from a spiritual origin, n. 342. That water, in the opposite sense, *sig.* falses of doctrine and of faith, n. 355, 455, 538, 644, 695, 763, 995. That to wash with waters *sig.* to reform and purify by truth, n. 375. That waters of rests *sig.* the truths of heaven, n. 375. That waters *sig.* truths, and the Word, where truths are, n. 376, 419. That waters *sig.* truths from which intelligence and wisdom are derived, n. 405. That strange waters *sig.* falses, n. 411. That waters of the north *sig.* falses of doctrine from self-derived intelligence, n. 518. That waters of the proud *sig.* falses favouring the love of self and confirming it, n. 518. That waters of wormwood *sig.* falses of evil, n. 521. That to draw waters *sig.* to learn truths, n. 532. That depths of waters *sig.* falses from the hells, n. 537, 538. Concerning the appearances of waters in the spiritual world, n. 538. That waters of oppression *sig.* temptations as to the truths of faith, n. 600. That the waters which could not be passed *sig.* celestial intelligence, n. 629. That waters *sig.* truths of doctrine from the Word, by which comes intelligence, n. 629, 644, 840. That the sediment of waters *sig.* truths defiled by falses, n. 632. That to drink waters *sig.* to learn and receive truths, n. 632. That waters *sig.* the falses which usually flow-in in temptations, n. 644. That to go into waters *sig.* to weep, n. 677. That water *sig.* truth in affection, and cold water truth in obedience, n. 695. That discourse is sometimes heard from heaven as the sound of waters flowing, n. 854. That waters *sig.* truths falsified and profaned, n. 1076.

WAY [*via*]. That in the spiritual world there are actually ways which lead to heaven and also to hell, and that thence ways *sig.* leading truths or truths leading to good, and also leading falses or falses leading to evil, n. 97, 518, 600, 706, 780, 940. That a way *sig.* truth which is of faith, n. 167, 355. That there are two ways leading to the rational principle of man, one from heaven and the other from the world, n. 208. That to go the way *sig.* the affection of truth leading to life, n. 219. That ways, and also highways, *sig.* truths, or truths of doctrine, n. 405, 444. That ways, when predicated of the Lord, *sig.* divine truths, n. 706. That ways *sig.* the truths of the church, n. 730. That to sit in the ways *sig.* to lie in wait to slay and deprive, n. 730. That ways *sig.* truths, and paths the precepts of life, n. 734. That ways, when predicated of the Lord, *sig.* all the truths of heaven and the church, n. 940. That a way *sig.* influx, n. 997. See also PATH.

WEALTH [*opes, facultates*]. That wealth [*opes*] and riches *sig.* the knowledges of truth and good, n. 236, 376, 514, 840. See RICH. That wealth [*facultates*] *sig.* the knowledges of good and truth, n. 401. That wealth and treasures *sig.* the knowledges of truth and good from the Word, and, in the opposite sense, false scientifics from self-derived intelligence, n. 654.

WEED [*alga*]. That weeds *sig.* falses, n. 538.

WEEK [*septimana*]. That six weeks *sig.* a state of combat and

labour, n. 633. That the seventh week *sig.* the beginning of the new church, n. 633. That seventy weeks *sig.* a full state from beginning to end, n. 684. That seven weeks *sig.* a full time and state, n. 684. That a week *sig.* the state of the church, n. 684.

WEEP, *to* AND *to* WAIL [*flere, deflere et plangere*]. That to weep *sig.* grief of heart, n. 308. That weeping [*fletus*] and wailing [*planctus*] *sig.* lamentation for the destruction of truth and good, n. 617. That to weep *sig.* mourning on account of falses, and to wail, mourning on account of evils, n. 1129; also, to weep *sig.* mourning on account of truth destroyed, and to wail *sig.* mourning on account of good destroyed, n. 1129. That to weep *sig.* grief of soul, and to mourn *sig.* grief of heart, n. 1164.

WEIGH, *to*, [*appendere*]. That to weigh *sig.* to estimate and arrange according to quality, n. 373.

WEIGHTS, *see also* MEASURES [*ponderationes*]. That weight *sig.* what is heavy from evil, *ill.* n. 1026.

WELL [*puteus*]. That a well *sig.* the Word in the sense of the letter, and the truth of doctrine thence derived, n. 537; and, in the opposite sense, it *sig.* the Word falsified, and the false of doctrine thence derived, n. 537. That the well of the abyss, or the bottomless pit, *sig.* the hell where and whence are the falses of evil, n. 535, 536, 539.

WEST [*occidens*]. That the west *sig.* the affection of truth, n. 439. See QUARTERS.

WHALE [*cetus*]. That whales *sig.* scientifics in common, or the common things of scientifics, n. 275, 650; or the scientific principle in general, n. 513. That the whale, the same as the leviathan, *sig.* the natural man as to scientifics, n. 455, 483. See LEVIATHAN. That the whale *sig.* the ultimate natural principle, n. 622. That the great whale *sig.* the scientific principle of the natural man in general, n. 654. That a whale *sig.* the same as a dragon, and, in the Hebrew, is denoted by the same expression, n. 714. See DRAGON.

WHEAT [*triticum*]. That wheat *sig.* the truth of good, n. 304. That wheat *sig.* all things originating in the good of love, specifically the truths of heaven and wisdom thence derived, n. 365. That wheat *sig.* the good of the church in general, and the good of the natural man, n. 374, 911. That wheat *sig.* the goods of truth. That wheat and barley *sig.* good and truth from a celestial origin, or the good and truth of the church in general, n. 374, 911. That the wheat of Minnith and Pannag *sig.* goods and truths in general, n. 375. That the fat of wheat *sig.* the delight of spiritual good, n. 619. That wheat separate from chaff *sig.* the good of charity, n. 740. That wheat *sig.* good from a spiritual origin, n. 1153, 1182. See FINE FLOUR.

WHEEL [*rota*]. That wheels *sig.* the truths of doctrinals, by reason of a chariot's signifying doctrine, n. 283. That wheels as a fire burning *sig.* the doctrine of celestial love, n. 504.

WHIRLWIND [*procella venti, turbo venti magnus*]. That whirlwinds *sig.* temptations, n. 411, 419. See WIND.

WHITE OR WHITENESS [*album, albedo*]. That white or whiteness *sig.* divine truth in its light, n. 196, 372, 395, 905. That to walk in white *sig.* spiritual life, that is, a life according to truths, n. 196. That white *sig.* what is genuine; and that it is predicated of truths, n. 243, 905. That white is of light, and the light proceeding from the

Lord as a sun in its essence is divine truth, n. 395. That to whiten, or make white, is predicated of truths, n. 476. That a white cloud *sig.* divine truth in ultimates, n. 905, 906. See CLOUD.

WHO IS [*qui est*]. That Who is and Who was denotes the Infinite and Eternal, *ill.* n. 972.

WHORE [*meretrix*]. See BABYLON. WHOREDOM.

WHOREDOM [*meretricatio, scortatio*]. See ADULTERY. That to commit whoredom *sig.* the falsification of truth, or to falsify truth; also, to imbue falses, n. 141, 161, 163, 240, 242, 283, 304, 324, 355, 590, 695, 725, 881, 1034, 1045, 1130. That the hire of a harlot *sig.* the knowledges of truth and good applied to evils and falses, and thus perverted, n. 141. That daughters who commit whoredom *sig.* the goods of truths perverted, n. 141. What is *sig.* by the hire of a harlot, and its at length becoming holy, in Isaiah xxiii. 17, 18, n. 141. That to repent of whoredom, *sig.* to turn from falses to truths, n. 162. That whoredom and adulteries *sig.* falses and evils thence derived, n. 240. That sons of whoredom *sig.* all falses in general, n. 240. That to commit whoredom with images *sig.* to conclude falses by the fallacies of the senses, n. 242. That a harlot *sig.* the falsification of truth, and heresy, n. 323, 355, hence also the false, n. 376. That the rewards of whoredom *sig.* the falsification of truth, n. 403, 695. That to commit whoredom *sig.* to falsify worship, n. 405, 725. That whoredoms *sig.* the falsifications of the truth of doctrine and of the Word, n. 654, 811. That the spirit of whoredoms *sig.* the cupidity of falsifying, n. 727. That a corrupted harlot *sig.* good adulterated by falses, n. 768. That to be defiled and contaminated with women *sig.* to falsify the truths of the Word, n. 862. That whoredoms, harlotries, and adulteries, *sig.* the falsifications and adulterations of the truth and good of doctrine and of the Word, n. 862. Concerning virgins in the spiritual world who accounted whoredoms wicked, and others who did not account them wicked, n. 1009. That the great whore *sig.* the adulteration and profanation of the good and truth of the church, n. 1032. That the uncleanness of whoredoms *sig.* the profanation of truth, n. 1045. That whoredoms *sig.* the adulterations of good and the falsifications of truth, n. 1047.

WICKEDNESS [*malitia*]. That wickedness *sig.* evil, and iniquity *sig.* falses, n. 741.

WIDOW [*vidua*]. That widows *sig.* those who are in good and desire truths, and, in the opposite sense, those who are in evil and will to have falses, n. 257, 1121. That a widow *sig.* good without truth, n. 768. That widows also *sig.* such of both sexes as are in good and not in truth, and yet desire truth, n. 1121.

WIFE [*uxor*]. That a wife *sig.* the affection of truth, n. 638. That wives *sig.* the affections of truth and good, n. 654. That wife and husband *sig.* the affection of good corresponding to the affection of truth, n. 654, 863. That a wife of the youth *sig.* the Ancient Church, n. 701. That to betroth and take a wife *sig.* the conjunction of good and truth, n. 734. That a wife *sig.* the affection of truth and good spiritual, n. 1022. That a wife, when the Lord is treated of, *sig.* the church, n. 1220. That by a wife making herself ready is *sig.* the church adorned with truths from good, and prepared to receive the Lord, *ill.* n. 1220.

WILDERNESS AND DESERT [*desertum et solitudo*]. That a desert *sig.* where there is no good, because no truth, n. 131, 239, 240,

275, 280, 304, and the same is *sig.* by a land of desert, n. 281. That a desert also *sig.* where there is no good, because there is ignorance of truth, n. 294. That a desert is also called dry ground, n. 304. That the term "wilderness" is predicated of the failure of good, and the term "desert" of the failure of truth, n. 326, 780. That a wilderness *sig.* the desire of truth that good may be thence attained, n. 326. That a wilderness *sig.* where the good of charity no more exists, because there is no truth, n. 374, 386, 405, 410, 419, 483, 518, 636, 780. That a wilderness also *sig.* an obscure principle of truth, n. 405, That the habitations of the wilderness *sig.* falses originating in evils, n. 405. That a wilderness *sig.* the state of the church, when there is no more any truth, because there is no good, n. 730, 764, 1037. That a wilderness *sig.* the state of the church with the Gentiles, who were in ignorance of truth and yet in the good of life, n. 730. That a wilderness *sig.* a state of temptation, in which man is as it were without truths, n. 730. That a wilderness *sig.* hell, n. 730. That dwellings of the wilderness *sig.* the goods of doctrine from the literal sense of the Word, n. 730. That a wilderness *sig.* the literal sense of the Word, *ill.* n. 730. That a wilderness *sig.* the natural man destitute of truths, n. 730.

WILL, *to*, WILL [*voluntas, velle*] AND UNDERSTANDING [*intellectus*]. That will, when predicated of the Lord, *sig.* divine love, n. 295. That the will is the esse of the life of man, and the understanding is the existere of life thence derived, n. 295. That the will is the receptacle of the good of love appertaining to man, and the understanding is the receptacle of the truth of faith appertaining to him, n. 295, 466. That the understanding is the medium whereby the will may be reformed, and afterwards whereby the will may appear in form, such as it is by the understanding, n. 295. That will *sig.* love, and, in the opposite sense, the love of evil and the love of false, n. 295. That the will of the flesh and the will of man *sig.* all evils of love and falses of faith, n. 329. That the understanding is formed either from truths or from falses, n. 419. That so far as the understanding and will with angels and men, are a one, so far they are in conjunction with the Lord, and *vice versa*, n. 466. That the understanding is opened by truths from good, but not by truths without good, n. 572. That there is an exterior understanding and an interior, and that the exterior is of the natural mind, and the interior of the spiritual mind, n. 622. That to will is to make an effort, n. 643. That the will is the man himself, inasmuch as man is his own love and his own affection, n. 666. That to will is to do, *ill.* n. 785. That to will *sig.* inwardly to love, because what a man inwardly wills, that he loves, and what he inwardly loves, that he wills, n. 1359.

WILLOW [*salix*]. That the willows of the brook *sig.* the lowest goods and truths of the natural man, which appertain to the external sensuals, n. 458.

WIND [*ventus*]. That the wind of Jehovah *sig.* divine truth, n. 130. That to be carried on the wings of the wind *sig.* omnipresence in the natural world, n. 282, 283. That wings of the wind *sig.* things spiritual from which are things natural, or truth in ultimates, n. 283, 419, 594. That the four winds of the earth *sig.* all the truths and goods of the church in their whole complex, n. 304, 355, 665. That wind is predicated of truth, and, in the opposite sense, of the false, n. 403, 405.

That to be shaken by the wind is predicated of reasoning thence derived, n. 403. That the four winds of the heavens *sig.* all the good and truth of heaven and the church, and their conjunction; but, in the opposite sense, all evil and false, and their conjunction, n. 418. That the four winds also *sig.* all the Divine proceeding, n. 418. That the wind also *sig.* the Divine proceeding, which is the Divine good united with the divine truth, n. 419. That wind *sig.* divine truth whereby spiritual life is attained, n. 419. That wind, in the opposite sense, also *sig.* the falses of evil, n. 419. That the wind and its wings *sig.* ratiocination from fallacies, whence arise falses, n. 419. That, in the spiritual world, the winds arise from different quarters, the reason thereof, n. 419. Concerning the east wind, which, with the evil, disperses every good and truth, n. 419. That the east wind *sig.* devastation, desolation, and destruction; also, influx out of heaven, n. 514, 538, 727. That to be carried on the wings of the wind also *sig.* to give understanding and to illustrate the ultimate heaven, n. 529. That to feed on wind *sig.* to imbibe the false, n. 654. That the east wind also *sig.* the drying-up and dissipation of truth, n. 654. That a stormy wind *sig.* vehement assault of truth, n. 960.

WINDOW [*fenestra*]. That windows *sig.* the principle of the mind which is called the understanding, where truth is received, n. 193, 555. That windows *sig.* truths from good in the light, and thence what is intellectual, n. 282, 406. That a voice in the window *sig.* preaching, or proclaiming, n. 650. That windows *sig.* thoughts from the understanding, n. 652.

WINE [*vinum*, *mustum*]. That wine *sig.* the interior false principle, and new wine [*mustum*] the exterior false principle, *sh.* n. 141, 960. That wine *sig.* truth, or truth from the Word, n. 195, 433, 652, 794. That wine and strong drink through which they err, *sig.* truths mixed with falses, n. 235. That wine *sig.* the good of spiritual love, or the good of charity, which in its essence is truth, n. 252, 376, 1152. That wine *sig.* the truth of the church, n. 283, 376. That new wine *sig.* spiritual good, *sh.* n. 323. That wine *sig.* the divine truth, proceeding from the divine good of the divine love of the Lord; and, as to man, that truth received by him, n. 329, 617. See SUPPER. That wine and the blood of grapes *sig.* the divine truth, n. 329, 359. That new wine *sig.* the truth of the natural man, n. 374. That to drink wine *sig.* to be instructed and become intelligent, n. 376. That wine, in the opposite sense, *sig.* truth falsified; also, the false, and the false of evil, n. 376, 617. That wine, in the supreme sense, *sig.* the Lord as to divine truth, n. 376. That old wine *sig.* the truth of the old or Jewish church, n. 376. That wine *sig.* the truth of the spiritual and hence of the rational man, n. 376. That wine *sig.* the good and truth of faith, n. 444, 519, 638. That wine also *sig.* truth from spiritual good, n. 448, 617, 881, 887, 922. That new wine *sig.* the truth of the Word, n. 618. That must [*mustum*] or new wine *sig.* truth derived from the good of charity or love, n. 695. That wine *sig.* truth from good, and, in the opposite sense, the false from evil, n. 881, 887. That wine *sig.* the truth of the Word and of doctrine, and meat the good of the Word and of doctrine, n. 960. That wine, when conjoined with oil, *sig.* truth from a celestial origin, n. 1152. That wine on the lees, and wine on the lees well refined, *sig.* truths from good natural and spiritual, with the felicity thence derived, n. 1159.

WINE-PRESS [*torcular*]. That a wine press *sig.* the combat of divine truths against falses, n. 359. That the produce of the wine-press *sig.* all the truth of the good of the church; the same as wine, n. 799. That a wine-press *sig.* the production of truth from good, and, in the opposite sense, the production of the false from evil, n. 920, 922. That the great wine-press of the anger of God *sig.* the falsification of the Word, *ill.* n. 920. That to tread the wine-press *sig.* to produce truth from good, and, in the opposite sense, to produce the false from evil, n. 922.

WINGS [*alæ*]. That healing in the wings *sig.* the truth of faith, n. 279. That to ascend with wings as eagles *sig.* into the light of heaven, thus into intelligence, n. 281. That wings *sig.* the spiritual [principle,] n. 283. That to be carried upon the wings of the wind *sig.* omnipresence in the natural world, n. 282, 283. That to cover under wings *sig.* to guard by the divine truth, which is the divine spiritual, n. 283. That to walk upon the wings of the wind *sig.* the spiritual sense of the Word which is in the literal, n. 283. That the wings of Jehovah in which are healing *sig.* truth derived from celestial good, which is the divine spiritual, n. 283. That wings, in the opposite sense, *sig.* falses and reasonings from them, n. 283. That by the wind in the wings is *sig.* reasoning from fallacies, whence come falses; and the same by the wind binding her in its wings, n. 283. That the voice of wings *sig.* ratiocinations, and, in the opposite sense, reasonings and discussions from spiritual truths, n. 558. That wings *sig.* spiritual truths, n. 558. That the wings of the wind *sig.* the spiritual things of the Word, n. 594. That wings *sig.* things spiritual, n. 759. That the wings of Jehovah *sig.* spiritual truths, n. 799.

WISDOM [*sapientia*]. That wisdom is the understanding of truth such as the celestial man has, his understanding being from the will of good, n. 280. That all wisdom is from truths, which are derived from good from the Lord, n. 333. That wisdom, when predicated of the Lord, *sig.* divine providence, n. 338. That wisdom consists in committing truths to life, n. 376. That wisdom is predicated of spiritual goods and truths, and intelligence of goods and truths natural, n. 408. That wisdom *sig.* the reception of divine truth in inmost principles, n. 465, 466. That wisdom and intelligence, predicated of the Lord, *sig.* the Divine proceeding, n. 644. That wisdom is predicated of those who are not wise, and also of those who are insane from falses, *ill.* and *sh.* n. 843.

WISE MEN, OR *the* WISE [*sapientes*]. That wise men *sig.* the good of doctrine, n. 655. That the wise *sig.* they who teach the Word, n. 1179.

WITCHCRAFTS [*præstigiæ*]. That witchcrafts *sig.* the falses of evil, whereby truths are alienated, n. 355. That witchcraft *sig.* arts and persuasions, *ill.* n. 1191.

WITHERING [*arefactio, arefactum*]. That withering and drying up, ascribed to the east wind, *sig.* where there is no good and where there is no truth, n. 419.

WITHIN [*intra*]. See ABOVE.

WITNESS, *to* WITNESS OR TESTIFY [*testis, testari*]. That to witness, or to bear witness, *sig.* to acknowledge in heart, and to confess, n. 10, 635, 1050. That to testify or witness is predicated of divine truth, n. 27, 635. That the testimony of Jesus Christ *sig.* the acknow-

ledgment of the Lord's Divine Human, n. 52, 1050, 1257. That witness, when predicated of the Lord, *sig.* divine truth which is from Him, n. 228, 594, 635. That the Word is called a witness because it testifies, n. 401. That the two witnesses *sig.* the good of love and charity, and the truth of doctrine and faith, n. 635, 642, 649, 658. That the two witnesses also *sig.* the divine good and the divine truth, whence the good of love and charity and the truth of doctrine and faith are derived, n. 637. That the two witnesses, when called prophets, *sig.* the goods and truths of doctrine, n. 662. That false witness *sig.* every falsification of truth, spiritual, moral, and civil, n. 1019. That to testify or bear witness is spoken of truth, and that truth testifies of itself, consequently the Lord, because He is truth itself, n. 1356.

WO OR ALAS [*væ*]. That wo *sig.* lamentation over aversion from good and truth and consequent damnation, n. 531, 680; also, lamentation over calamity, danger, misery, destruction, &c., n. 531; or, over evils and falses, which vastate the church, n. 564, 680, 752. That alas, alas, *sig.* lamentation; also cursing, n. 1165, 1176.

WOLF [*lupus*]. That a wolf *sig.* those who are against innocence of the inmost degree denoted by the lamb, n. 314, 780. See LAMB. That evening wolves *sig.* the fallacies of the senses, n. 780.

WOMAN [*mulier*]. That a woman *sig.* the church as to the affection of truth, n. 9, 401, 430, 555, 675, 707, 730, 785. That women, *sig.* the goods which are of the church, n. 270; or those who are principled in good, n. 430. That women *sig.* those who are in good from the affection of truth, and, in the opposite sense, those who are in evils from the affection of the false, n. 555. That a wife [woman] of the youth *sig.* the Ancient Church, which was in truths from affection, n. 555. That women of the people *sig.* the affections of truth, n. 555. That a woman *sig.* the cupidity of the false from evil, n. 555. That pitiful women *sig.* the affections of the false as of truth, n. 555. That old women *sig.* those who are wise by truths of doctrine, n. 652. That the woman *sig.* the New Church, which is called the New Jerusalem, n. 707, 721, 730, 758, 763. That the woman *sig.* a religious principle devastated of all the truth and good of the church, n. 1038, 1049, 1062, 1076, 1088. See BABYLON.

WOMB OR MATRIX [*uterus seu matrix*]. See also TO BEAR. That the womb or belly *sig.* spiritual conjugial love, and the thigh *sig.* natural conjugial love, n. 618. That the womb *sig.* inmost conjugial love, or the inmost principle of conjugial love, or the good of celestial love, n. 710, 724. That all the members allotted to generation, as well with males as females, *sig.* conjugial love, n. 710. That the term belly is used where truths are treated of, and the term womb where good is treated of, n. 710. That from the womb is derived the maternal love, which is called *storge*, n. 710. That gestation or carrying in the womb *sig.* the doctrine of truth nascent from the good of love, n. 710. That they who are carried from the womb *sig.* those who are regenerating by the Lord, n. 710. That borne from the womb *sig.* the regenerate, n. 710. That an abortive womb *sig.* falses from evil in the place of truth from good, n. 710. That the womb *sig.* truths from the good of love, n. 710. That to be with child, or to carry in the womb, *sig.* to receive the good of love, n. 710. That to give suck *sig.* to receive the truths of the good of love, n. 710. That the barren and the bellies that have not borne, *sig.* those who have not received genuine truths, or truths

from the good of love, n. 710. That a trespasser from the womb *sig.* recession from truths from the first time in which reformation could be effected, n. 710. That the womb *sig.* the reception of truth from good, n. 724. That the opening of the womb or matrix *sig.* the opening of the spiritunl mind, n. 865.

WONDERFUL [*mirabilis*]. That wonderful, when predicated of the Lord, denotes His divine providence, n. 927.

WONDER, OR *to* WONDER [*admiratio, seu admirari*]. That wondering after the beast *sig.* acceptance and reception, *ill.* n. 787. That wondering attracts, and they whom it attracts follow it, n. 787.

WOOD [*lignum*]. That wood *sig.* the good of love, n. 222. That Shittim wood *sig.* the good of the Lord's merit or righteousness, n. 391. That wood *sig.* the good of life, n. 433. That wood *sig.* sensual good, n. 587. That wood *sig.* good, and, in the opposite sense, evil, n. 655, 827, 1145. That wood *sig.* the good of the natural man, n. 1145. That staves of wood *sig.* evils destroying good, n. 1145. That precious wood *sig.* excellent good, or rational good, n. 1146.

WOOD OF OIL [*lignum olei*]. See OLIVE.

WOOD, *thyine* [*lignum thyinum*]. That thyine wood *sig.* good conjoined to truth in the natural man, n. 1145. That, in the opposite sense, it *sig.* evil conjoined to the false, n. 1145.

WOOL [*lana*]. That white wool *sig.* good in ultimates, n. 67.

WORD [*verbum*]. That the prophetic Word was revealed by angels, *ill.* n. 8. That the angels see the internal sense of the Word only, and that in its series and connection, *ill.* n. 17. That the Word is natural in the letter; the reason thereof, n. 71, end, 260. That all things in the literal sense of the Word are natural, and contain in them things spiritual, n. 116. That the Word in the letter is not understood without illustration, concerning which, n. 176. See ILLUSTRATION. That every thing in the Word contains such things as appertain to heaven and the church, and these alone are holy, n. 208. That to keep the Lord's word *sig.* to apply truths to life, n. 209. That to keep the Word *sig.* to live according to the precepts therein, n. 214. That it is agreeable to the style of the Word, that where truth is treated of, good is also treated of; and, in the opposite sense, where the false is treated of, evil is also treated of, n. 238, 400, 484, 1063. That the sense of the letter of the Word is in many places according to appearances, *sh.* n. 250, 631, 816, 1033. That in the spiritual sense of the Word no persons are perceived, but things abstractedly from persons, n. 270, 405, 625, 696, *ill.* n. 768. That in every particular of the Word there is the celestial marriage, which is the conjunction of truth and good; the reason thereof, n. 238, end, 288, 365, 411, 466, 491, 775. That ends are what are understood in the spiritual sense of the Word, but in the sense of the letter are mentioned only the means which involve the ends, n. 294. That the Word *sig.* the Lord as to divine truth proceeding from His divine love, n. 294, 392, 433, 726. That in the Word are all the truths of heaven and the church, and all the arcana of wisdom which are possessed by the angels, n. 365. That the spiritual sense of the Word is at this day opened; the reason thereof, n. 376. That the Word appears to every one according to his quality, n. 382. That the Word is in the heavens, and is there according to its internal sense, n. 388. That the Word of God, in the genuine sense, *sig.* divine truth,

and, in the supreme sense, the Lord Himself, n. 392. That the reason why the Word is the Lord, is, because it is divine truth, and all divine truth proceeds from the Lord, n. 292. That the Word in ultimates is divine truth in general, or divine truth in its whole complex, n. 395, 726. That the historical parts of the Word, equally as the prophetical, involve spiritual things, n. 405. That by means of the Word is effected the conjunction of heaven with the church, n. 408. That the Word *sig.* divine good united with divine truth, n. 419. That in all and every part of the Word there is an inmost, an internal, and an external sense, n. 435, 593. That the literal sense of the Word, because it is natural, has in it divine power, n. 346, 440, 918. That when two similar expressions occur in the Word, the one has reference to good and the other to truth, n. 484, 775. That to deny the Word to be divine in all the sense of the letter, is to break off connection with heaven, inasmuch as conjunction with heaven is effected by the Word, n. 545. That the Word in its first origin of all is altogether divine, afterwards celestial, also spiritual, and lastly natural, n. 593. That the Word is adapted to the wisdom of the angels of the three heavens, and also to men, n. 593. That the words of God *sig.* the precepts or divine truths, n. 617. That the Word is to be taught as to goods of life and as to truths of doctrine, and these are its two essentials, n. 625. That in the Word there are three distinct senses for the three heavens, and besides, the natural sense for the world, n. 630, *ill.* 1024, 1066. That by the Word is *sig.* the divine truth proceeding from the Lord, which, with us, flows in by the Word, n. 644. That the Word of Jehovah *sig.* the divine good, and the Law of God the divine truth, n. 653. That the Word in the letter consists of mere correspondences, *ill.* n. 700. That to hear the Word is to learn truths from it, and to keep the Word is to live according to them, n. 710. Concerning the ancient Word which is lost, the prophetical parts whereof were called the Enunciations, and the historical parts the Wars of Jehovah, n. 734. That to live from the Word is to live from the Lord, for the Lord is in the Word, yea, is the Word, n. 754. That the literal sense of the Word is most holy, and more powerful than its spiritual sense, n. 816. That the literal sense of the Word communicates with heaven, n. 832. Concerning the falsification of the word, n. 888. That truth in the sense of the letter of the Word is as a face transparent through a veil, and as a cloud; but truth in the spiritual sense is as the face uncovered, and as light and its splendour, n. 916. That all power resides in the ultimate or literal sense of the Word, n. 918. That the Word was given, in order that thereby the three heavens might be conjoined with each other, and also that there might be a conjunction of the heavens with the human race, *ill.* n. 1024. That the literal sense of the Word consists of appearances of truth, in which are included genuine truths, *ill.* n. 1033. Concerning the Word and its sanctity, n. 1065. That the Word is essential divine truth; and that it contains four senses, n. 1066, 1067. That the Lord is the Word, *ill.* and *sh.* n. 1069, 1070. That the Lord, as to His Human [principle] assumed in the world, was the Word, *sh.* and *ill.* n. 1071. That the Word is holy and divine from its inmost principles to its extremes, *ill.* n. 1072, 1073. That the Word is the uniting medium of the heavens with each other, and of the heavens with the church in the world, *ill.* n. 1074. In what manner divine truth proceeds from the Lord, *ill.* n. 1076. That the Word is the Divine proceeding from the Lord, which

is divine good and divine truth reciprocally united, *ill.* and *sh.* n. 1077. That the wisdom of the three heavens is stored up in the literal sense of the Word, n. 1079. That in every heaven there is a Word, and that those Words in their order are contained in our Word, *ill.* n. 1080. What is the nature and quality of the Word as to influx and as to correspondences, *ill.* n. 1081, 1082. That there is a trine or threefold principle in every part of the Word, one within the other, *ill.* and *sh.* n. 1083. That by the Word, the heavens and the earth make a one with the church, *ill.* n. 1084. That the literal sense of the Word is the basis, support, and firmament, of the wisdom of the angels of the heavens, n. 1085. That in the Word there is successive order, and there is simultaneous order, *ill.* n. 1086. That, in the literal sense of the Word, divine truth is in its fulness, *ill.* n. 1087. That the literal sense contains and includes all the sanctities of heaven and the church, n. 1088. That the Word cannot be understood without doctrine, *ill.* n. 1089.

That the words of God *sig.* predictions in the Word, n. 1087. That the Lord may, as it were, be interrogated in the Word, and answers received, n. 1089. That the natural sense of the Word from the spiritual is called the internal sense, likewise also the spiritual natural sense, n. 1061. That the internal sense of the Word is revealed, which is spiritual, and is contained in the external sense which is natural, as the soul in its body, n. 1065. That the spiritual sense of the Word has respect to goods and truths abstracted from persons, but the natural sense from the spiritual has respect to the persons with whom those goods and truths are, n. 1104.

That the Lord is the Word, and the all of the Word, *sh.* n. 1231. That the Word is the medium of conjunction with the Lord, *ill.* n. 1290. That the Word in its origin is purely divine, and that when it passed the third heaven, it was made divine celestial, when it passed the second heaven, it was made divine spiritual, and when it came into the world it was made divine natural; whence it is, that there are three senses in the Word, the celestial, the spiritual, and the natural, n. 1362. That they who read the Word from the love of self and the world, consequently from a use merely natural, see no truth therein: but it is different with those who, from the affection of truth, are in spiritual use, n. 1298.

That the Word in its literal sense is the basis and the firmament of its spiritual sense; and is also a guard, and as it were a wall, lest its spiritual sense should be injured, n. 1307. That no one sees the spiritual sense of the Word, but from the Lord, n. 1236. That the Word in its literal sense is transparent to those who are in genuine truths, n. 1306; and thence to those who will be of the Lord's new church, n. 1306. That a man who reads the Word holily is illustrated by the light from the spiritual sense flowing into its natural sense, n. 1320. That the spiritual sense of the Word could not be revealed until after the Last Judgment, n. 1237. That violence was offered to the Word by the Roman Catholics, also by the Reformed, who were in faith separate from charity, and also by the Jews; but that violence was offered by them to the literal sense of the Word, but not to its spiritual sense, because this has been hitherto unknown and shut up, n. 1237, 1241. That the Lord bore every violence offered to the Word, consequently to Himself, because He is the Word, n. 1241.

WORK [*opus*]. That works *sig.* all things which are of the will and love, and thence of the understanding, n. 98, 116, 154, 585, or, all

things of the life which proceed from love and faith, n. 105, 433. That works *sig.* things external in which are things internal, n. 156. That fruit of works *sig.* goods which are of love, n. 157. That works *sig.* those things also which are of the life of man, as well goods as evils, n. 185, 230. That by the Lord's saying to the seven churches, *I know thy works*, is *sig.* that the Lord knows all the life of man, and the quality thereof as to love, n. 185. That works are said to be full, when they are from a spiritual origin, but not full when they are not from that origin, n. 189. That the works of the hands *sig.* the things which are from self-derived intelligence, n. 324. That by works, as having respect to the effecting of uses, are *sig.* the knowledges of good, n. 376. That works *sig.* affection, n. 412. That the good of life consists in doing good, which are works, n. 435. That the works of the hands *sig.* such things as a man thinks, wills, and does, from the proprium, n. 585. That by the work of His hands, when spoken of the Lord, is *sig.* reformation, n. 585. That works done from the Lord by man are good, and that works done from man are not good, n. 794, 839. That neither faith nor charity appertain to man before they exist actually in works, n. 822. Concerning the sphere of man, when he is in the exercise of charity, or in works, n. 822. What and whence good works are, *ill.* n. 825. That by works are understood all things which a man does, speaks, and writes, *ill.* n. 839. That works *sig.* the life of man, *ill.* n. 901. Concerning the goods of charity, or good works, n. 932, 933, 934. That the works of the Lord *sig.* all the goods of heaven and the church, n. 938. That it is an established principle, that where there are not good works there are evil works, n. 963. That good works are charity and faith in internals, and their effects in externals, n. 1352. That internal acts ought to close in external acts in order that they may abide, *ill.* n. 1278. That they who immediately appproach the Lord, live according to divine laws, like as the natural man lives according to civil laws, but between whom there is a difference, n. 1329. That spiritual use is what is done for the sake of the Lord, our neighbour, and salvation; and that natural use is what is done for the sake of self and the world, n. 1298. That man is judged according to his works, proved from Paul, n. 1278. Also, that Paul, in like manner as James, says, that the doers of the law are justified before God, and not the hearers only, *sh.* n. 1240.

WORLD [*mundis, orbis*]. That the world [*orbis*] *sig.* the church, n. 275, 304, 401; and is predicated of good, n. 419, 600. That the world [*orbis*] *sig.* the universal heaven as to the truth thereof; or heaven and the church in their whole compass, n. 518, 644. That the arms of the world [*mundus*] *sig.* the truths of the literal sense of the Word, n. 594. That the whole world [*orbis*] *sig.* all things of the church, n. 741. That the world [*orbis*] *sig.* the church as to good, and the earth the church as to truth, n. 741, 1003, 1057.

WORLD OF SPIRITS [*mundus spirituum*]. That at this day none are permitted to abide longer in the world of spirits than twenty years, n. 1276. See SPIRITUAL WORLD. That in the world of spirits there are societies, and that spirits are there prepared either for heaven or for hell, n. 1276, 1293. That the wicked there at first have intercourse with the good, that they may be explored and proved, n. 1254, 1261, 1295.

WORMWOOD [*absinthiam*]. That wormwood *sig.* truth mixed

with the false of evil, n. 519, 522. That waters of wormwood *sig.* falses of evil, n. 521.

WORSHIP, *to* [*colere*]. That to worship other gods *sig.* to worship from falses, n. 131. That all worship of the Lord, which is truly worship, is from celestial good by spiritual good, n. 324, 391. That the essential principle, or primary constituent of worship, is a life of charity, and the instrumental thereof, or its secondary constituent, is praying, n. 325, 391. That external worship, without internal, is no worship, n. 376. That no one can rightly worship God from himself, but from God, that is, from the goods and truths which are of God in him, n. 388, 401, 696. That the inmost of worship is the good of charity, and the truth of faith proceeding from it, n. 684. That there are two things which constitute worship, viz. doctrine and life, n. 696. That a life according to doctrine is worship, n. 799, 942. That all worship of the Lord is from the good of love by truths, n. 942.

WORTHY [*dignus*]. That worthy, when predicated of the Lord, *sig.* his merit and righteousness, n. 293, 303, 337.

WOUND, *to, and* WOUND [*infligere, plagas, plaga, vulnus*]. That to wound *sig.* to injure the mind and spiritual life by falses, n. 444. That wounds *sig.* such things as destroy the church, and the spiritual life of man, n. 786. That wounds, stripes, and recent bruises, *sig.* evils of the will and falses of the thought thence derived, n. 962. That wounds not bound up, nor mollified with oil, *sig.* evils not amended by repentance, nor tempered by good, n. 962.

WRATH [*excandescentia*]. See ANGER.

WRETCHEDNESS [*ærumnæ*]. That wretchedness *sig.* the breach of truths by falses, and also no coherence, n. 237. That wretchedness upon wretchedness *sig.* the false from false, n. 237. That wretchedness *sig.* falses not cohering with any truth, n. 237.

WRITE, *to* [*scribere*]. That to write *sig.* to commit to posterity for remembrance, n. 87, 1224. That to write upon any one *sig.* to implant in the life, n. 222, 224, 299, 898. That to write it upon the heart *sig.* to impress it upon the love, n. 222. That to be written in the earth *sig.* to be condemned or damned on account of the state of life, n. 222, 483. The reason why the Lord wrote with His finger on the earth, n. 222. That to write in a book *sig.* to implant in the life, n. 223. That to write *sig.* to manifest, n. 603. That to write *sig.* certainty, or what is certain, *ill.* n. 898, 1244; also, to inscribe on the life and faith, n. 898, 1224. That what the author received, when reading the Word, by illustration from the Lord, was written by him; but not what he perceived from the angels, n. 1183.

Y.

YEAR [*annus*]. That seven years *sig.* all things, what is full, and altogether, n. 357. That years of God, *sig.* states of divine truths, n. 768.

YOKE [*jugum*]. That the bonds of the yoke *sig.* the delights of evil originating in the love of self and the world, n. 365.

YOUNG MEN [*juvenes*]. That young men *sig.* those who are in truths, and, abstractedly, truths themselves, n. 131, 275, 315, 652, 811; also, the understanding of truth and intelligence, n. 270, 315, 324, 652, 710, 734; also, the affections of truth, n. 406. That a young man in the streets *sig.* truth that is born, n. 555. That youths and virgins *sig.*

the understanding of truth and the affection of good, or the truths and goods of the church, n. 555, 721. That young men also *sig.* truths that are acquired, whence comes intelligence, n. 652. That a young man and virgin, in the opposite sense, *sig.* the understanding and the affection of the false, n. 863. That to break the young men *sig.* the destruction of all understanding of truth, n. 922.

YOUTH [*adolescentia*]. That youth *sig.* the Ancient Church, which was in genuine truths, n. 724. That sons of the youth *sig.* the truths of the Ancient Church, which were natural truths from a spiritual origin, n. 724.

Z.

ZABUAH. That the bird Zabuah *sig.* reasoning from falses, n. 650.

ZACHAR. That the wool of Zachar *sig.* natural good, n. 376.

ZEAL, *to be* ZEALOUS [*zelus, zelo agere*]. That to be zealous *sig.* to act from spiritual affection, n. 247. That zeal appears like anger in the external form, but inwardly is nothing but charity, goodness, and clemency, *ill.* n. 693. That zeal regards the salvation of man, but anger his damnation, n. 693. See ANGER. That zeal is the affection of love, and, when predicated of the Lord, that it is the affection of divine love, n. 1243.

ZEBAOTH. That Zebaoth, in the original tongue, *sig.* armies or hosts, which, in the spiritual sense, *sig.* all the goods and truths of heaven and the church, n. 391, 453, 727, 734.

ZEBULON. That Zebulon *sig.* the conjunction or marriage of good and truth which constitutes the church, n. 439, 445, 514. That Zebulon, in the supreme sense, *sig.* the union of the Divine Itself and of the Divine Human of the Lord; in the internal sense, the conjunction of the Lord with heaven and the church; and, specifically, the conjunction of good and truth therein, n. 447. That Zebulon, in the Hebrew tongue, is derived from cohabitation, and cohabitation *sig.* conjunction, n. 447. That Zebulon *sig.* the conjunction of those who are in the third heaven with the Lord, n. 447, 448.

ZECHARIAH. That by Zechariah is *sig.* the truth itself of doctrine, and hence those who are in the truth of doctrine, n. 329. What is *sig.* by his being slain between the temple and the altar, n. 329.

ZIDON. That Tyre and Zidon *sig.* those within the church who are in the knowledges of truth and good, n. 242, 275, 406, 863. That the merchant of Zidon *sig.* knowledges from the Word, n. 406, or those who are in truths from the Word, n. 514.

ZIIM. That the people Ziim *sig.* those who are in infernal falses, n. 483. That Zjim and Ijim *sig.* corporeal and merely natural concupiscences, from which flow forth evils and falses of every kind, n. 586, 587.

ZION. That Zion, and the daughter of Zion, *sig.* the celestial church, n. 176, 208, 223, 239, 240, 313, 342, 717. That Zion *sig.* the celestial kingdom of the Lord, thus also the celestial church, and Jerusalem the spiritual kingdom and the spiritual church, n. 195, 220, 357, 644, 685. That the mount of Zion and the hill thereof, or Jerusalem, *sig.* the celestial church and the spiritual church, n. 278, 453, 601. That to build Zion *sig.* to establish the church, n. 294. That by Zion is *sig.* the church as to the Word, n. 294. That by the inhabitant of Zion,

as by the daughter of Zion, is *sig.* the celestial church, or the church which is in the good of love to the Lord, n. 313, 328, 342, 365, 375, 391, 514, 652, 655, 799. That Zion *sig.* the church where the Lord is worshiped, n. 326. That Zion, the mountain of holiness, *sig.* the celestial kingdom, n. 375. That the mountain of Zion *sig.* the church which is in the good of love to the Lord, n. 405, 433. That the strife or controversy of Zion *sig.* the rejection of the truth and good of the church, n. 413. That Zion *sig.* the good of the church, and Jerusalem the truth thereof, n. 449, or the church as to the good of love and as to the truth of doctrine, n. 540. That the dwelling-place of mount Zion *sig.* the good of the celestial church, and her assemblies or convocations the truths of that good, n. 504, 594. That the daughters of Zion and the virgins of Jerusalem *sig.* the affections of good and truth, n. 637. That the sons of Zion *sig.* those who are in genuine truths, whereby they have the good of love, n. 644; or those who are principled in love to the Lord, and thence in genuine truths, n. 811. That by Zion where David dwelt, is *sig.* the inmost principle of the church, which is called its celestial principle, n. 700. That the sons of Zion also *sig.* truths internal, n. 724. That the law out of Zion *sig.* the doctrine of the good of love, n. 734. That Zion and Jerusalem *sig.* heaven and the church as to the good of love and as to the truth of doctrine, n. 799. That the mountain of Zion *sig.* heaven and the church where the Lord reigns by His divine truth, n. 850. That the daughter of Zion *sig.* the spiritual affection of truth, *ill.* n. 850. That by Zion, and the daughter of Zion, is *sig.* the church in which the Lord reigns by divine truth, n. 863. That Zion the holy city represented the heaven where the Lord reigns by His divine truth, n. 899. That Zion and Jerusalem themselves were rather profane than holy, and therefore are called Sodom and Egypt, n. 899. That the sons of Zion also *sig.* those who are in wisdom from divine truth, n. 922.

ZOAN AND NOPH. That Zoan and Noph were in the land of Egypt and *sig.* the illustration of the natural man from spiritual light, n. 654. That the princes of Zoan are become foolish, the princes of Noph are carried away, *sig.* that the truths of wisdom and intelligence derived from natural light in the natural man are turned into the falses of insanity, n. 654.

ZONE [*zona seu cingulum*]. See GIRDLE.

THE END.

INDEX

OF

THE PASSAGES OF SACRED SCRIPTURE

EXPLAINED IN THIS WORK.

*** In the following Index, Chap. or Psalm I. II. &c. together with Verse 1, 2, 3, &c. indicates the various passages of Scripture which are either wholly or in part explained in this Work. The numbers annexed refer to the paragraphs where the explications are given: where an Asterisk * is added, it denotes that the verses referred to are there fully explained; where it is omitted, it denotes that they are only explained in part. But those Chapters and Verses which are only mentioned, and not adduced, are not noticed in the Index.

GENESIS.

Chap.	Verses.	Numbers where the Explications are given.
I.	1, 2, 3	294
	3, 4	527*
	7	594
	13—19	610
	15—18	527*
	16	401
	24—31	650*
	26, 27	1119*
	26, 28	513*
	27	555*, 725*
II.	1	573
	7	183, 419*
	8, 9, 16, 17	739*
	10 seq.	518
	14	569*
	16, 17	617*
	19	650*
	23, 24	555*
	24	670*, 725
III.	1	581*, 763
	1—7, 14, 15, 24	739*
	14	581, 622,* 1175*
	15	768*
	16	721*
	20	388, 725
	24	131, 277
IV.	15	427*
V.	2	555,* 725*
	24	728*
VI.	17, 18	701
VII.	1—9	650
	4, 12	633*
VIII.	6, 13	633*
	10, 11	638*
	22	610
IX.	4	750
	5	750
	9	768
IX.	9, 10	701*
	9—17	701*
	11	697*
	12—17	595*
	21	376
	21, 22, 23	240
X.	4, 5	406
	5, 31	455
	22	357
	22, 23	397
XII.	2, 3	340
	10, seq.	654*
XIII.	9	600
	10	654
	15, 16	768
XIV.	15	659
	18	365
	18, 19	376, 675
	18, 19, 20	340
XV.	5—18	701*
	9, 10, 11, 12, 18	279
	10	1100
	11, 17	401
	13	633*
	15	768
	17	539* 540*
	18	569* 654*
XVI.	1—21	701
	20	430
	21	397
XVIII.	6	1153
XIX.	1 to end	653*
	24	578
	28	539*
	30, 31, 32, 33	410*
	32, 33, 34	376
XXI.	25	537
XXII.	18	768

Chap.	Verses.	Numbers where the Explications are given.
XXIII.	8	750
XXIV.	49	600
XXV.	8	659
	16	430
	20—26	710
	21. 22	331
XXVI.	3, 4, 5	768
	15, 18—22, 25, 32	537
XXVII.	25, 27, 28, 37	376
XXVIII.	14	340, 422
	18, 19, 20	375
	21, 22	675
XXIX.	32	434*
	34	444*
XXX.	7, 8	439
	12, 13	438
	14—18	434*
	19, 20	447
	33	443
XXXI.	42, 53	696*
XXXII.	1, 23	721
	20	412*
	31	412
XXXV.	12	768
	22	434*
	20	659
XXXVII.	4—11	448
	21, 22, 29, 30	434
XXXVIII.	28, 30	1042
XLI.	1 to end	654
	34	548*
XLI.	38—44	448
	50, 51, 52	440
XLIII.	32	391
XLVI.	1, seq.	654
XLVII.	36	548*
XLVIII.	3, 5, 6	410*
	5	434
	15, 16	440
	16	130
	19	768
XLIX.	3, 4	431*
	5, 6, 7	443*, 444, 693*
	8—12	443*
	9	278
	9, 10, 11	119
	10, 11	329
	11	21, 195, 475,* 918
	11, 12	364, 376
	12	556*
	13	447*, 514
	14, 15	445*
	17	581*
	17, 18	355
	19	435
	20	438*
	21	439*
	22	483
	22—25	357
	22—26	448*
	25	340, 710
	26	163, 577*
	33	163, 659

EXODUS.

I.	8	448
IV.	3, 4	559, 714
VI.	6	328
	26	573
VII.	1	624*
	4	573
	9—12	714
	17—25	513
VIII.	19	328
	22	391
IX.	8—11	962*
	18—35	503
X.	5	1192*
	6, 13, 14, 15	543
	13	419
	21, 22, 23	526
XII.	1—29	314
	7, 13, 22, 23	329
XII.	17, 41	573
	35, 36	193, 654*
	43, 45	695
XIII.	2, 12	28
	9, 16	427*
	11—15	710*
	12, 15	725*
	21, 22	504
XIV.	8, 9	706*
	17, 18, 23, 25, 26, 28	355
	21	419
	25—28	654
	28	573
XV.	1, 4, 19, 21	355
	4	573
	5, 8	538*
	8, 10	419
	13	328
	14	721

Chap.	Verses.	Numbers where the Explications are given.
XV.	19, 21	654
	23, 24, 25	618*
	27	458*
	35	1145*
XVI.	3 to end	146
	12, 13, 21	179
	18	633*
	31	146
XVII.	5, 6	411*
	6	518
	13	388
	16	734*
XIX.	4	281
	16	179
	16—25	502
	17, 18	539*
	18	504
	20	405
XX.	4, 5	827
	5	532*
	12	304
	21, 22	391
	22	585*
	26	240
	30	412
XXI.	8	208
	14	866*
	23, 24	556*
	33, 34	537*
XXII.	28, 29, 30	28
XXIII.	7	725*
	11	388
	12, 17	148
	15	412
	18	329
	20, 21	313, 412
	20—23	130
	29	388
XXIV.	3,4,7,8,10	701*
	3—11	329
	4	430
	9—12	270
	10	69, 717*
	16	392
	17	405
	25	329
XXV.	5	364
	11	242
	16	700
	18—21	283
	18—22	277
	21, 22	700
	22	283, 392
	23, 24	242
	31, 38	242
	32, 37	257
XXVI.	1,3	548
	4, 31, 36	576
XXVI.	14	364
	18, 20	417
XXVII.	1—8	391
	9—18	630*
	16	576
XXVIII.	3	183
	6	573
	6—30	717*
	9—14	431*
	21	430
	36 37	272
	36, 37, 38	204, 427 *
	42, 43	240
XXIX.	4	475
	7	375
	12, 16,20, 21	329
	18, 25, 41	324
	20	298, 600*
	22	559*
	30	257
	35	257
	36	375
	37	79, 257, 391
	38—43	314
	42, 43	951
XXX.	1—10	324, 567
	2, 3, 10	316
	10	316, 329
	12	453
	18, 19, 20	475
	18—21	475
	25—29	375
	30	375
	32, 33, 38	375
	33—38	324
XXXI.	3	1170
	7, 8	392
	16	701*
	18	222
XXXII.	15	392
	32, 33	199, 222
XXXIII.	11	412
	14, 15	412*
	18—23	412*
	20	78, 412
XXXIV.	16	141
	18	257
	19, 20	710*
	22	725*
	28	633
XXXV.	7	364
	31	1170
XXXVII.	2	316
	7, 8, 9	277
	25, 26	316
XXXVIII.	2	316
XXXIX.	14	430

Chap.	Verses.	Numbers where the Explications are given.
XXXIX.	30, 31	204
XL.	9, 10, 11	375
	13, 14, 15	375
XL.	20	700
	38	504*

LEVITICUS.

I.	2, 3	725*
	5, 11, 15	329
	9, 13, 17	324
II.	1, 2	324
	1, 2, 15	491
	2, 9, 12	324
	11	619*
	13	701*
III.	1, 6	725*
	2, 8, 13	329
	5	324
	9	559
IV.	6, 7, 17, 18	329
	7	316
	16, 17	257
	25, 30, 34	316, 329
	31	324
V.	9	329
VI.	5	179
	5, 6	391, 496
	8, 14	324
	11, 20	19
	11, 22	725*
	23	951
VII.	6	725*
	34, 35, 36	375
VIII.	6	475
	10, 11, 12	375
	11	257
	13, 30	375
	15	316
	15, 24	329
	24	329
	25	559
	28	324
	33, 34	257
IX.	1, 2	496
	9	316
	19	559
X.	6	577
XI.	2, 27, 47	388
	20, 21, 22	543*
	24, 40	195
	31—36	79
	32	475
	42	622*
XII.	6, 7	314
XIII.	1 to end	962
	33	543*
XIV.	7, 8, 27, 38, 51	257
XIV.	8, 9	195, 475
	14—27, 24—28	600
XV.	5—12	475
XVI.	1—5, 32	196
	4, 24	475
	4, 32	951
	5—29	730*
	11, 12, 13	324
	12, 13	496
	12—15	257, 329
	13	392
	14, 15	422
	18	316
	18, 19	257, 329
XVII.	6	329
	7	586*
	10	412
	10, 11	750*
	14	750*
	15, 16	475
XVIII.	1—18	304
	18	329
	21	768*
	24, 25, 28	235
XIX.	2	204
	9	417*
	13	695
	14	195
	19	195
	23, 24, 25	109
	27	417*
	35, 36	373
XX.	3	768*
	5	141
	10	141
XXI.	2, 3, 11	186
	5	417*, 577
	7, 9, 13, 14	141
	14, 15	768*
	17—23	152
	18	239
	25, 26	650*
XXII.	10	695
	22	152, 239
XXIII.	4—9, 39—44	257
	8, 14, 18	324
	22	417*
	31	518*
	39, 40	458*

Chap.	Verses.	Numbers where the Explications are given.
XXIII.	40, 41	109
XXIV.	5, 6	430
	7	491
	20	556*
XXV.	1—8	304
	4, 20	109
	7	324, 388
	8, 9	257
XXVI.	1	827
	3, 4	644*
	3, 6	365
	3, 6, 14, 22	388
	3, 9, 15	701*
	4, 5, 7	304
XXVI.	6	650*
	8	548*
	11, 12	97
	16	152
	18, 21, 24, 28	257
	21, 23, 24, 27	97
	26	555*, 675*, 727
	28, 29	1082
	29	417, 724*
	31	324
	31—34	700

NUMBERS.

I.	3, seq.	573
II.	1 to end	431
	3	422
	3, 9, 24	573
	18—24	449
	25—31	438
III.	1 to end	444
	3—10	445
	12, 13	710*
	38	422
IV.	3, 23, 30, 39	573
	6, 7, 9, 11, 12	576
	7	412
	8	1042
	23, 35, 39, 43, 47	64, 734
V.	12—29	618
VI.	1—21	66
	3, 4	918
	5, 8	427*
	6, 7	186
	6, 8, 13	324
	18, 20	918
	23—26	340
	24, 25, 26	365
VII.	1	375
	84, 87	430
	89	277, 283, 700*
VIII.	6, 7	475*
	16, 17	710*
	23, 24	64
	24, 25	734*
IX.	35	412
X.	1—11	502
	31—36	700*
	36	336
XI.	5, 6, 31, 33, 34	513*
	6	750*
	7, 8	146
XI.	18	427*
XII.	1—8	624
XIII.	23	403
	23, 24	918*
XIV.	11, 12	706*
	18	532*
	24	768
	33	141
XV.	4, 5	163
	5	324
	30, 31	778*
	38, 39	476, 1042
	39	141
XVI.	1 to end	324
	19	412*
XVII.	1—4	496
	5	768*
	7—15	324
	8—20	375
	11, 12	496
	14	314
	17—25	727*
	18—23	431*
XVIII.	8	684*
	11—15	314
	24—28	675
XIX.	1—10	364
	4	257
	7, 9	314
	11 to end	186, 199
	11, 13, 16, 21, 22	79
	16, 18, 19	131
XX.	8—13	411
XXI.	5—9	581*
	6, 8, 9	70
	16, 17, 18	537*
	17, 18	727*
	22, 23	214
XXII.	1, 3	214

Chap.	Verses.	Numbers where the Explications are given.
	5, 12, 16	140
	7	140
	33	140
XXIII.	1–7,15–18,29, 30	257
	23	140
	23, 24	278
XXIV.	1	140
	1—4	431*
	3, 4, 15, 16	140
	5	799*
	6, 7	518*
	9	378, 340
	17	72, 417, 422
	23, 24	514*
XXV.	1—4	401, 655
	1, 2, 3, 9	141
	1, 9, 18	140
XXVI.	24, 25, 26	412*
XXVIII.	1—9	314
	9, 10	314
	11—15	314
	16—24	314
	26 to end	314
XXIX.	1—7	314
	2, 6, 8, 13, 36	324
XXXI.	1—8	502
	16	140
	16, 17, 18	555*
	22, 23	241
XXXII.	1 to end	435
	9	458*
	33, 39, 40	440
XXXIII.	55	560*
XXXIV.	14	435
XXXV.	5	417
XXXVII.	18—25	257
XLIII.	32	391

DEUTERONOMY.

I.	7, 8	569
	8	768
	13	577*
	23	430
	31, 33	730*
II.	30	183
III.	11	163
	13	440
	16, 17	435
IV.	13	222, 675
	16, 17, 18	587,* 827
	17	282
	17, 18	650*
	19	401, 573
	20	540
	36	504
V.	2, 3	701
	4	412
	8	587*
	9, 10	532*
	11	102
	21	412
	26	696
VI.	2, 13, 14, 24	696*
	5	750*
	8, 9	208
	10. 11	638*
	11	617*
	13	608
VII.	5	391
	13	710*
	22	388
	25, 26	242
	27	650*
VIII.	1, 7, 8, 9, 10	304
VIII.	2, 3, 4	730*
	3	146
	6	696
	7	518*
	7, 8	374, 403, 619*
	7, 9	70
	12—16	340
	15	544* 581
	15, 16	730
IX.	5, 6	433
	9, 11	701*
	9, 11, 18, 25	633
	10	222
	26—29	328
X.	4	675
	5	700
	8	102, 340
	9	444
	12	750*
	12, 20	696*
	20	608
XI.	11, 14, 16, 17	644*
	13	750*
	13, 14	376
	22	97
	24	569
XII.	2	405
	3	391
	5, 11, 13, 18, 26	102
	27	329
XIII.	2, 3, 4	706*
	5	696*
	6	328
	14—17	504*

Chap.	Verses.	Numbers where the Explications are given.
XIII.	14, 16, 17	652*
	19	131
XIV.	22	675
XV.	8	208
	11	238
	15	328
	19	725*
	21	239
XVI.	2, 6, 11, 15, 16	102
	3, 4, 8	257
	6	401
	6, 7	179
	16	725*
	19	152
XVII.	3	573
	3, 5	401
	14, 15, 16	355
	15, 16, 17	654*
	15, 20	746
	19	696
XVIII.	15, 18	746
XIX.	5	1145*
	9	97
	16, 18	659*
	21	556*
XX.	1, 2, 3, 4	734*
	5, 6, 7, 8	734*
XXI.	4, 6, 7	340
	10—14	725*
	11, 12	577
	11, 12, 13	555*
	19	208
	20—23	655*
XXII.	5	195, 555*
	11	951
	15, 21	208
	19	195
	23	1145
	23—27	863
	24	650*
XXIII.	15	97, 422*
	18	141
XXIV.	6	1182*
	7	1156
	11	238
	14, 15	695
	18	328
XXV.	3	633*
	10	304
XXVI.	15, 16, 19	204
	16	750*
	17	97
XXVII.	2, 3, 4, 8	222
	4	710*
	6	391
	15—25	228
XXVII.	18	239
	68	514*
XXVIII.	13	559
	27,34,35,36	962
	28	239
	38	543*
	39, 40	638*
	40	375
	43, 44	559*
	58	696
XXIX.	17	519*
	21, 22	578
	22	653*
XXXI.	12	696
	13	375
	17, 18	412
	25, 26	700
XXXII.	2	507, 644*
	4, 13, 18, 31, 32	411
	7, 8	431*
	8	331, 724*
	10	730*
	10, 11, 12	281, 283
	12, 13	355
	13	619*
	13, 14	314, 374, 376
	20	412
	20—35	433*
	22, 23	357
	24	556*
	25	863*
	26	417*
	32	918*
	32, 33	519*, 714*
	42	811*
XXXIII.	3	204
	6	434*
	8—12	444*
	10	324, 494
	12	449*
	13, 14	401
	13, 14, 15	405*
	13—17	448*
	16	295
	17	316*, 336*, 440
	18, 19	445*, 447
	20	278
	20, 21	435*
	23	439*
	24, 25	70, 438*
	26, 27	594
	28	376, 483*
XXXIV.	3	458*
	10	412

JOSHUA.

Chap.	Verses.	Numbers where the Explications are given.	Chap.	Verses.	Numbers where the Explications are given.
I.	4	569	VIII.	30, 31	585
II.	18, 20	1042	X.	11	503*
III.	1—17	700*		12, 13	401*
IV.	1—20	700*		26, 27	655
	1—9, 20	430	XIII.	22	140
	3, seq.	222		24—28	435
V.	6, 7	652*		29, 30. 31	440
	15	458		29—32	405
	17	514*	XV.	5	417
VI.	1—20	502	XVII.	5—13, 16—18	440
	1—26	700*			
	24	458	XVIII.	11—28	449
VIII.	26—29	655	XXII.	9 to end.	434

JUDGES.

I.	16	458	VI.	21	727
II.	2	391	VII.	5, 6, 7	455*
III.	13	458		16—22	502
IV.	7, 8	208	IX.	7—16	638*
V.	4	594*	X.	4	31
	9, 10	31	XII.	14	31
	9,10,20,22	355	XIII.	22, 23	412
	14, 18, 19	447*	XIV.	8	419*
	15, 16, 17	434*	XVI.	1 to end	66
	18	439	XX.	1	417*
	20	72		26	687*
	31	401, 422	XXI.	2	687*
VI.	1, 2	410			

I. SAMUEL.

I.	10	216	X.	4, 5	66
	15	750*	XIII.	13	410
II.	1, 10	316		29	31
	2	411	XIV.	25, 26, 27, 29	619*
	4	357			
	4, 5	386	XV.	27, 28	395
	5	257, 721*	XVI.	1, 13	316
	8	253, 304, 741*		14, 15, 16, 23	323
	10	684*			
IV.	1—11	700*	XVII.	34, 35, 36, 37	781*
V.	1—12	700*			
VI.	1—21	700*	XVIII.	24	395
	5	323	XXII.	16	741*
VII.	1, 2, 3	700*	XXIV.	5, 6, 12, 21	395
VIII.	14	638*	XXVI.	9	375

II. SAMUEL.

I.	6, 8, 9, 10	358	I.	24	195
	17, 18	357	II.	23	548*
	21	375	VI.	1—17	700*
	22	357	XIII.	18	395, 863
	23	278, 281		19	577

Chap.	Verses.	Numbers where the Explications are given.
XIX.	22	375
XXII.	2, 3	316
	2, 3, 47	411*
	8, 9	539*
	11	282, 529*
	14, 15	273
XXIII.	2, 3	411*
	2, 3, 4	422*
	3, 4	179, 401, 644*
	3, 4, 5	701*
XXIV.	1 to end	453

I. KINGS.

Chap.	Verses.	Numbers where the Explications are given.
I.	36	228
	39	316
	50, 51, 53	316
II.	28—31	316
III.	1	654
V.	1	654*
	5	403
	10	654*
VI.	2, 6	219
	3, 36	630*
	7	585*
	19, 23, 27	700*
	24—29, 32—35	277
	29, 32	458*
VII.	8	654*
	15—22	219
	23—39	475
VII.	25, 44	430
	39	600*
VIII.	1—8, 21	700*
	51	540
IX.	26, 27, 28	514*
X.	18, 19, 20	253, 430*
	22, 23	514*
XII.	26	391
XIII.	1—6	391
XIV.	15	627*
	25, 26	654*
XVI.	34	700*
XIX.	15, 16	375
	19	395, 430*
XXII.	19	639
	19, 20	573
	49	514*

II. KINGS.

Chap.	Verses.	Numbers where the Explications are given.
I.	7, 8	395
II.	8	395
	11, 12	355
	12, 13, 14	395
	23, 24	781*
IV.	38—41	618*
V.	10, 14	475*
	17, 20	386
VI.	17	355
VII.	30	637*
IX.	22	161
	30, 31	475*
XIII.	14	355
	20, 21	659*
XVI.	9	556*
	10—15	391
XVIII.	21	654*
XIX.	1, 2	637*
	23, 24	654*
XXII.	8—11	700
	20	659
XXIII.	1, 2, 3	701
	5, 11	401

JOB.

Chap.	Verses.	Numbers where the Explications are given.
I.	20, 21	395
II.	6—12	740*
	12	395, 1175*
III.	1—7	740*
	24	601
IV.	7	412
	8, 9	419
	9	183
V.	10	652*
	17, 20, 22	388
V.	22, 23	701*
	24, 25	659*
IX.	6	219, 400
	25, 26	514*
XII.	7, 8, 9	513, 1100*
	7—10	342
XIV.	10, 11	518*
	16	453
	18	411
XV.	35	622*

Chap.	Verses.	Numbers where the Explications are given.
XVIII.	15	578*
	18	741*
XIX.	19, 20	556*
	24	411
	25, 26, 27	1082
XX.	12—16	519*
	16	581
	16, 17	619*
XXII.	24	696
XXIV.	18, 19	481*
XXVI.	8, 9	594*
XXVIII.	6, 12, 13, 15 — 19, 28	717*
XXIX.	17	556*
	22, 23	644*
XXX.	28, 29	714*
XXXI.	4	453
	22, 23, 24	627*
XXXII.	18, 19	622
XXXIII.	8, 10	696*
XXXVII.	4, 5	601
	15	594*
XXXVIII.	7	502*
	22, 23, 24	503*
XXXIX.	19, 20	543*
XL.	25	455*
XLII.	6	1175

PSALMS.

I.	1	687*
	3	109
II.	1,2,6,7,12	684*
	2, 6	375
	6, 7, 8, 12	850*
	7	23
	9	177, 727
III.	8	556*
	9	340
IV.	7, 8, 9	365
V.	4	179
	10	237, 213, 622, 659*
	13	295
VI.	6	186
	7	484
VII.	6	632*
	10	167
	12, 13, 14	357
	18	326
VIII.	6	288
	7	606*
	7, 8, 9	342, 513* 650*, 1100*
IX.	5, 6, 8	253
	8	687
	9	741*
	14	186
	15	208
XI.	1	68
	2	357
	5	750*
	6	419, 578*, 960*
	13	236
XII.	7	257
XIII.	2	412
	4	152, 187
XIV.	7	811*
XV.	1, 2	799*
XV.	15	328
XVI.	7	167
XVII.	8	293
	14	622*
XVIII.	2, 3	316
	3, 32, 47	411*
	5	518
	5, 6	186
	7	220
	7, 8	304, 400
	8	405
	9, 10	539*
	10, 11	419
	11	282, 283, 355, 529*
	11, 12, 13	594*
	13, 14, 15	503*
	14, 15	273
	16	183, 419, 741*
	17	274
	35	357, 734*
	36	298
	43	652*
	44	331
XIX.	5	799*
	8, 9, 10	392
	10, 11	619*
	15	411*
XX.	3, 6, 7	850
	4	1159*
	8, 9	355
XXI.	6, 7	288
	11	768
	13	183
XXII.	10, 11	710*
	19	195
	22	316
	24	696
	25	412
	28, 29	331

Chap.	Verses.	Numbers where the Explications are given.
XXII.	31	768*
XXIII.	1, 2, 5	375
	2	71
	4, 5	727*
	6	220
XXIV.	1, 2	304, 741
	2	275, 518*
	2, 3	1057
	5	340
	7, 9	208
XXV.	22	328
XXVI.	2	167
	6, 7	391
	10, 11	328
	18	741
XXVII.	4	220
	4, 5	799*
	8	412
	8, 9	412
	13	186, 304
XXVIII.	1	411*
	7	326
XXIX.	3	261
	3—29	261
	10	687
	11	365
	23	71
XXX.	4	186
	6	410, 411
	8	412
	18, 19	186
	26	962*
XXXI.	6	328
	9	666*
	10	622,* 750*
	17	412*
	21	412,* 455*
	25, 26, 27	401
	39, 40	374
XXXII.	3	601
XXXIII.	1, 2, 3	326
	2—5	323
	6	183, 573, 741*
	6, 7	275*
	10	331
	16, 17	355
	18	68
	18, 19	386
XXXIV.	8, 10	696
	10, 11	386
	15	365
	17	412
XXXV.	1, 2, 3	734*
	10	238
	14	372
	15, 16	556
	28	455
XXXVI.	2	313

Chap.	Verses.	Numbers where the Explications are given.
XXXVI.	6	541*
	6, 7	946*
	7	405, 650*
	8	283
	9	1159*
	9, 10	483*
	10	186
XXXVII.	11, 37	365
	12	556
	14	238
	14, 15	357
	18, 19	386
	20	539*
	30	580
XXXVIII.	4	865
	4, 5, 6	629*
	5, 6	962*
	6	372
	9	601
XXXIX.	5, 6	629*
	17, 18	355
	26—30	281
XL.	3	666*
	8	299
	9	295, 1146*
	10	411
	18	238
XLI.	10	617*
	14	228
XLII.	3, 6	412
	5	326
	10	372
	12	412*
XLIII.	2	372
	3, 4	323, 391
	5	412*
XLIV.	5, 6	405
	10, 11	573*
	15	331
	19, 20	714*
	23, 24	315
	25	412
	26	622*, 750*
XLV.	3—10	684*
	4, 5	288
	4, 5, 10	298
	5, 6	355
	8	375
	9	195
	10	639, 1120*
	10—16	863*
	10, 14	242
	13, 14	412*
	14, 15	195
	27	328
XLVI.	2, 3, 4	405
	3, 4, 5	518*
	3, 4, 7, 9	304

Chap.	Verses.	Numbers where the Explications are given.
XLVI.	5, 6	223
	6	179
	9, 10	734
	10	357
XLVII.	2, 6, 7, 8, 9	326
	4	453*
	6	55
	9	687
	9, 10	331
XLVIII.	2	223
	3	298
	3, 4	405
	8	419, 514*
	9	223
	10, 11	313
	12, 13, 14	453*
	21	71
XLIX.	2, 3, 4	724*
	5	69
	8	295
	15	186
	16	328
L.	1	401, 422
	1—5	850*
	2	328
	3	419
	9—14	388
	10, 11	650*
	12	741*
LI.	4, 9	475*
	8	167
	8, 9	196
	12	294
	12, 13, 14, 19	183
	20, 21	391
LII.	7	799*
	10	638*
LIII.	7	811*
LIV.	7	313
LV.	5, 6	677*
	6, 7, 8	282
	9	419
	18, 19	328
	19	365
	20	696
	21, 23	537*
LVI.	14	97, 186
LVII.	2	283
	5	131, 455*, 556*, 750*, 908*
	8, 9, 10	323, 326
	11	541*
LVIII.	4	710*
	5	581
	7	556*
	8, 9, 10	331
LIX.	8	131
LX.	3, 4	304, 400

Chap.	Verses.	Numbers where the Explications are given.
LX.	9	440*
LXI.	2	295
	5	799*
LXII.	5	313
	8	298
LXIII.	2	71, 1082
	6	1159*
	8	283
	12	608
	22	179
LXIV.	4	131
	4, 5	357
	7	622
	7, 8, 9	504*
LXV.	5	630*
	6	1133*
	7	405
	7, 8	706*
	10, 11	644*
	13, 14	730*
LXVI.	8, 9	186
	11, 12	355
	12	577*
	13, 15	324
	17, 18, 19	325
LXVII.	2	412*
	3, 4, 5	331
LXVIII.	3	539*
	5	36, 355, 594*
	10	644
	10, 11	388, 650*
	14, 15	283
	16, 19	405
	18	336
	19	811*
	22	66
	23	483
	25, 26	863*
	25, 26, 27	326, 340
	25—32	439*
	27, 28	449
	31	654*
	31, 32	627*
	32, 33	654*
	33, 34	261
	35	36, 594
LXIX.	14	295
	15, 16	537*
	19	412
	22, 23	519*
	29	199, 222
	31	326
	33, 34	238
	35, 36	342
	36, 37	119
LXX.	6	238
LXXI.	6	710*
	22	323

Chap.	Verses.	Numbers where the Explications are given.
LXXI.	23	328
	24	455
LXXII.	1	313, 414
	3, 7	365
	4, 12, 13	238
	5, 7, 17	401
	8	569*
	10	406
	10, 14, 15	242
	13—16	329
	14, 15	328
	19	228
LXXIII.	13, 14	475
	21	167
	22, 23, 24	298
LXXIV.	3, 4	601*
	3, 4, 9	706*
	12	313
	13, 14, 15	483*
	16	527
	16, 17	610
	18, 19	650*
	19	388
	21	238
LXXV.	3, 4	219, 304
	5, 6, 11	316
	9	376, 960*, 1116*
LXXVI.	3, 4	357, 365
	4	734
	6, 7	355
	7	187
LXXVII.	16	448*
	16, 18, 19	273
	18	594*
	19	741*
	20	275
LXXVIII.	5	392
	8	183
	9	357
	15, 16, 20	518*
	15,16,20,35	411
	23, 24	146
	39	1082
	45, 46	543*
	62, 63, 64	863*
	70, 71, 72	409
LXXIX.	1, 2	388, 1100
	72	257
LXXX.	2, 3	440*
	3, 4	448
	4, 8, 20	412*
	9, 10	654*
	9, 11	405
	9, 12	518*, 569*
	14	388
	15, 16, 18	724*
	17	412
LXXX.	18	298
LXXXI.	2, 3, 4	323
	2, 3, 14	326
	3—6	448*
	7	540*
	8	273
	14, 17	374*, 411
	17	619*
LXXXII.	1	313, 639*
LXXXIII.	2, 3	449
	3	1082
	16	419
LXXXIV.	2, 3, 4, 5	391
	11	220, 630*
	12	401
LXXXV.	9, 10	365
LXXXVI.	1	238
	2, 4, 16	409
	11	696*
	17	706*
LXXXVII.	2	208
	7	483
LXXXVIII.	5, 6, 7, 12	659*
	15	412
	47, 48, 49	503*
	60, 61	811*
LXXXIX.	2	1057*
	3—6	205
	4, 5, 20— 24, 26— 30, 36, 37 38	684*
	4, 5, 21	409
	4, 5, 29	701*
	4, 5, 30, 37	768*
	4, 36, 40	608
	5, 15, 30	253
	10	275
	12	741*
	13	600*
	13, 14, 15	298
	16	412
	18	316
	20,26;27,28	375
	21	375
	21, 22, 25	316
	21,26, 27 28, 30	205
	26	518*
	27, 28	411
	28	28
	35—38	205
	37, 38	401, 594*
	40	272
	43	298
	48, 50	294
	53	228
XC.	1, 2	850*

Chap.	Verses.	Numbers where the Explications are given.
XC.	2	741*
	8	412*
	12	453
	14	179
XCI.	4	283
	5, 6	186
	5, 6, 7	336
	9, 10	799*
	13	632*
	13, 14	714*
XCII.	2, 3, 4	323
	11	316, 375
	13, 14	220, 458*
	15, 16	1159*
	16	411*
XCIII.	1, 2	741*
	2, 3, 4	518*
XCV.	1, 2	411, 412
	11	608
XCVI.	1, 2, 3	340
	1, 2, 11, 12	326
	2, 13	612*
	10, 11	741*
	13	741*
XCVII.	1	406
	3, 4	273
	4, 5	741*
	5, 6	288
XCVIII.	1, 4—8	326
	4, 5, 6	323
	5, 6	502
	7, 8	518*
	9	741*
XCIX.	2, 4	850*
CII.	3	412
	14, 15	717*
	14—17, 22, 23	850*
	16, 17, 19	294
	26—29	768*
CIII.	1, 4	328
	5	281
	19	253
	21	295, 573
	21, 22	155
CIV.	1	288
	2	195
	2, 3	130
	2, 3, 4	283
	2—6	405
	3	594*
	3, 4	419*
	4	155, 183, 504*
	5, 6	275
	5—10, 13	405
	10, 11, 12	483*
	10, 11, 12, 16, 17	1100*
	10, 11, 14, 20, 25	650*

Chap.	Verses.	Numbers where the Explications are given.
CIV.	14, 15	507
	15	375
	16	109
	21, 22	278
	24—27	514*
	28, 30	294
	29	183, 412
CV.	1, 2	326
	9	608
	16	727
	17—23	448*
	23, 28, 29	329
	32, 33	403, 503*
	32, 39	504
	34, 35	543*
	38, 39	594*
	41	411, 518*
CVI.	4, 5	331
	9, 11	538
	26, 27	768*
	28	186
	37	586*
	48	228*
CVII.	2	328
	2, 4, 5, 7	223
	3	422
	4—7	730*
	8, 9	386
	23, 24	514*
	25, 29	419*
	33	518
	33, 34	730*
	35, 36	730*
	35, 36, 37	386
	37, 38, 39	650*
CVIII.	2, 3, 4	323, 331
	5	541*
	9	440
CIX.	5, 6	740*
	16	238
	18, 20	695*
	22	238
CX.	1	687*
	1, 5	298
	2	727*
	3	179
	4	365, 608
	5, 6, 7	518*
CXI.	2, 3	288
	3	422
	9	328
	10	696
CXII.	1	696*
	5, 9	316
	10	556
CXIII.	7, 8, 9	721*
CXIV.	2	433*
	7	721*
	7, 8	483*
	8	411

Chap.	Verses.	Numbers where the Explications are given.
CXV.	4, 5	587*
	10, 11	696*
CXVI.	15	899*
CXVIII.	3	401
	15, 16	298
	21	417*
	27	391
CXIX.	2—7	392
	12—15	392
	17,18,65, 124, 125, 135, 176	409
	102, 103	619*
	105	274
	164	257
	164, 166	365
CXX.	4	908*
	5	799*
	6, 7	365
CXXI.	1	405
	6	298
	6, 7	401
CXXII.	3, 4, 5	392
	3, 5	253
	4	431*
	6—9	365
CXXIV.	2, 4, 5	518*
	4, 5, 6	556*
CXXV.	3	727*
CXXVI.	5, 6	484
CXXVII.	3	710*
	3, 4	695*
	3, 4, 5	357*, 724*
CXXVIII.	1	696*
	1, 2	617*
	1—6	340
	5, 6	365
CXXX.	5—8	179
	7, 8	328
CXXXI.	3	666
CXXXII.	2, 3, 5— 10, 17, 18	684*
	2, 4—7	205
	6—9	700*
	7	69
	9, 10, 17, 18	205
	11	608, 710*
	12	392
	17	316
	17, 18	272, 375
CXXXIII.	1, 2, 3	375
	3	340
CXXXV.	6	342
	7	419*, 644*
	7, 8	273
	15, 16	587*
	17	419*
CXXXVI.	5, 6	304

Chap.	Verses.	Numbers where the Explications are given.
CXXXVI.	5—9	527
	5—11	401*
CXXXVII.	1, 2	323
	5	298
	9	411*
CXXXVIII.	2	220
	3, 4	638*
CXXXIX.	12	527*, 687
	12, 13, 15	167
	13	710*
	15	222
	15, 16	199
CXL.	2, 3, 4	734*
	4	581
	10, 11, 12	455*
	13	238
CXLI.	1, 2	324
	1—5	325
	2	491
	16	411*
CXLII.	6	186
CXLIII.	3	186, 526*
	7	412
	8	179
	10	295, 304
CXLIV.	5, 6	405
	6	273
	8, 11	298
	11, 12	724*
	13	337
	13, 14	652*
CXLV.	4, 5, 12	288
	13	685
CXLVI.	3	64
	7	386
	7, 8	239
	16	295
CXLVII.	4	72
	8	405*, 594*
	8, 9	507, 644, 650*
	10	355
	11	696*
	12, 13, 14	374
	12, 14	365
	15, 16	67
	17, 18, 19	419*
	18, 19	71
CXLVIII.	2, 3	573
	2, 3, 4	401
	3	72
	4	71, 594
	7	342
	7, 10	650*
	7, 10, 11	388
	8	419*
	9	109, 405
	10	1100*
	14	316*

Chap.	Verses.	Numbers where the Explications are given.
CXLIX.	1	326
	1, 2, 3	326
	2, 3	323
CXLIX.	5, 6	131
CL.	3, 4, 5	323, 326

ISAIAH.

I.	4	768*
	6, 7	962*
	10	653*
	11, 12	412
	16	475
	18	67, 364, 1042*
	19	617*
	21, 22	887*
	30, 31	504*
II.	1, 2, 3	433*
	2, 3	405
	3, 4, 5	734*
	10	411*
	10—21	410*
	12—17	514*
	12, 14	405
III.	1, 2	727*
	1, 2, 8	433*
	3, 4	329
	7	314
	9	412*
	10	617*
	12	555*
	13	414, 639*
	13, 14	851
	15	412*
	17	240
	24, 25	637*
IV.	1	555*
	2	304
	2, 3	600*
	4	475*
	5	294, 594*
	5, 6	504*
	14	727
V.	1	375
	1, 2, 3	285
	1, 2, 4	918*
	3—6	433*
	5	632*
	6	594*, 644*
	9, 10	675*
	11, 12	323
	11,12,21,22	376
	13	386
	20	526*
	20, 22	618*
	25	652
	25—30	601*
	26, 28	355
	28	411
V.	30	526
VI.	1	220, 253, 297
	1, 2, 3	285*
	2	282
	6, 7	391, 580*
	9, 10	152, 260
	11	223
	11, 12	280
	12	304
VII.	4	559*
	11, 14	706*
	14	852
	14, 15, 16	617*
	14,15,16,22	304
	18, 19	410*
	20	66, 569*, 577
	22	617*
	23, 24	357
	24, 25	304
	25	405
VIII.	7	518*
	7, 8	569*
	8	304
	10	386
	13	696*
	14, 15	619*
	17	412
	19—22	386
	22	526, 619*
	23	447*
IX.	1	97, 447, 526
	1, 2	331
	3	727*
	4	329
	5	852
	5, 6	253, 365
	6	946*
	13, 14	559*, 577
	14	652*
	18	304
	18, 19, 20	386*,440,600*
	18, 20	746
	19	1082
	19, 20	617*
	25	417*
X.	3, 4	315
	5, 6	331
	5, 25, 26	727*
	6	652
	17	504*
	17, 18	750*

Chap.	Verses.	Numbers where the Explications are given.
X.	22, 23	397
XI.	1, 2	183
	2, 3	696*
	3,4,5,8,9 10	587*
	4	176, 183, 304, 727*
	5, 6	780*, 781*
	6, 7, 8	314
	8	410*, 581
	9	71, 275
	10	310
	10, 12	331
	12, 13, 14	333*
XII.	1—6	326
	2	260
	3	71, 483
	4	102
	6	313
	52	548*
XIII.	4	453*, 573, 734
	6, 7, 8	721*
	8	412*
	9, 10, 12, 13	304
	9, 13	413*
	10	72
	11	741*
	11, 15	315
	12	280
	12, 13	400
	13	1133*
	13, 14, 15	510
	13, 15	131
	17, 18	242, 710*, 724*
	17, 18, 19	357
	19	653
	19—22	1029*
	21	586*
	22	714*
XIV.	1—25	1029*
	2	811*
	5	727*
	6	331
	7, 9, 16, 17, 20, 21, 25	304
	12, 17, 21	223
	13	405, 687*
	14	594
	16, 17	730*
	16, 17, 20	697*
	16, 17, 21	741*
	19, 20	589*, 659*
	19, 20, 21	215
	20	768*
	21, 22, 23	724*
	24	608

Chap.	Verses.	Numbers where the Explications are given.
XIV.	29	727*
	29, 30	386*
	31	539*
XV.	2	577, 581*
	2, 3	637
	3	195, 652*
	4, 5, 8	393
	6, 9	329
	15, 16	569*
	30	315
XVI.	1	314, 405
	1—5	817*
	2	66
	9	484, 911*
	10	376
	14	532*, 799*
XVII.	5, 6, 11, 14	911
	6	532*
	7, 8	391, 485*
	11	179
	14	677*
XVIII.	1, 2	304
	1, 6	1100*
	2	518
	2, 7	331
	3	55, 741*
	4	594
	6	650*
	19	608
XIX.	1	36, 594*
	1—17	654*
	2	746*
	2, 18, 19	223
	4, 5	275
	5, 6, 7	518*
	6	627*
	8	513*
	11	654
	13	431, 654*
	14	235
	15	559*, 577
	18, 19	391, 548*
	18—25	654*
	23, 24, 25	340, 388
	24, 25	313
	25	585*
XX.	2, 3, 4	240
	3, 4	532*, 811*
	4, 5	406
	25	50
XXI.	2	357
	3	721*
	5	375
	6—9	278
	10	412
	11, 12	179
	14, 15	131
	15	734

Chap.	Verses.	Numbers where the Explications are given.
XXI.	15, 16, 17	357
XXII.	7, 8	208
	9, 10	453*
	12	195, 637*
	12, 13	617*
	16	411*
	21, 22	206
XXIII.	1, 2, 4, 5, 6	406
	1, 2, 14	514*
	1, 8	840
	1,10,13,17	304
	2—5	275*
	4	863*
	4, 5	721*
	15, 16	323
	17, 18	141
	18	617*
XXIV.	1, 2, 4, 5, 6, 11, 13, 16, 19, 20, 21, 23	304
	1,3,4,5,6, 18,19,20	697*
	3, 4, 10, 11, 12	223
	4, 5	741*
	6	280
	6, 7, 9, 10	376
	7, 8, 9	323
	7, 9	618*
	8	413*
	9	741*
	11, 12, 13	919
	12	208
	13	313, 638*
	18, 19, 20	400
	21, 23	401, 526
	23	270
	30	118
XXV.	1, 2, 3	223
	3	696*
	3, 7, 8	331
	4, 5	481*
	6	252, 1159*
	8	186, 484*
	10	1182
XXVI.	1, 2	223
	2	208
	2, 15	331
	4	411
	8, 13	102
	10, 11	652*
	11	504*
	12	365
	15	304
	16—19	721*
	18	741
	20	329

Chap.	Verses.	Numbers where the Explications are given.
XXVI.	21	315
	29	252
XXVII.	1	275, 581
	6	741*
	6, 7, 38	131
	7	315
	8	419
	9	391
	11	555*
	12, 13	654*
	13	405, 502*
XXVIII.	1, 3, 7	376
	2, 22	304
	5	272
	6	734*
	7	260
	7, 8	235
	15	186
	15, 18	701*
	16	417*
	22	397
	22, 24,25, 26	374
XXIX.	6	419
	8	750*
	9, 10	376
	10	152
	13	696*
	16	177
	18	152, 239, 526
	19	238, 577*
	22	381
XXX.	1, 2, 3	654*
	4, 5	331
	6	1154
	6, 7	654*
	10	260
	10, 11, 14	177
	11	412*
	15, 16	355
	17	548*
	20, 21	600*
	23	644*, 1159
	25	405
	25, 26	401
	26	257, 527, 962*
	27, 28	923*
	29	411
	31, 32	727*
	33	419, 578*
XXXI.	1, 3	355, 654*
	3	1082
	4	278, 601*, 850*
	5	282
	7	585*
	7, 8	131
	7, 8, 9	411*
	9	540*

Chap.	Verses.	Numbers where the Explications are given.
XXXII.	3	152, 260
	4	455*
	6	386, 750*
	6, 7	238
	9, 10	555*, 919*
	13, 14	304, 730*
	14	410*
	15, 16	730*
	17, 18	365
XXXIII.	1	183
	2	179
	3	331
	5	846*
	5, 6	102
	7, 8	365
	8	286
	8, 9	223
	9	304, 730*
	11, 12, 14	504
	15	71, 329
	15, 17	152
	17	304
	18, 19	453*
	19	455*
	20	799*
	21	514*, 518*
XXXIV.	1	331, 741*
	2	573*
	2, 3	405
	4	292, 403, 404 573
	6	314
	8	850*
	8, 9, 10	578*
	9, 10	304
	13	714*
	14	584*
	14, 15	406
	17	817
XXXV.	1, 2	288
	4, 5, 6	239
	5, 6	152
	6	455*, 518*
	7	627*, 714*
	9	388, 650
	9, 10,	328
	47	483*
XXXVI.	6	627*
XXXVII.	1, 2	195, 637*
	3	721*
	5, 9, 10	183
	6, 17, 23, 24	778
	14	183
	17	68
	19	585*
	24	405
	25	518*
	29	923*

Chap.	Verses.	Numbers where the Explications are given.
XXXVII.	30	706*
	35	409
XXXVIII.	3	97
	5, 6	183
	7, 8	706*
	10	453
	11	304
	18, 19	186
XL.	1, 2	1115*
	3	730
	3, 4	405
	5—8	507
	9	405
	9, 10	850*
	9, 10, 11	612*
	10	695*
	10, 12	629*
	11	314
	12	373
	14, 15	406
	16	388
	19, 20	587*
	20	1145*
	21	543*
	21, 23	304
	22	799*
	26	148, 453*, 573
	26, 28	294
	31	281, 283
XLI.	1, 2	409
	1—8	374
	1, 5	406
	2	357, 422*
	5	677*
	5, 18	304
	8, 9	768
	10, 13	298
	14	328
	15, 16	405
	16	419
	17, 18	118, 483*
	17, 18, 19	71
	18	518*
	18, 19	730*
	19	109, 375
	19, 20	294
	22, 23	706*
	25	102, 401
	29	419*, 587*
XLII.	1	183, 750*
	1, 19	409*
	3	627*, 951
	4, 10, 12	50
	5	294, 304, 750*
	6	239, 331, 701*
	6, 8	102
	6, 7, 8	239
	7	152

Chap.	Verses.	Numbers where the Explications are given.
XLII.	10, 11	406*, 730*
	10, 12	326
	11	405
	15	405, 518*
	15, 16	406
	16	526
	18, 20	260
	23	491
	24	97
XLIII.	1	148, 328, 696
	1, 2, 3	195
	1, 6, 7, 15	294
	2	504*
	3, 4	654*
	5	724*
	5, 6	422*, 768*
	5—8	239
	6	1133*
	7	102
	8	152
	8, 9	331
	10	409
	10, 13	401
	11, 12	811*
	14	514*
	16	275
	19, 20	518*, 730*
	20	650*
	23	324, 518
XLIV.	2, 24	710*
	3	71, 183, 518* 768
	3, 4	507*
	5	222
	8	411*
	9—20	587*
	10, 12	386
	11	412
	20	298
	23	326, 405
	23, 24	304
	24, 26	433*
	26, 27	538*
	28	220
XLV.	1	298
	1, 3	208
	3, 4	148
	6	401, 422
	8	594*
	8, 9	36
	8, 12, 18, 19	304
	10	721*
	11, 13	706*
	12	573
	12, 18	294
	13	811*
	14	654*
	16	177

Chap.	Verses.	Numbers where the Explications are given
XLV.	23	455*, 608
	23, 24	304
	24	693
	24, 25, 26	223
	25	768
XLVI.	1	650*
	1, 2	811*
	3, 4	710*
	6	627*
	9	1100*
	14	328
XLVII.	1, 2, 3	240
	1, 5, 8	687*
	2	518, 1153*
	5	526*
	8, 9	1121
	10, 11	237
XLVIII.	1	119
	2	357
	4	427
	8	710*
	10	750*
	12, 13	1057*
	17	328
	18, 22	365
	19	148
	21	411
XLIX.	1	148, 406
	1, 5	710*
	2	908*
	3, 6	409
	4	695*
	7	328
	8, 13	304
	9	526, 701*
	9, 10	481*
	10	386, 483
	11, 13	405
	12	1133*
	13	326
	15	710*
	17, 22	724*
	21	50
	22	331
	22, 23	433*
	23	31
	24, 25	811*
	26	1082
L.	2	275, 518*, 730
	2, 3	342
	4	179
	10	97, 696
	38, 39	587*
LI.	1	411*
	1, 2, 3	721*
	3	110, 326, 730*
	5	50
	5, 6	406

Chap.	Verses.	Numbers where the Explications are given.
LI.	6	304, 539*
	10, 15	538*
	12	64, 507*
	13	1057*
	14	71, 537*
	16, 17	1057*
	17, 18, 21	724*
	19	386
	20	652*
	21	376
	25	510, 697*
LII.	1	195, 850*
	1, 2	811*
	2	687
	3, 4	328
	7	365, 405, 612
	8, 9	326
	13	409*
LIII.	1, 4, 9	328
	5	365
	7	813*
	9	186, 659*
	10	768*
	11	409*, 655*
	12, 13	900
LIV.	1	721*
	3	223, 768*
	4, 5	331
	5	208, 328
	5, 12	208
	6, 7	555*
	9	608
	10	405
	10, 13	365
	11, 12, 13	717*
	12	401
LV.	1	376, 840*
	1, 2	617*
	2	1159*
	3, 4	205
	10, 11	644*
	12	405
LVI.	6	155
	6, 7	391
	8, 9	650*
	10, 11	239
	11, 12	376
LVII.	2	97
	3	141
	3, 4	768*
	5	411*
	7	405
	13	405
	20	275
	20, 21	365
LVIII.	2	946*
	5	295
	6, 7	240, 386
LVIII.	10	71, 526
	14	355, 617*
LIX.	2	412
	3, 7	329
	5	581
	7, 8	365
	9	526*
	9, 10	239
	10, 11, 12	781*
	17	395, 557*
	18	406
	19	183, 401, 422
LX.	2	526
	2, 3	422*
	3, 5, 11	331
	6	324, 491
	6, 9	242
	7	391
	7, 8	282
	8, 9	406
	9	50, 514, 724*
	10	295
	11, 12	208
	13	108, 606*
	13, 14	69
	16	31, 65
	17	70
	17, 18	365
	19, 20	401
	20	401
LXI.	1	183, 375, 684, 811*
	1, 2	612*
	2	413
	3	375
	6	155
	6, 7	1115
	8	695*
	9	768*
	10	395, 1189*
LXII.	1	274
	1, 2	148
	1, 3	272
	2	331
	5	1189*
	7, 8, 9	376
	8	608
	9	630*
	11	695*
	11, 12	328
LXIII.	1, 2, 3	922*
	2, 6	359
	4	413
	9	130, 412*
	13	328, 538*
	13, 14	355
	19	405
LXIV.	2	412

Chap.	Verses.	Numbers where the Explications are given.
LXIV.	7	177
	9	223, 850*
	10	220, 504*
LXV.	2	799*
	3	324
	3, 4	659*
	9	119, 405, 409, 433*
	11	435
	13	381
	15	148
	16	228, 608
	17	304
	17, 18	294
	18, 19	219
	21, 22	617*
LXV.	23	768*
	25	314, 581, 1175
LXVI.	1	69, 253
	3	340, 491
	6	220
	7—10	721
	8, 22	304
	10, 11, 12	365
	15, 16	340
	16	131
	18	455*
	18, 19	406, 427*
	20	355, 405, 1155*
	20, 22	433*
	22	768*

JEREMIAH.

Chap.	Verses.	Numbers where the Explications are given.
I.	5	710*
	9	79
	14, 15, 17	208
	16	324, 485*
II.	2, 6, 7	730*
	6	537*
	10, 11	406
	12, 13	483*
	13	71, 537*
	14, 15	601*
	17, 18, 36	654*
	18	518*, 569*
	21	768
	22	475
	27	1145*
	28	433
	30	131
	31	730*
	33, 34	329
	37	577
III.	2	730*
	2, 6, 8, 9	141
	3	644
	4	427
	6	405
	12	412*
	15, 16	700*
	17	253
	18	433*
	24, 25	724*
	25, 26	208
IV.	2	340, 608
	5, 6, 21	55
	7, 8	637*
	7, 23, 24 27, 28	304
	7, 26—29	223
IV.	8	195
	13	281
	13, 14, 27, 29	355
	14	475, 622*
	20	799*
	23, 24, 25	405
	23, 25	280
	24, 25, 26	1100*
	26, 27	730*
	27, 28	372
	27, 29	357
	29	411*
	30	750*
	31	315, 721*
V.	1	652*
	1, 2	918, 922
	1—7	141
	3	411, 412
	6	780*
	9, 29	750*
	12	131, 386
	13	419*
	15, 16	455*
	17	403, 724*, 911*
	24, 25	644
	26, 28	357
	28, 29	278
VI.	1	449*
	3	799*
	3—6, 22, 23	734*
	8	750*
	11	652*
	17, 18	55
	22, 23	355, 357

Chap.	Verses.	Numbers where the Explications are given.
VI.	24, 25	721*
	26	195, 637*, 1129*
VII.	4, 5	313
	9	324
	11	410*
	12, 13	261
	13	179
	17, 18	555
	17, 18, 34	652*
	17, 34	223
	24	412
	28, 29	66
	31	504*
	32, 33	659
	33	1100
VIII.	1, 2	401, 659*
	2	573*
	10, 11	365
	13	403*, 918*
	14	519*
	16	355
	19	587*
	20	911*
	21	372
	23	484
IX.	1, 2	357
	9	405*
	9, 10	1100*
	11	714
	14, 15	519*
	17	484
	19, 20	555*
	20	652*
	23	946*
X.	3, 8	1145*
	9	576*, 585*
	10	400
	11, 12, 13	304
	12	741*
	12, 13	273, 419*, 644*
	14, 15	587*
	14, 16	727*
	20	724*, 799*
	22	714*
XI.	4	540*
	5	228, 608
	7	179
	12	167, 324
	13	433, 652*
	13, 17	324
	16, 17	638*
	22	131, 386
XII.	2, 3	167
	4	650*
	4, 11, 12, 13	304
	7	220
XII.	8, 9, 10	650*
	9	1100
	9, 10	388
	10	632*
	10, 12	730*
	12	131
	12, 13	374
	16	608
XIII.	1—7	951
	1—7, 11	569*
	4—7	410*
	12, 13	376
	17	484
	18	272, 526
	19	365
	23	780*
	24	419*
	27	141
XIV.	2	208, 811*
	2, 3	372
	3	71, 537*
	3, 4	577, 644*
	5, 6	419*
	12, 13, 15	386
	16	386
	13—18	131
	14	866
	15, 16	652*
	16	659
XV.	1	750*
	3	1100
	4	208, 409
	8, 9	257
	9	401, 721*
	16	617*
	20, 21	70, 328
XVI.	3, 9	659*
	4	386, 1100
	5	1129
	13	71
	15, 16	405
	16	513*
XVII.	1, 2	391
	5	1082
	7, 8	481*, 518*
	8	109
	10	167
	11	236, 721*
	13	483*
	13, 14	222
	18	1115*
	24, 25	208, 223
	26	324, 449*, 491
XVIII.	1—4	177
	13, 14, 15	411*
	15	324
	17	412, 419
	18	624*

Chap.	Verses	Numbers where the Explications are given.
XVIII.	21	315, 386
XIX.	1, 2, 10, 11	177
	2	734*
	7	1100
	9	1082
	11, 12	659
	13	573
XX.	1—6	811
	12	167
	15, 16	725*
	41	324
XXI.	8	186
	12	376
	13	411*
XXII.	2	734*
	5	608
	16	238
	22	811*
	23	721*
XXIII.	3	1133
	5, 6	433*
	8	768
	9	313
	9, 10	376
	10	304, 730*
	14	141, 653*
	15	519*, 946*
	19	419
	26	866
	29	411*
XXIV.	1—10	403
	6	68
	10	386
XXV.	3, 4	179
	6, 7, 14	585*
	9	409
	10	274
	14	98
	15, 16, 28	960*
	17	406
	24, 25, 26	357
	27	235
	29, 30, 31	601*
	31, 32, 33	304
	32	419
	32, 33	659*
	35	315
	36, 37	365
XXVII.	5	304
XXVIII.	6	228
XXIX.	5	388
	5, 28	617*
	14	811*
	16, 17	403
	17, 18	386
	23	141
XXX.	6	381
	6, 7	721*

Chap.	Verses.	Numbers where the Explications are given.
XXX.	9, 10	677, 696
	10	768*, 811*
	16, 18	811*
	18	799*
	18, 20	724*
	22	419*
	23	419
XXXI.	4, 13	863*
	8	721*
	8, 9	239
	9	71, 483*
	10	50
	10, 11, 12	374
	11, 12	375
	14	1125*
	15, 16, 17	695*
	16	484
	21	219
	21, 22	555*
	27	280, 768*
	27, 31, 33, 34	433*
	29, 30	556*
	31—34	701*
	33	222
	33, 34	826*
	35	275, 401, 527, 610
	35, 36	768*
	36 37	629*
XXXII.	4	388
	8, 44	449
	19	250
	30	585*
	38, 39, 40	701*
	39, 40	696*
	41	750*
	42, 44	223
XXXIII.	3	223
	6, 9	365
	9	696
	13	449, 453*
	15, 16	433*
	15, 16, 17 / 20, 21, 22	444*
	20, 21, 25 / 26	527*
	21	155
	22	573, 768
	25, 26	610*, 768*
XXXIV.	17	386
	18, 19, 20	279
	20	1100
XXXV.	19	639
XXXVI.	15	331
	30	481*
XXXVII.	7, 10, 11, seq.	573
XXXVIII.	6—13	537*

Chap.	Verses.	Numbers where the Explications are given.
XXXIX.	4	388
XLII.	13—18	386
	13, 14, 16	
	17, 18, 22	
XLIII.	9—12	540*
	10	409
XLIV.	3,5,8,15,18	324
	8	585*
	9	696
	12, 13, 27	386
	17,18,19, 21, 25	324
	17,18,19,25	401
	26	608
	29, 30	706*
XLV.	7	555*
	9	652*
XLVI.	2, 6, 10	569*
	2, 7, 8, 9	654*
	4	557*
	6, 7, 8	518*
	22	1145*
	22, 23	581
	27	811*
XLVII.	2	223
XLVIII.	10	866*
	17, 18	727*
	25	316
	26	235
	28	411*
	32, 33	376, 919*
	33, 34	922*
	37	195
	37, 38	637*
	38	652
	46, 47	811*
XLIX.	1, 2, 3	435*
	2	504
	3	195, 237, 637*
	9	919*
	16	410*
	18, 33	63
	21	400
	24	721
	25, 26	652, 734*

Chap.	Verses.	Numbers where the Explications are given.
XLIX.	29	799*
	32	417*, 419
	33	280, 714*
	34—39	357
	35	357
	36	418*
L.	6	405
	9,14, 29,42	357
	13	502
	16	911*
	19, 20	433*
	30	652*
	33, 34	811*
	34	328
	37, 38	355
	37, 40	653
	38	304
	38, 39	587*
	42	275
	43	355, 721*
LI.	3	357, 557, 373
	7	376, 960*
	9	594
	14	608, 622*, 750*
	15	304, 741*
	15, 16	419*
	16	273, 417*, 644*
	17, 18	587*
	19	727*
	20, 21	355
	20—23	863*
	22	555*
	25	405, 411
	33	911*
	34, 37	714*
	36	483*
	36, 42	275
	37, 38, 39	601*
	39	481*
	39, 57	187
	43	63
	63, 64	569*

LAMENTATIONS.

I.	2	484, 727*
	4, 15, 18	863*
	8	240
	11, 16, 19	750*
	15	922*
	16	724*
	18	811*
	18, 19	270
II.	1	69, 413*
	3	316
	4	357, 799*
	7	391
	9	386
	10	195, 637*, 1175*
	10, 13, 21	863*
	11, 12	376
	11, 19	652*
	12	750*
	13	316

Chap.	Verses.	Numbers where the Explications are given.
II.	16	556
	19	187
	21	315
	22	413*
	37, 38	650*
III.	8—11	781*
	10	555*
	15, 17	365
	15, 18, 19	519*
	56	419*
IV.	1, 2	242
	2	850
	5	1042*
	5, 8, 14, 18	652*
	6	653
	7	364
	7, 8	196, 372
	10	183
	11, 12, 14	239
	12	741*
	13, 14	329
IV.	16	412*
	19, 20	375
	20	281, 419*, 684*
	21	240, 960
	24	195
V.	2, 4, 6, 8	654*
	4	1145*
	8, 9, 10	386
	9	131, 730*
	10	540*
	10, 11, 12	863
	10—13	655*
	11, 12	555*
	12	412*
	12, 14	270
	13	1182*
	14, 15	326
	16, 17	272
	17	152

EZEKIEL.

Chap.	Verses.	Numbers where the Explications are given.
I.	4	594*
	4, 6, 23, 26	283
	4, 13, 26, 27	504
	5, 6	280
	5, 6, 10, 13, 22, 26, 27, 28	277
	7	69, 70, 279
	10	600*
	22	931
	26	253, 280, 297
	26, 28, 29	595*
II.	1, 2	666
	4	412*
	4, 6	544*
	8, 9, 10	222, 619*
	9, 10	299
III.	1	622
	1, 2, 3	222
	1, 2, 3, 4	619*
	5, 6	455*
	7, 8	427
	8	412*
	9	411
	11, 13, 14	644*
	13	283
	23, 24	666
IV.	3	706*
	4	600
	10—17	617*
	16	727*
	16, 17	71
V.	1	66
	1, 2	577*
V.	2, 12	419*
	6, 7, 17	633*
	10	617*, 724*
	11, 12, 16, 17	386
	16	727
	17	388
VI.	1—10	811
	3, 4	405
	3, 4, 6, 13	319
	6, seq.	240
	11, 12	386
VII.	2, 23	304
	5, 6, 7	610*, 612*
	6, 7, 10	179
	15	131, 386
	17, 18, 19	677*
	18	66, 577
	19	750*
	20	827*
	22	412
	26, 27	237, 624*
VIII.	10	650*
IX.	3, 11	951
	4	594*
	4, 5, 6	427*
	4, 6	863*
	5, 6	315
	6	270, 555*
X.	1	253, 297
	2, 6, 7	951
	3, 4	36
	3, 4, 5	630*
	4	220
	5, 21	283

Chap.	Verses.	Numbers where the Explications are given.
X.	12	152
	15, 20	277
	19	179, 422*
XI.	6	652*
	17	600*
	19	1082
	22, 23	422*
XII.	1—12	811*
	2	152
	14	419*
	18, 19	71
	19, 20	304
XIII.	2, 3, 8	624*
	3	183
	5	734*
	10, 16	365
	11	503*
	11, 12	237
	13	419
	16	405
	19	186
XIV.	3—6	587*
	7, 8	412
	3	727
	13, 15, 17, 19, 21	388
	13, 15, 21	386
	16,17,18,20	724*
XV.	7	412
XVI.	3	617*
	5,6,9,22, 36, 38	329
	8	283, 608
	8, 9, 10, 13	375
	9	475*
	10—14, 16, 17, 18	195
	10, 13	1143*
	11,13,17,18	242
	12	272, 577*
	13, 19	619*, 1153*
	15, 26 29, 32, 33 35, seq.	141
	17	725*, 827*
	18	491
	18, 19	324
	20, 26, 45	724*
	24, 25, 31	652*
	26	1082
	26, 28, 29	654*
	31, 32	695*
	46—50	653*
	49	238
XVII.	1—8	281
	10	419
	11, 12	126
	23	283, 1100*
XVII.	24	109
XVIII.	2, 3, 4	556*
	5, 6	555*
	7	240
	10—13	329
	12	238
	17	195
	18—21	186
	31	183
XIX.	1, 7	304
	3, 6	280, 722
	3, 7	601*
	10—14	727*
	10, 12, 13 14	504*
	12	419
	13	730*
XX.	26, 31	724*
	31	504
	32	183
	34—37	730*
	35	412
	40	405
XXI.	2, 3	504
	3	109, 412*
	13	183
	14—20, 33	131
	20, 21	600*
XXII.	18—22	540*
	24—25	357, 644
	29	238
XXIII.	2, 3, 4	555
	2—33	654*
	2, 3, 5, 6, 7, 11, 14 16,17,seq.	141
	4, 5, 6	576*
	4,8,9,10, 18, 28, 29	240
	5, 6	355
	12, 14, 16	827*
	26	195
	32, 33, 34	960*
	37	724*
	47	315
XXIV.	21, 25	724*
XXVI.	2	208
	7	654*
	7, 8, 10, 11	355
	11	1145*
	11, 12	652*
	13	326
	13, 14	323
	15—18	275
	16	275, 395, 687*
	16, 18	406
	19, 20	538*
	21	314

Chap.	Verses.	Numbers where the Explications are given.
XXVII.	1 to end	840
	4, 5, 6, 8, 9, 25	514*
	6, 15	1146*
	7	1042*, 1143*
	7, 16, 20, 23	195
	7, 24	576*
	8, 9	1170*
	13	170, 750*, 1156*
	13, 14	355
	16, 22	717*
	17	375, 433*, 619*
	18	376
	22	242
	26	419
	26, 27	538*
	29, 30	514*
	30	1175*
	31	195, 637*
	35	406
XXVIII.	3, 4, 5	514
	4, 5	236
	4, 13	242
	5	840*
	7, 8	315, 537*
	12, 13	717*
	12, 14, 15	277
	13	110
	13, 15	294
XXIX.	1—12	654*
	3	342
	3, 4	714*
	3, 4, 5	513*
	5	1100
	6, 7	627*
	11—14	633*
	13—16	654*
	18	577
	21	316
XXX.	1—8	654*
	1 to end	654*
	2	66
	11, 12	518*
	15, 16	721*
	18	594
XXXI.	1, 2, 3, 10, 12, 13	388
	2—9	388
	2, 3, 5, 6, 10, 13	650*
	3, 4	518*
	3, 8, 9	110
	5, 6	1100*
	15	372, 538*
	15—18	654*
XXXII.	2	714*
	7	372
	7, 8	72, 401, 526
	8	304
	10, 11, 12	131
	18, 20, 22, 23, 24	659*
	23—27	304
XXXIII.	5	55
	27, 28	388
	28	405
XXXIV.	3	67
	5, 8	388
	6	405
	7	411*
	12	594
	18, 19	632*
	21	316
	23, 24, 25	701*
	23, 25, 28	650*
	24	409
	25, 27	365
	25, 28	388
	26, 27	340, 644*
	31	280
XXXVI.	4, 14	411*
	6, 9	304
	8	405
	9	768
	9—14, 38	280
	25	587*
	26	183, 1082
XXXVII.	8, 9	419*
	9, 10	418*, 665*
	10	666*
	11—14	899
	13, 14	659*
	16, 17	222
	16, 17, 19, 20	1145*
	16, 17, 19, 22	448
	16, 17, 19, 22, 25, 26, 27	433*
	24	409
	24, 26, 27	701*
	25, 26	365
XXXVIII.	9	594
	15, 16	355
	18, 19, 20	400, 513, 650*
	19, 20	342
	20	1100*
	20, 21	405
	22	578*
	23	644*
XXXIX.	4	1100
	6	406
	8, 9	357
	9, 12	257

Chap.	Verses.	Numbers where the Explications are given.
XXXIX.	17—21	329,417*,650*
	17, 20, 21	355
	17, 21	1100*
	18—21	388
	19	1159*
	23	412
	28, 29	412
XL.	1, seq.	223
	2	405
	3	70, 951
	3—17	627, 629*
	17—22, 31, 34	630
	23—31, 44	630
XLI.	1—5, 13, 14, 22	627, 629*
	2	391
	18, 19, 20	277
	18, 19, 20, 25, 26	458
XLII.	1—14	630
XLII.	1 to end	627
XLIII.	1, 2, 4	179
	1, 2, 4, 5	422*
	3	71
	4—7	630*
	4, 7	253
	10, 11	629*
XLIV.	1, 2	422*
	25	186
XLV.	17, 18	951
	23	257
XLVI.	1	422*
XLVII.	1—12	518*
	1, 2, 7, 8	179
	1,2,8,9,12	422*
	1,8,9,10,11	513*
	3, 4, 5, 9	629*
	8—11	342
	12	109
XLVIII.	1—8, and 17—34	417
	1, 2, 34, 35	438*

DANIEL.

II.	31—35	1029
	32, 33	70, 577*
	32, 33, 34, 41, 42, 43	176
	34, 35, 43	411*
	43	237
III.	1—7	1029
IV.	3, 22, 29	257
	7, 8, 9	109
	7—13	650*
	7—14	1029
	7—11, 17, 18	1100*
	27, 28, 29	650
V.	1	587*
	1 to end	1029
	2, 3, 4	220
	2, seq.	242
	2—5, 21	376
	2, 5, 25, 26	453
	12, 14	183
	23, 24	391
	25—28	373
VI.	8, 9, 10	1029
VII.	2, 3	418*
	3, 4, 5	650*
	3—7	1029
	3, 7, 8, 20—24	316*
	5	781*
	5, 7	556*
	6	780*
	9	67, 195
VII.	9, 10	336, 504*
	13	63, 594*
	14	331, 455*
	15	186
	22, 23	526*
	23	697*
	25	610*
	33	36
VIII.	1—14	817
	3—12, 21, 25	316*
	7, 10	632*
	7, 20, 24	675*
	8	418*
	9, 10, 11	72
	10—14	573*
	14	612*
	14, 26	179
	23	412*
IX.	10	409
	16	405
	24	375, 624*
	24—27	684*
	25	375, 652*
	26	315
	27	397, 1100*
X.	3	375
	4	79
	5, 6	69, 504*
	5—12	77
XI.	1 to end	31
	4	418
	8, 33	811*

Chap.	Verses.	Numbers where the Explications are given.
XI.	13, 25	573*
	38, 39	717*
	40	355, 514*
	42, 43	654
XII.	1	199, 222
	3	72
	7	608
	24	610*

HOSEA.

I.	2	141
	7	734*
	7, 11	119
II.	2, 3	730*
	2, 3, 4	240
	5	237
	11, 12	403
	12	388
	13	324
	18	357,734,1100*
	18, 19	329,388,650*, 701*
	19, 20	946*
	21, 22, 23	304, 375
	23	768
	59	67
III.	1, 2	374
	5	205
	13,14,15,16	730*
IV.	1, 3	513, 1100*
	2, 3	342
	7, 10, 11	141
	9	98
	11,12,17, 18	376*
	12	727*
	13	324, 405
	17, 18	887*
	17, 18, 19	283, 419*
	19	250
V.	13	962*
VI.	10, 11	811*
VII.	1	193
	2	532*
	3	644*
	7	481*
	11,13,16	654*
	16	866*
VIII.	1	55
	3, 4	242
	3—8	540*
VIII.	4, 5, 6	279
	7	419
	11	391
IX.	1, 2	695*, 922
	1, 3, 6	654*
	2, 4	376
	6	799*
	7, 8	624*
	10	403, 918*
	11	721, 1100*
	11, 12, 14 16	710*
	11, 16	622*
X.	1, 2	391
	7, 8	391
XI.	1	654*
	2	324
	9, 10	1100*
	9, 10, 11	275, 724*
	10	278
	10, 11	601*
	11	654
XII.	1	866*
	2	375,419*,654*
	4, 5	710*
	9, 11	236
	10	799*
	14, 15	624*
XIII.	2	587*, 1186
	2, 3	539*
	5, 6, 7	780*
	7, 8	781
	8	388
	12, 13	710*
	13	721*
	14	186, 328
	15	419,483*,730*
XIV.	3	279
	4	355
	6, 7	638*
	7	324

JOEL.

I.	2	109
	4, 5	543*
	5, 10, 11	376
	6, 7	556*
	6, 7, 12	403*
	8, 13	637*
	9	376
I.	10	375
	10, 11, 12	374
	11	911
	12	458*
	16, 18, 20	650*
	19, 20	730*
	21, 22, 23	650*

Chap.	Verses.	Numbers where the Explications are given.
II.	1	405
	2	372, 594
	3	730*
	6	412*
	9	193
	10	400, 401, 526
	10, 11	72
	11	261, 414, 573
	14	340
	20	372
	22	109, 403
	23, 24	375, 644*, 922*
	24, 25	543*
	25	573*
III.	1	624*
	2	183
	3	539*
	3, 4	329
III.	4	401, 526*
	17	630*
IV.	3	376, 864*
	4, 5	242
	4, 5, 6	433*
	6	261
	6, 18, 20	119
	9	730*
	12, 13	911*
	13	922
	15	72, 372, 401, 526
	16	601*
	16, 17, 21	850*
	18	376, 405, 483, 518*
	18, 19, 20	433*
	19	654*

AMOS.

Chap.	Verses.	Numbers where the Explications are given.
I.	2	850*
	3,6,9,11,13	532
	14	419
II.	1, 4, 6	532
	2	601*
	3	315
	14, 15, 16	357
	15, 16	355
III.	7	409
	7, 8	601*, 624*
	8	278
	12	163
	14	316, 391
	15	1146*
IV.	2	513*,560*,608
	6	556*
	7, 8	644
	8	532*
	9	403, 638*
	12, 13	405
	18, 20	526
V.	4	1146*
	4, 6, 15	448*
	7, 11, 12	519*
	11	376
V.	12, 15	208
	16	652*
	18, 19	781*
VI.	1, 4, 5, 6	163
	3, 4	279
	5, 6	448*
	6	375, 376
	8	608
	8, 9	675*, 750*
	12	355
	13	316*
VII.	10	637*
	11, 13	863*
	15, 16, 17	624*
VIII.	4	238
	9	401
	10	66, 195
	11—14	386
	12, 13	71
IX.	3	581
	4	811*
	6	275
	13, 14	405
	13, 14, 15	376
	14	811*

OBADIAH.

Chap.	Verses.	Numbers where the Explications are given.
I.	3	410*
	4, 5	919*
	5	193
I.	8	448
	11	811*
	18	488*

JONAH.

Chap.	Verses.	Numbers where the Explications are given.
II.	1, 3	622*
	4	518
II.	4, 6, 7	538*
	5, 8	220

Chap.	Verses.	Numbers where the Explications are given.
II.	8	750*
III.	5, 6, 8	195
IV.	1, 3	401
IV.	5—11	401
	8	419

MICAH.

I.	3	714*
	5	714*
	7	141, 587*
	7, 8	695*
	8	1129*
	15	1175
	16	724*
II.	8	395, 555*
III.	4	412
	5	556
	5, 6	401
	6	372, 624*
	8	183
IV.	1, 2	405
	1, 2, 3, 7, 8	850*
	1, 3, 4	403
	2	220
	3	176, 734*
IV.	5	97, 102
	8	685*
	8, 9, 10	721*
	13	316
V.	3	687*
	6, 7, 8	278
VI.	1, 2	405
	6	336
	14	328
	15	375, 376, 638*
VII.	1	919
	1, 2	918*
	8	526
	10	652
	12	569*, 654*
	14	727*
	17	581
	19	538*

NAHUM.

I.	3	69, 594*
	3, 4, 5	405
	4	419, 518
	5	741*
	5, 6	400, 405
	6	411*, 414
II.	1	405, 433*, 612
	4, 5	364
	5	652*
II.	12	278
	14	539*
III.	1, 2, 3, 4	355
	1, 3, 4	141
	1, 4, 5	240
	10	652*
	12	403
	14, 15	177, 540*
	15, 16, 17	543*

HABAKKUK.

1.	6, 8, 9, 10	355
	6, 9	811*
	8	780*
	8, 9	281
	12	411*
	14, 15, 17	513*
II.	11	1145*
	15, 16	235, 240
	16	960*
	17	650*
	18, 19, 20	587*
II.	20	220
III.	4	316
	6	629*
	8	518*
	8, 9	357
	8, 15	355
	10, 11	401
	14	727
	15	355
	16	622*
	17	403, 638*

ZEPHANIAH.

I.	2, 3	342
	3	280, 513, 1100*
	5	573
	8	195
	13	376
I.	15	526, 594
	15, 16	502
	16	417*
	18	397
II.	2, 3	413

Chap.	Verses.	Numbers where the Explications are given.
II.	9	331, 653*
	11	50
	11, 12	406
	13, 14	650*
	14	502*
	14, 15	388
III.	5	179
	6	223, 417*, 652*
	13	677, 866*
	20	811*

HAGGAI.

Chap.	Verses.	Numbers where the Explications are given.
II.	6, 7	400
	7, 8, 9	220, 242
	9	365, 400
II.	18, 19	403
	22	355

ZECHARIAH.

Chap.	Verses.	Numbers where the Explications are given.
I.	1—8, 15	355
	6	98
	8	364
II.	1—4	316
	5, 6, 8	629*
	10, 11	418
	14, 15, 16	433*
	15, 16	119*
III.	1, 2, 3	740*
	3, 4, 5	195
	9, 10	717*
IV.	2, 3	375
	10	403, 417*
	11, 14	724*
	12, 14	639
V.	2, 3	675*
VI.	1	405
	1, 2	364
	1, 5	418*
	1—8, 15	355*
	15	1133*
VIII.	3, 4, 5	223, 652*
	4	727*
	5	863*
	7	422
	9	220
	9, 10, 12	695*
	13	340
	16	208
	21, 22	331, 412
	22, 23	433*, 675*
	23	455*
IX.	4	55, 504*, 538*
	7	556*
	8	573
	9	31, 850, 1082
	9, 10, 11	329
	9, 13	433*
	10	355, 518* 569*, 734*
	10, 12, 13, 14	357
	11	537*
	12	1115
IX.	13	724*
	14	419, 502*
	17	863*
X.	1	644*
	3	817
	3, 4	355, 357
	3, 4, 6, 7	433*
	5	734*
	6, 7	376, 448*
	8, 9, 10	328
	9	768
	10, 11	654*
	11	518*, 538*, 727
XI.	3	601*
	3, 4, 5, 7	315
	17	131, 152
XII.	1	304, 1057*
	2	960*
	4	152, 239, 355
	4, 6, 7	433*
	6	600*
	7	799*
	7, 8, 9	205
	11—14	555*
	14	1129
	16, 19	365
XIII.	1	205
	1, 2	483*
	2, 3, 4	624*
	4	395
	8, 9	242, 532*
XIV.	2	152, 555*
	3, 4, 5	405
	4	638*
	7	275, 612*
	8	71, 422*
	12	455*
	12, 15	584*
	13, 14, 15	650*
	14	242
	16, 17, 18	654*
	17	644
	20	204, 355

MALACHI.

Chap.	Verses.	Numbers where the Explications are given.
I.	3	730*
	6	696*
	8	152
	9	412
	11	102, 324, 401, 422, 491
	14	725*
II.	4, 5	365
	4—7	444*
	4, 5, 6, 8	701*
	5	696*
	6	97
	7	130
	9	412*
	10	294
	13	484
II.	14	701*
	15	768*
III.	1	220, 701*
	1, 2, 3	242*
	1—4	444*
	1, 4	433*
	2	414
	5	695
	10	109
	11, 12	304
	14	372
	19	540*
	20	279, 283, 401
	22	409
	23, 24	624, 724*

MATTHEW.

II.	1, 2, 8	422*
	1, 2, 9	72
	8	395
	11	242, 324, 491*
	13, 14, 15	654*
	18	695*
III.	1, 2, 3	730
	4	395, 543*, 619*
	11	183
	11, 12	374
	11—16	475*
IV.	1	740
	1, 2	633
	1, 2, 3	730
	5	223
	8	405
	13—18	417
	16	526
	18, 19	513*
	18, 19, 20	820
V.	3	223
	3, 6	118
	5	304
	10, 11, 12	122
	11, 12	695*
	14	405
	14, 15	223
	19—24	746*
	21, 22	693*
	29	152
	29, 30	600*
	33, 34	325
	33—37	608*
	38—42	556*
	44, 45	254, 644*
V.	45	401
	48	254
VI.	2—6	695*
	7, 8	325
	9	102
	10	48, 295, 683*
	17	375
	19, 20	193
	22, 23	152, 274, 313, 1081*
	25	750*
	33	683*
	34	600*
VII.	1, 2	629*
	3, 4, 5	746*
	6	1044*
	8	411
	11	254
	15	195
	16	403
	16—21	109
	19—27	212, 231
	21	254
	22, 23	624*
	24, 25	411*
	24—27	644*
	24, 25, 27	419
	24, 27	108
VIII.	3	79
	8, 10, 13	815*
	11	146, 252, 422
	12	48
	14, 15	79
	20	63
	21, 22	186
	23—26	514

Chap.	Verses.	Numbers where the Explications are given.
VIII.	28	696*
IX.	15	1189*
	16, 17	195
	17	376
	20, 21	195
	27—33	239
	29	79
	31	295
	33	239
	37, 38	911*
X.	5, 6	223
	9	242
	12, 13, 14	365
	16	581*
	17, 18	122
	21	366, 724*
	22	102
	23	223
	24, 25	409*
	34	131
	41, 42	624*, 695*
XI.	5	612
	15	108
	21	637
	23, 24	653
XII.	24, 26, 28	740*
	25	223
	31, 32	778*
	33	109
	38, 39, 40	706*
	39	433
	44, 45	815*
	45	267
	47—50	46
	49	746*
XIII.	1, 2	514
	5, 6	401, 411
	9	239
	12	413*
	13	724*
	13, 14, 15	108, 260
	16	1081*
	17	624*
	18, 19, 20	1162
	19, 38	48
	20, 21	47
	23	239, 250
	24, 25	187
	24—30	374, 426*
	24—30, 36—43	911*
	25	108
	27—30, 37—42	397, 624
	29	252
	31, 32	1100*
	37, 38	63, 426*

Chap.	Verses.	Numbers where the Explications are given.
XIII.	38	31, 683*
	38, 39	374, 740
	41, 42, 49, 50	540*
	41, 49	130
	43	108, 401
	44	840
	44, 45, 46	863*
	45, 46	840, 1044*
	47, 48, 49	513*
XIV.	15—21	430
	15—22	548, 617
	15, 21, 23	340
	24—33	514
	36	79
XV.	1—6	433
	7	295
	11, 17, 18, 19	580*
	14	537*
	17—20	622*
	32	340
	32, seq.	617
	34—38	257
XVI.	1—4	706*
	15—19	209, 411*
	16, 17, 18, seq.	206
	17	98, 329, 1082
	18, 19	9
	19	206, 333
	22, 23	740
	24	122, 864
	26	328, 443
	27	63, 250
XVII.	1	405
	1, 2	401
	1—4	64
	1—10	594*
	2	195, 196, 412*
	5	906
	5—8	77, 79
	12, 22	63
	14—20	815*
	19, 20	405
	20	405
	24	893*
	24—27	513*
XVIII.	6	1182*
	8	63
	9	152, 186
	10	254, 412*
	12	405
	14	295
	15	746
	17	186
	18	63, 206, 411*

Chap.	Verses.	Numbers where the Explications are given.
XVIII.	19, 20	411, 815*
	20	102, 532*
	21	746
	21, 22	257
	35	746
XIX.	3—12	710*
	4, 5, 6	725*
	16, 17	112
	16—22	934
	20	687*
	28	9, 206, 253, 270, 333, 430, 851
	28, 29	297
	29	102, 724*
XX.	1—17	194
	18, 19	655*
	20, 21, 23	600*
	25—28	409
	26	155
	28	39, 328
XXI.	1	405
	2, 4, 5	850
	5	31
	9	102
	12	840*
	13	325, 410*
	18, 19	403
	19	109
	19, 20	386
	21, 22	815*
	31	48
	33	122*
	33—44	122
	42	417
XXII.	1—15	252
	11, 12, 13	195
	35	750*
	37—40	250
	42	298
	42—45	205
XXIII.	8	46, 684*
	8, 9	746*
	8—11	735
	9	254, 967*
	11, 12	155
	16	608*
	16, 17	220
	16—22	391
	16, 17, 19, 24	239
	22	253
	25, 26	960*
	26, 27	475*
	27, 28	433
	27, 29	659
	30, 34, 35	329
	33	581
XXIII.	34	122, 655*
	39	1, 2
XXIV.	1, 2	220, 1189
	2, 3	391
	3	405, 706*
	2, 30, 39, 42	870
	5, 23, 24	684*
	6, 7, 8	734*
	7	48
	7, 8	386, 400
	9	315
	9, 10	102, 137
	9, 11	122
	9, 21, 29	47
	11, 23—27	102
	11, 24	624*
	14—31	193
	15	684*
	16	405
	17, 18, 19, 21	721
	19	710
	22	403
	24	706*
	26	730*
	27	422
	27, 30	63
	29	72, 401, 526
	29, 30, 31	39
	30	36, 304, 431, 594*, 906
	31	55, 418, 502, 910
	38	617*
	38, 39	1162
	40, 41	555*, 1182*
	42	187
	42, 43	193
	42, 44	194
	50	194
XXV.	1, 2	548, 675*
	1—8	274
	1—11	375
	1—12	212, 250, 252
	1—13	187
	9, 10	840*
	10, 11, 12	208
	13	194
	14	741*
	14—38	675
	29	413*
	31	63, 130, 253, 297, 687
	31—46	250
	32, 33, seq.	267
	33, 34, 41	600*

Chap.	Verses.	Numbers where the Explications are given.
XXV.	35	118
	35, 37, 44	386
	35, 42	617*
	36, 38	240
	40	746*
	41	740*
	41, 42, 43	212
XXVI.	2, 24, 45	63
	26	146
	26, 27	340
	26—29	329
	27	701*
	27, 28	960
	28	329
	29	252
	34	9
	34, 69—74	250
	47	1145
	51, 52	131
	53	430
	61	391
	63, 64	36, 298, 687*
	64	63, 906
	67	412*
XXVII.	24	475
	29, 30	577
	29, 30, 48	627*
	34, 48	519*
	38	600
	45	526*
	51	220
	51, 54	400
	52, 53	659*, 899*
	53	223
	66	400
XXVIII.	1, 2	400
	2	687*
	3	195, 196
	18	137
	29	183

MARK.

I.	2, 3, 4	730
	6	543*, 619*
	12, 13	650*, 730
	13	633
	16, 17	513*
	22	293
II.	4, 9, 12	163
	15, 16	617
	19, 20	1189*
	20	724*
	21, 22	195
III.	9	239
	13, 16, 17	820
	17	821*
	23	72
	28, 29	778*
	33, 34, 35	746*
IV.	1, 2	514
	5, 6	401, 411
	9, 23	108
	11	260
	15	740*
	20	239
	24	250
	24, 25	629*
	26—29	911*, 1153
	32	1100*
	36—40	514
	38, 39, 40	419
	39	514
V.	27, 28, 30	195
	37	820
VI.	13	375
	37—44	430
VI.	38—43	548
	41	340
	48—52	514
	56	195
VII.	1—14	433
	5	97
	11, 12	706*
	16	108
	18, 19, 20	622*
	32, 34, 35	455*
	37, 38, 39	622*
VIII.	5—9	257
	6, 7	340
	17, 18	260
	22—27	239
	31	63
	33	740*
	34	864, 893*
	37	328
	38	433*
IX.	1—11	594*
	2	405
	2—8	64
	3	196
	12, 31	63
	13	67
	17, 18, 25	556*
	27	906
	35	155
	41	695*, 960*
	42	1182*
X.	3	195
	6	725*
	6—9	555*

Chap.	Verses.	Numbers where the Explications are given.
X.	10	122
	17, 19, 20, 21	893*
	19, 20, 21	934
	29, 30	724*
	35—40	600*
	38, 39, 40	893*
	42, 43, 44	409
	45	328
XI.	9, 10	340
	12, 13	403
	12, 13, 14, 20	386
	13, 14, 20	109
	15	840*
	17	325, 410*
	22, 23	405
	22, 23, 24	815*
	24	411
	24, 25	325
	24, 25, 26	405
XII.	2—9	315
	9	122
	33, 38	750*
	36	298, 687*
XIII.	1—5	220
	3	405
	4	706*
	7, 8, 9	734*
	8	386, 400
	10	417*
	12	315, 724*
	13	102, 325
	14, 15	405

Chap.	Verses.	Numbers where the Explications are given.
XIII.	17	710*
	19, 24	47
	21, 22, 23	684*
	22	706*
	24, 25	401, 526
	26	36
	27	418*, 594*
	28, 29	403
	35, 36, 37	187
XIV.	22	146, 701*
	22, 23	340
	22—25	329
	23, 24	960
	24	329
	43, 48	1145
	61	298, 687*
	61, 62	594*, 906
	62	36
	65	412*
XV.	19	577
	19, 36	627*
	23, 36	519*
	27	600
	33	526*
	34	220
XVI.	5	687*
	5, 6	298
	14—19	820*
	15	342, 513
	17	455*
	17, 18, 20	706*
	18	581
	19	298, 687*, 1087*

LUKE.

I.	1, 50	696
	8	730
	11	298
	15, 41, 44	710*
	17	724*
	19	414, 639
	24, 25	721
	31, 32, 33	328
	32	253
	35	328
	53	118, 236, 386
	64, 68	340
	68, 69, 70	316
	72, 73	608
	79	365, 526
	80	183
II.	1, 2, 3	730*
	11, 12, 16	706*
	23	725*
	26	684
	28, 30, 31	340
II.	31, 32, 33	331
	40	183
	42	430
III.	2, 4, 5	730
	16	475*
IV.	1	633
	2—13	740
	5	405
	14	899*
	17—21	375
	22	22
	36	293
V.	1—9	514
	3—10	513*
	20	250
	29, 30	417
	34	1189*
	36, 37, 38	195
VI.	5	79
	13	100
	20, 21	718

Chap.	Verses.	Numbers where the Explications are given.
VI.	22	63
	22, 23	122, 695*
	35	695*
	37, 38	629*
	38	112
	39	537*
	43, 44	109
	44	403
	47, 48, 49	108
	48	411*
VII.	14, 15	79
	19—27	250
	21	584*
	22	118
	27	130
	30—35	517
	38, 48, 50	815
	46	375
VIII.	5	632*
	6	411
	8	108, 239
	12	740*
	15	250, 813*
	19, 20, 21	46, 108
	22	118
	23, 24	419, 514
	44	195
	54, 55	183
IX.	1, 2, 10, 11	100
	12—17	430
	13—16	548
	16	340
	23	864
	24	893*
	28—36	64
	29	195
	34, 35	594*, 906
X.	2	911*
	3	314
	5, 6	365
	8, 9	652
	10	102, 535*
	13	79, 637
	13, 15	79
	18	740*
	18, 19	544*
	19	581, 632*
	27	750*
	29—37	444*
	30	458*, 584*
	33, 34	376, 962
	33, 34, 35	375
	34	1154
	41, 42	102
XI.	9	411
	16, 29, 30	706*
	24	731*
	26	257

Chap.	Verses.	Numbers where the Explications are given.
XI.	27, 28	710*
	34	152
	34, 35, 36	526*
	39	960*
	39, 40, 41	794*
	47, 48	659
	50, 51	329, 391
	52	536*
XII.	4, 5, 7	696*
	5	118
	6, 7	453, 548
	10	778*
	12—19 seq.	223
	19	617
	32	696
	35, seq.	252
	36, 37	409
	37	155
	37, 40	187
	45	617
	49	100, 122, 504*
	51, 52, 53	504*
	52	532*
	54, 55, 56	644*
XIII.	3	740*
	6, 7, 8, 9	403
	6—10	109
	19	1100*
	24, 25	208
	24—27	212, 231
	25	102
	26, 27	617*
	29	422
	33	624*
	34	340, 730*
XIV.	5	537*
	12, 13, 14	695*
	15	146
	16—24	252
	19	548*
	21	118, 223, 652*
	25	644
	26	724*
	27	122
	33	236
	35	108
XV.	8	675*
	22, 23	279
	39	376
XVI.	8	763
	13	409*
	19	1042*, 1143*
	19, 20	717*
	20, 21	962*
	24	455*
	27, 28	548*
	29, 30, 31	1156*

Chap.	Verses.	Numbers where the Explications are given.
XVII.	1, 2, 3	617*
	2	1182*
	4	257
	6	815*
	9, 10	794
	21, 22	63
	25	63
	28	840*
	28, 29, 30	653
	29, 30	578
	35, 36	163
	37	281
	53	293
XVIII.	2, 4	696*
	8	63
	10—14	794
	18—23	934
XIX.	8	815
	12, 13, 14 / 16, 17, 18	675*
	13—20	548*
	13—25	193
	37, 38	340
	38	102, 365
	42	365
	45	840*
	46	325, 410*
XX.	10—16	315
	17, 18	417*
	41—44	205
	42	298
	42, 43	687*
XXI.	5, 6, 7	220
	7	706*
	8	102
	9	340
	9, 10, 11	734*
	11	386, 400
	12	122
	15	580
	16	366
	16, 17, 19	813*
	20	573*

Chap.	Verses.	Numbers where the Explications are given.
XXI.	21	313, 405
	23	693*,710*,721
	24	131,632*,811*
	25, 26, 35	304
	26, 27	741*
	27	26, 594*, 906
	28—31	403
	34	617
	36	187, 325, 414, 639
	37	405, 638
XXII.	15—19	329
	17, 18	960
	18	376
	19	146, 340
	20	329, 701*
	23	750*
	24—27	155
	27	409
	27, 29, 30	617*
	28, 29, 30	252
	30	9,146,206,253, 270, 333, 430, 431*, 687*
	31, 32	740*
	32	746*
	35—38	131
	36	840*
	39	405, 638*
	44—49	526*
	53	526*
	64	412*
	69	298, 687*
XXIII.	29	710*, 721
	39	340
	39—43	600
	44, 45	401
XXIV.	4	195, 196
	30	340
	30, 31	617*
	38—43	513*
	39	41, 1087, 1112
	39,41,42,43	619*

JOHN.

I.	1, 2	183
	1—14	151, 850
	1—5, 9, 10, 14	294
	1—4, 14	82
	1,2,3,10,14	224
	1, 2, 3, 14	43
	1,2,4,9,14	196
	1, 2, 14	852*
	1, 4—12	186
	1, 4, 14	349

I.	1, 14	392
	4, 5	526
	4, 9	392
	7, 8, 34	27
	11, 12, 13	745*
	12	102, 293
	12, 13	295,329,862*, 1082
	14	25, 433
	14, 15, 16	22
	18	64, 77, 137

Chap.	Verses.	Numbers where the Explications are given.
I.	20	114
	29, 36, 37	314
	33	475*
	41, 42, 43	820
	42	684*
	43	411*
	46, 50	684*
	48	866*
	52	130
II.	1—10	376
	16, 17	220
	16, 18, 19	706*
	18—23	220, 391
	23	102
III.	3—6	721*
	4, 5, 6	710*
	5	71, 126, 475
	5, 7, 8	419*
	11, 32	27
	14, 15	70, 581*
	14, 15, 16	349
	14, 15, 16, 36	84
	17	907
	17, 18	102
	19	526*
	21	196
	24	629*
	34	183
	36	186, 349
IV.	5—20	483
	6—15	537*
	7—15	71
	10, 11, 14	84
	23	183
	25	684
	31—34	617
	35, 36	695*
	35—39	911*
V.	8—12, 14	163
	9	186
	17—28	852
	19, 21, 26	309
	21	899*
	21, 26	186
	22	267, 907*
	22, 27	297
	24	186, 899*
	25	261, 899*
	26	82, 43, 249, 1112, 63, 907*
	27	63, 907*
	28, 29	190, 659*, 899*, 965
	33, 34	27
	37	64, 77, 114, 137
	39, 40	349
	40	186
VI.	5, 13, 23	617

Chap.	Verses.	Numbers where the Explications are given.
VI.	7	852
	9—13	430, 548
	17—21	514
	27	84, 146
	28, 29	98
	30—33	706*
	31—58	146
	33, 34, 47, 48, 51	349
	33, 35, 47, 48	186
	35	386
	40	1119
	40, 47, 48	349
	40, 63	84
	49—58	417*
	49, 50, 58	899*
	50—58	329
	51—58	1082
	56	1225*
	63	183, 1082
	63, 68	195
	70	740
VII.	27, 28	71
	37, 38	518*
	37, 38, 39	183
	39	748
VIII.	1	405, 638
	2—11	222
	4, 5	951
	5	186
	6, 8	304
	8	1153
	12	97, 186, 349, 526, 864*
	32—36	409*
	33, 37, 44	768*
	43	122
	44	433*, 589*, 740*
	52, 53	899*
	58	808*
IX.	4	98
	6, 7, 11, 15	304, 475*
	7, 9	304
	39, 40, 41	239
X.	1, 2, 3, 7, 9	208
	2, 3	148
	2—5, 16, 26, 27	261
	3	102, 453
	4, 5, 27	864*
	10, 28	186
	12, 13	695
	16	433
	17, 18	900*
	27, 28	349
	28—38	852
	30, 38	114

Chap.	Verses.	Numbers where the Explications are given.
X.	38	32
XI.	9	194, 430*
	25	82
	25, 26	84, 186, 349, 899*
	27	114
	30	32
XII.	5	31
	12, 13	340, 458
	14, 15	850
	24	899*
	26	155
	28	102, 224
	34, 35, 36	63
	35, 36	97
	35, 46	526
	36	724
	40	152, 239, 706*
	44, 45, 46	852
	47, 48	297, 907*
	49	1081*
	50	195
XIII.	10	475, 666*
	15, 17	254
	17	250
	20	852
	23, 25	821*
	27	740*
XIV.	2, 3	731*
	6	82, 137, 196, 228, 349
	6—11	652
	7—11	114, 137
	7, 9, 10	183
	10, 11	32
	13	220
	14, 15, 16	102
	17, 23	25
	19	84
	20	926*
	20, 21	1225*
	20, 21, 23, 24	433*
	21, 23	213
	21, 23, 24	250
	21, 24	826*
	23	741
	23, 24	239
	26	183
	27	365
XV.	2—8	109
	3	114
	4—7	25
	4—10	84
	5	43, 293, 349
	7, 8	33, 288
	7, 13, 14	183
	8	465, 678
	9, 10	254
	10, 11	309
	14, 15, 16	409*
	18—25	137
	20	122
	26	27, 228
XVI.	2, 3	315
	5, 10, 16, 17, 28	852
	7, 8	228
	13, 14, 15	228, 852
	23, 24	852
	32	32
	33	359, 365
XVII.	2	293
	2, 3, 10	852
	8, 10	678
	10	465
	16, 18	254
	17, 18	204
	19	228
	22, 23, 24, 26	254
	26	224
XVIII.	37, 38	27, 31
XIX.	2	577
	19—22	31
	23, 24	64, 195
	26, 27	9, 250, 821*
	28, 29	386, 519*
	34, 35	329
	35	10
XX.	12	687*
	17	899*
	21, 22	183, 419*
	28, 29	815*
	29	1156
	31	102
XXI.	2—13	513*
	6	600*
	15, 16, 17	314, 820*
	15—21	443
	15—24	9
	18	195
	18—23	820*
	20	250
	20, 21, 22	821*
	24	10

The following Fragments, in the Author's Manuscript, were found at the end of the Index.

ON MARRIAGES.

It is said in Scripture that there shall be no marriages in heaven, in the same manner as it is said

1. That you shall not call your father, father, nor any one teacher and master.

2. That it is as difficult for a rich man to enter into heaven as it is for a camel to go through the eye of a needle.

3. That friends are to be made of the unrighteous mammon.

4. That when one cheek is smitten, the other cheek is to be turned to the smiter; that the coat also is to be surrendered to him who would take the cloak; that we are to go two miles with him who would compel us to go one.

5. That the adulteress was liberated by writing on the ground.

6. That the eye is to be plucked out.

When naturalists see the birth of these animalcula or insects in the ground and upon their children, and the wonderful things in them and from them, they think that nature produces them, not knowing that their production and vivification is from the spiritual world, and their reception and clothing from the natural, and that the heat of the sun of the world loosens the purer parts of nature and adapts them to receive the influx and to clothe it: wherefore the same thing which appears to naturalists an argument and confirmation in favour of nature, is to me an argumant and confirmation in favour of the continual influx of the spiritual world into the natural. The change of caterpillars into butterflies, the orderly governments of bees, and many other things are manifest tokens of that influx.

The states of man's life succeed each other, thus; man is born natural, from natural he becomes moral, and from moral, spiritual; the spiritual-moral-natural man is truly a man.

END OF VOL. VI.

Printed by J. S. Hodson, 15, Cross Street, Hatton Garden, London.

LIST

OF

SWEDENBORG'S THEOLOGICAL WORKS.

ENGLISH EDITIONS.

Arranged according to the order in which the original works were written and published by the Author.

1749-56. Arcana Cœlestia: the Heavenly Mysteries contained in the Holy Scripture, or Word of the Lord, unfolded in an exposition of Genesis and Exodus: together with a relation of Wonderful Things seen in the World of Spirits and in the Heaven of Angels. 12 vols. demy 8vo, £2 8s.

Any Volume separately, 4s.

Index to the Arcana Cœlestia. 2 Vols., 12s.

1758. Heaven and Hell; also, the Intermediate State, or World of Spirits. A Relation of Things heard and seen. With copious Index. Demy 8vo, 3s. The same, with Preface by the late Rev. T. HARTLEY, M.A., Rector of Winwick, Northamptonshire. 3s. 6d.

1758. The Last Judgment and the Destruction of Babylon; shewing that all the Predictions in the Revelation are at this day fulfilled. Being a Relation of Things heard and seen. With a Continuation respecting the Last Judgment and the Spiritual World. With Index. Demy 8vo, 1s. 6d.

1758. On the White Horse, mentioned in the Revelation, chap. xix., with particulars respecting the Word, and its Spiritual Sense, extracted from the Arcana Cœlestia. Demy 8vo, 4d.

1758. On the Earths in our Solar System, and on the Earths in the Starry Heavens: with an Account of their Inhabitants, and also of the Spirits and Angels there; from what has been heard and seen. With Index. Demy 8vo, 1s. 6d.

1758. On the New Jerusalem and its Heavenly Doctrine, according to what has been heard from Heaven; to which is prefixed information respecting the New Heaven and the New Earth. With Index. Demy 8vo, 6s.

1763. Angelic Wisdom concerning the Divine Love and the Divine Wisdom. With Index. Demy 8vo, 2s.

1763. The Four Leading Doctrines of the New Church, signified by the New Jerusalem in the Revelation; being those respecting the Lord; the Sacred Scripture; Faith; and Life. With an Introductory Preface, and an account of the Author. Demy 8vo, 3s.

Each of the preceding Doctrines may be had separately, namely,

1763. The Doctrine of the New Jerusalem respecting the Lord. To which are added Answers to Questions on the Trinity, proposed by the late Rev. T. HARTLEY, A.M. Demy 8vo, 1s.

The Doctrine of the New Jerusalem respecting the Sacred Scripture. To which is added the explanation of the Vision of the White Horse (Rev. xix.). Demy 8vo, 1s.

[*Turn over.*

1763. The Doctrine of the New Jerusalem respecting Faith. Demy 8vo, 4d.

The Doctrine of Life for the New Jerusalem, from the Commandments of the Decalogue. Demy 8vo, 6d.

1764. Angelic Wisdom concerning the Divine Providence. With Index. Demy 8vo, 3s.

1766. The Apocalypse Revealed, in which are disclosed the Arcana therein Foretold. With Index. Two vols., 8s.

1768. Conjugial Love and its Chaste Delights; also, Adulterous Love and its Sinful Pleasures. With Index. Demy 8vo, 4s.

1769. A Brief Exposition of the Doctrine of the New Church, signified by the New Jerusalem in the Revelation. 8vo, 10d.

1769. The Intercourse between the Soul and the Body. Demy 8vo, 4d.

1771. The True Christian Religion; or, The Universal Theology of the New Church; foretold by the Lord in Daniel vii. 13, 14; and in the Apocalypse xxi. 1, 2. With INDEXES of Words, Names, Subjects, Passages of Scripture; and an INDEX to the Memorable Relations. Demy 8vo, 7s.

POSTHUMOUS WORKS.

The Coronis or Appendix to the Work entitled The True Christian Religion. Demy 8vo, 8d.

The Apocalypse Explained according to the Spiritual Sense. With Index. Six vols. demy 8vo, £1 4s. Any volume separately, 4s.

A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament and also of the Psalms of David. Demy 8vo, 1s.

On the Divine Love and the Divine Wisdom. (Extracted from the Apocalypse Explained.) Demy 8vo. 1s.

On the Athanasian Creed, and subjects connected with it. (Extracted from the Apocalypse Explained.) With Index. Demy 8vo, cloth, 2s.

The Doctrine of Charity. Demy 8vo, 6d.

All the works mentioned in this List are forwarded Post or Carriage Free to any Address in the United Kingdom on receipt of their cost.

Stamps may be sent for sums not exceeding Five Shillings.

Money Orders should be made payable to CHARLES P. ALVEY, at the Post Office, High Holborn, W.C.

A complete Catalogue of New Church Publications sent free on application.

LONDON:

C. P. ALVEY, 36 BLOOMSBURY STREET, W.C.

age 159. N° 1201/2 Souls of Animals

N°s 1147. The natural ppte of man threefold
Rational, natural and sensual.

BX8712
A4
1854
v.6

Swedenborg, Emanuel.

The Apocalypse explained.